

159 THE
Discovery of Witchcraft:

PROVING,
That the Compacts and Contracts of WITCHES
with Devils and all Infernal Spirits or Familiars, are but
Erroneous Novelties and Imaginary Conceptions.

Also discovering, How far their Power extendeth in Killing, Tormenting,
Consuming, or Curing the bodies of Men, Women, Children, or Animals,
by Charms, Philtres, Periapts, Pentacles, Curses, and Conjurations.

WHEREIN LIKEWISE

The Unchristian Practices and Inhumane Dealings of
Searchers and Witch-tryers upon Aged, Melancholly, and Superstitious
people, in extorting Confessions by Terrors and Tortures,
and in devising false Marks and Symptoms, are notably Detected.

And the Knavery of Jugglers, Conjurers, Charmers, Soothsayers, Figure-Casters,
Dreamers, Alchymists and Philterers; with many other things
that have long lain hidden, fully Opened and Deciphered.

ALL WHICH

Are very necessary to be known for the undeceiving of Judges, Justices,
and Jurors, before they pass Sentence upon Poor, Miserable and Ignorant People;
who are frequently Arraigned, Condemned, and Executed for Witches and Wizzards.

IN SIXTEEN BOOKS.

By REGINALD SCOT Esquire.

Whereunto is added

An excellent Discourse of the Nature and Substance
OF

DEVILS and SPIRITS,

IN TWO BOOKS:

The First by the aforesaid Author: The Second now
added in this Third Edition, as Succedaneous to the former,
and conducing to the compleating of the Whole Work:

With Nine Chapters at the beginning of the Fifteenth Book
of the DISCOVERY,

LONDON:

Printed for A. Clark, and are to be sold by Dixy Page at the Turks-Head
in Cornhill near the Royall Exchange, 1665.

To the Honorable, mine especial good Lord,
Sir **ROGER MANWOOD** Knight,
Lord Chief Baron of Her **MAJESTIES**
Court of the *Exchequer*.



N-so-much as I know that your Lordship is by nature wholly inclined, and in purpose earnestly bent, to relieve the Poor; and that not only with Hospitality and Alms, but by divers other devises and wayes tending to their comfort: having (as it were) framed and set your self to the help and maintenance of their Estate, as appeareth by your charge and travel in that behalf. Whereas also you have a special care for the supporting of their right, and redressing of their wrongs, as neither despising their Calamity, nor yet forgetting their Complaint; seeking all means for their amendment, and for the reformation of their disorders, even as a very Father to the Poor. Finally, for that I am a poor member of that Common-wealth, where your Lordship is a principal person; I thought this my travel, in the behalf of the poor, the aged, and the simple, might be very fitly commended unto you; for a weak house requireth a strong stay. In which respect I give God thanks, that hath raised up unto me so mighty a friend for them as your Lordship is, who in our Laws have such knowledge, in Government such discretion, in these Causes such experience, and in the Common-wealth such authority; and never the less vouchsafe to descend to the consideration of these base and inferior matters, which minister more care and trouble, than worldly estimation.

And insomuch as your Lordship knoweth; or rather exerciseth the office of a Judge, whose part it is to hear with courtesie, and to determine with equity; it cannot but be apparent unto you, that when punishment exceedeth the fault, it is rather to be thought vengeance than correction. In which respect I know you spend more time and travel in the conversion and

reformation, than in the subversion and confusion of Offenders, as being well pleased to augment your own private pains, to the end you may diminish their publick smart. For in truth, that Common-wealth remaineth in woful state, where setters and bal-tars bear more way than mercy and due compassion.

Howbeit, it is natural to unnatural people, and peculiar un-to Witchmongers, to pursue the poor, to accuse the simple, and to kill the innocent; supplying in rigor and malice towards others, that which they themselves want in proof and discretion, or the other in offence, or occasion. But as a cruel heart and an honest mind do seldom meet and feed together in a dish; so a discreet and merciful Magistrate, and a happy Common-wealth cannot be separated asunder. How much then are we bound to God who hath given us a Queen, that of Justice is not only the very perfect image and patern, but also of Mercy and Clemency (under God) the meer fountain and body it self? Inasmuch as they which hunt most after blood in these dayes, have least authority to shed it. Moreover, sith I see that in cases where lenity might be noisome, and punishment wholesome to the Common-wealth, there no respect of person can move you, no authority can abash you, no fear, no threats can daunt you in performing the duty of Justice.

In that respect again, I find your Lordship a fit person to judge and look upon this present Treatise. Wherein I will bring before you, as it were to the bar, two sorts of most arrogant and wicked people; the first, challenging to themselves; the second, attributing unto others, That Power which only appertaineth to God: who only is the Creator of all things, who only searcheth the heart and reins, who only knoweth our imaginations and thoughts, who only openeth all secrets, who only worketh great wonders, who only hath power to raise up and cast down, who only maketh thunder, lightning, rain, tempest, and restraineth them at his pleasure, who only sendeth life and death, sickness and health, wealth and wo; who neither give nor lendeth his glory to any creature.

And therefore, that which grieveth me to the bottom of my heart, is, that these Witchmongers cannot be content to wrest out of Gods hand his Almighty Power, and keep it themselves, or leave it with a Witch: but that, when by drift of argument they are made to lay down the bucklers, they yield them up to the Devil, or at the least pray aide of him, as though the rains of all

mens

Apoc. 4. 11.
Rom. 8.
Act. 5.
Apoc. 2.
Luk. 16.
Dan. 2. 28, 47.
Psal. 71. & 136.
Jerem. 5.
Job 5. & 36.
Sam. 12.
1 King. 8.
2 King. 3.
Isai. 5.
Zac. 10. & 14.
Amos 4. 7.
Job 1.
Isai. 42. 8.

mens lives and actions were committed into his hand, and that he sat at the *stern*, to guide and direct the course of the whole World; imputing unto him power and ability enough to do as great things, and as strange Miracles, as ever Christ did.

But the Doctors of this supernatural doctrine, say sometimes, That the Witch doth all these things by vertue of her Charms; sometimes, that a Spiritual; sometimes, that a Corporal Devil doth accomplish it; sometimes they say, that the Devil doth but make the Witch believe she doth that which he himself hath wrought; sometimes, that the Devil seeth to do that by compulsion, which he doth most willingly: Finally, the Writers hereupon are so eloquent, and full of variety, that sometimes they write, that the Devil doth all this by God's permission only; sometimes, by his licence; sometimes, by his appointment: so as (in effect and truth) not the Devil, but the high and mighty King of Kings, and Lord of hosts, even God himself, should this way be made obedient and servile to obey and perform the will and commandment of a malicious old Witch, and miraculously to answer her appetite, as well in every trifling vanity, as in most horrible executions; as the revenger of a dotting old womans imagined wrongs, to the destruction of many innocent children, and as a supporter of her passions, to the undoing of many a poor soul. And I see not, but a Witch may as well inchant when she will, as a lyer may lye whey he list; and so should we possess nothing, but by a Witches licence and permission.

And now forsooth it is brought to this point, that all Devils, which were wont to be spiritual, may at their pleasure become corporal, and to shew themselves familiarly to Witches and Conjurers, and to none other, and by them only may be made tame, and kept in a box, &c. So as a malicious old Woman may command her Devil to plague her neighbor; and he is afflicted in manner and form as she desireth. But then cometh another Witch, and she biddeth her Devil help, and he bealeth the same party. So as they make it a kingdom divided in it self, and therefore I trust, it will not long endure, but will shortly be overthrown, according to the words of our Saviour, *Omne regnum in se divisum desolabitur*; Every kingdom divided in it self shall be desolate.

And although some say, that the Devil is the Witches instrument

to bring her purposes and practices to pass: yet others say, that she is his instrument, to execute his pleasure in any thing, and therefore to be executed. But then (methinks) she should be injuriously dealt withal, and put to death for anothers offence: for actions are not judged by instrumental causes; neither doth the end and purpose of that which is done, depend upon the mean instrument. Finally, if the Witch do it not, why should the Witch die for it? But they say, that Witches are perswaded and think, that they do indeed those mischiefs; and have a will to perform that which the Devil committeth, and that therefore they are worthy to die. By which reason every one should be executed, that wisheth evil to his neighbour, &c. But if the will should be punished by man, according to the offence against God, we should be driven by thousands at once to the slaughterhouse or butchery: For, whosoever loatheth correction shall die. And who should escape execution, if this lothsonness (I say) should extend to death by the Civil Laws! Also, the reward of sin is death: Howbeit, every one that sinneth, is not to be put to death by the Magistrate. But, my Lord, it shall be proved in my book, and your Lordship shall try it to be true, as well here at home, in your native countrey, as also abroad in your several circuits, that (besides them that be Venefice, which are plain Poysoners) there will be found among our Witches only two sorts; the one sort being such by imputation, as so thought of by others (and these are abused, and not abusers) the other by acceptation, as being willing so to be accounted, and these be meer Coseners.

Calvin treating of these Magicians, calleth them Coseners, saying, That they use their Jugling knacks only to amase or abuse the people, or else for Fame; but he might rather have said for Gain. Erastus himself, being a principal writer in the behalf of Witches omnipotency, is forced to confess, that these Greek words *uoria, uaylayia, πασαντα*, are most commonly put for illusion, false packing, cosenage, fraud, knavery, and deceit: and is further driven to say, That in ancient time, the learned were not so blockish, as not to see that the promises of Magicians and Inchanters were false, and nothing else but knavery, cosenage, and old wives fables; and yet defendeth he their flying in the air, their transferring of Corn or Grasse from one field to another, &c.

But as Erastus disagreeeth herein with himself and his friends: so is there no agreement among any of those Writers, but only
in

Prov. 5.

Insti lib. 5 cap.
8. sect. 6.
Item upon
Deut. c. 18

Lib. de lamiis,
pag. 5.

in cruelties, absurdities, and impossibilities. And these (my Lord) that fall into so manifest contradictions, and into such absurd asseverations, are not of the inferiour sort of Writers; neither are they all Papists, but men of such account, as whose names give more credit to their cause, then their writings. In whose behalf I am sorry, and partly for reverence suppress their sondest errors and foulest absurdities; dealing specially with them that most contend in cruelty, whose feet are swift to shed blood; Striving, (as Jesus the son of Sirach saith) and hasting (as Solomon the son of David saith) to pour out the blood of the Innocent: whose heat against these poor wretches cannot be allayed with any other liquor then blood; and therefore I fear that under their wings will be found the blood of the souls of the poor, at that day, when the Lord shall say, Depart from me ye blood-thirsty men.

Isa. 59. 7.
Rom. 3. 15.
Ecclef. 27. 5.
Prov. 1. 16.
Jerem. 2. 34.
Psal. 39. 15.
Isa. 33. 15.

And because I know your Lordship will take no counsel against innocent blood, but rather suppress them that seek to imbrew their hands therein, I have made choice to open their case to you, and to lay their miserable calamity before your feet; following herein the advice of that learned man Brentius, who saith, *Si quis admonuerit Magistratum, ne in miseras illas mulierculas seuiat, eum ego arbitror diuinitus excitatum*; that is, If any admonish the Magistrate not to deal too hardly with these miserable wretches, that are called Witches, I think him a good instrument raised up for this purpose by God himself.

In Epistola ad
Johannem Wier.

But it will perchance be said by Witchmongers; to wit, by such as attribute to Witches the power which appertaineth to God only, That I have made choice of your Lordship to be a Patron to this my Book, because I think you favour mine opinions, and by that means may the more freely publish any error or conceit of mine own, which should rather be warranted by your Lordships authority, then by the Word of God, or by sufficient argument. But I protest the contrary, and by these presents I renounce all protection, and despise all friendship that might serve to help towards the suppressing or supplanting of Truth: knowing also that your Lordship is far from allowing any injury done unto Man; much more an enemy to them that go about to dishonour God, or to embeazel the title of his immortal glory. But because I know you to be perspicuous and able to see down into the depth and bottome of Causes, and are not to be carryed away

away with the vain *perswasion* or *superstition* either of *Man*, *Custom*, *Time* or *Multitude*, but moved with the *authority* of *Truth* only : I crave your *countenance* herein, even so far forth, and no further, then the law of *God*, the law of *Nature*, the law of this *Land*, and the rule of *Reason* shall require. Neither do I *treat* for these *poor people* any otherwise; but so, as with one hand you may *sustain* the *good*, and with the other *suppress* the *evil* : wherein you shall be thought a *Father* to *Orphans*, an *Advocate* to *Widows*, a *Guide* to the *Blind*, a *Stay* to the *Lame*, a *Comfort* and *Countenance* to the *honest*, a *Scourge* and *Terror* to the *Wicked*.

Thus far I have been *bold* to use your *Lordships* *patience*, being offended with my self, that I could not in *brevity* utter such matter as I have delivered *amply* ; whereby (I confess) occasion of *tediousness* might be ministered, were it not that your *great gravity* joyned with your *singular constancy* in *reading* and *judging* be means of the contrary. And I wish even with all my heart, that I could make people *conceive* the *substance* of my *writing*, and not *misconster* any part of my *meaning*. Then doubtless would I *perswade* my self, that the *company* of *Witchmongers*, &c. being once decreased, the *number* also of *Witches*, &c. would soon be diminished. But true be the words of the Poet,

*Haudquaquam poteris fortirier omnia solus;
Namque aliis divi bello pollere dederunt,
Huic saltandi artem, voce huic cytharæque canendi :
Rursum alii inseruit sagax in pectore magnus
Jupiter ingenium, &c.*

And therefore as doubtful to prevail by *perswading*, though I have *reason* and *common sense* on my side; I rest upon *earnest wishing*, namely, To all people an *absolute trust* in *God the Creator*, and not in *Creatures*, which is to make *flesh* our *arme*; that *God* may have his *due honour*, which by the *undutifulness* of many is turned into *dishonour*, and less cause of *offence* and *error* given by *common received evil example*. And to your *Lordship*, I wish, as *increase of Honour*, so *continuance of good health* and *happy dayes*.

Your *Lordships* to be commanded

Reginald Scot.



To the Right Worshipful,
Sir THOMAS SCOT Knight, &c.

S I R,



See among other *Malefactors*, many poor old *Women* convented before you for *working of Miracles*, otherwise called *Witchcraft*; and therefore I thought *You* also a meet person to whom I might commend my Book. And here I have occasion to speak of your *sincere administration of Justice*, and of your *dexterity, discretion, charge and travel* employed in that behalf, whereof I am *oculus testis*. Howbeit I had rather refer the *Reader* to *common fame*, and their own eyes and ears, to be satisfied; then to send them to a *Stationers shop*, where many times *lies* are vendible, and *truth contemptible*. For I being of your *house*, of your *name*, and of your *blood*; my foot being under your *table*, my *hand* in your *dish*, or rather in your *purse*, might be thought to flatter you in that, wherein (I know) I should rather offend you than please you. And what need I curry-favour with my most assured Friend? And if I should only publish those *virtues* (though they be many) which give me special occasion to exhibit this my *travel* unto you, I should do as a *Painter*, that describeth the foot of a notable personage, and leaveth all the best features in his body untouched.

I therefore (at this time) do only desire you to consider of my report, concerning the evidence that is commonly brought before you against them. See first whether the Evidence be not frivolous; and whether the proofs brought against them be not incredible, consisting of guesses, presumptions, and impossibilities contrary to Reason; Scripture, and Nature. See also what persons complain upon them, whether they be not of the basest, the unwise, and most faithless kind of people. Also may it please you to weigh what accusations and crimes they lay to their charge: namely, *She was at my house of late: She would have had a pot of Milk, she departed in a chafe because she had it not; she railed, she cursed, she mumbled and whispered; and finally, she said, She would be even with me: and soon after my Child, my Cow, my Sow; or my Pullet dyed, or was strangely taken: Nay (if it please your Worship) I have further proof; I was with a wife Woman, and she told me I had an ill neighbour, and that she would come to my house ere it were long, and so did she; and that she had a mark about her waist, and so had she: and God forgive me, my stomach hath gone against her a great while. Her Mother before her was counted a Witch; she hath been beaten and scratched by the face till blood was drawn upon her, because she hath been suspected, and afterwards some of those persons were said to amend. These are the certainties that I hear in their evidences.*

Note also, how easily they may be brought to confess that which they never did, nor lyeth in the power of Man to do: and then see whether I have cause to write as I do. Further, if you shall see that *Infidelity, Popery*, and many other manifest *Heresies* be backed and shouldered, and their professors animated and heartened, by yielding to creatures such infinite power, as is wrested out of God's hand, and attributed to *Witches*: Finally, if you shall perceive that I have faithfully and truly delivered and set down the condition and state of the *Witch*, and also of the *Witchmonger*, and have confuted by Reason and Law, and by the Word of God it self;
all

The Epistle Dedicatory.

all mine *adversaries Objections and Arguments*; then let me have, your *countenance* against them that maliciously *oppose* themselves against me.

My greatest adversaries are *young ignorance* and *old custom*. For what *folly* soever, tract of time hath fostered, it is so *superstitiously pursued* of some, as though no *Error* could be acquainted with *custom*. But if the *Law of Nations* would joyn with such *custom*, to the maintenance of *Ignorance*; and to the suppressing of *Knowledge*, the *civilest* Countrey in the World would soon become *barbarous*, &c. For as *knowledge* and *time* discovereth *Errors*, so do *superstition* and *ignorance* in *time* breed them. And concerning the opinions of such, as wish that *Ignorance* should rather be maintained, than *Knowledge* busily searched for, because thereby offence may grow: I answer, that we are commanded by Christ himself to *search for Knowledge*: For, it is the *Kings honour* (as Solomon saith) to *search out a thing*.

Aristotle said to Alexander, That a mind well furnished, was more beautiful than a body richly arrayed. What can be more odious to Man, or offensive to God, than *Ignorance*; for, through *ignorance* the Jews did put Christ to death. Which *ignorance* whosoever forsaketh, is promised *life everlasting*: and therefore among Christians it should be *abhorred* above all other things. For even as when we *wrestle* in the dark, we *tumble* in the mire, &c. so when we see not the *Truth*, we *wallow* in *Errors*. A blind man may seek long in the *rushes* ere he find a *needle*; and as soon is a *doubt* discussed by *Ignorance*. Finally, *truth* is no sooner found out in *ignorance*, then a *sweet savor* in a *dunghill*. And if they will allow men *knowledge*, and give them no leave to *use* it, men were much better be *without* it than *have* it: For it is, as to have a *talent*, and to hide it under the earth; or, to put a *candle* under a *bushel*: or as, to have a *ship*, and to let her lie *always* in the *dock*: which thing how profitable it is, I can say somewhat by experience.

But hereof I need say no more, for every may seeth, that none can be *happy* who knoweth not what *felicity* meaneth: For, what availeth it to have *riches*, and not to have the *use* thereof? Truly the *Heathen* herein deserved more commendation than many *Christians*; for they spared no *pain*, no *cost*, nor *travel* to attain to *Knowledge*. Pythagoras travelled from *Thamus* to *Egypt*, and afterwards into *Crete* and *Lacedaemonia*: and Plato out of *Athens* into *Italy* and *Egypt*, and all to find out *hidden secrets* and *knowledge*; which when a man hath, he seemeth to be separated from *mortality*. For *pretious stones*, and all other creatures of what value soever, are but *counterfeits* to this jewel; they are *mortal*, *corruptible*, and *inconstant*; this is *immortal*, *pure* and *certain*. Wherefore if I have searched and found out any *good thing*, that *ignorance* and *time* hath *smothered*, the same I commend unto you: to whom though I owe all that I have, yet am I bold to make others partakers with you in this poor gift.

Your loving Cosen

Reginal Scot.

To the Right Worshipful his loving Friends,
Master Doctor Coldwell Dean of Rochester;
 AND
Master Doctor Readman Archdeacon of Canterbury, &c.

Having found out two such civil Magistrates, as for direction of judgment, and for ordering matters concerning Justice in this Commonwealth (in my poor opinion) are very singular persons, who (I hope) will accept of my good will, and examine my book by their experience, as unto whom the matter therein contained doth greatly appertain: I have now again considered of two other points; namely, Divinity and Philosophy, whereupon the ground-work of my book is laid. Wherein although I know them to be very sufficiently informed, yet doth not the judgment and censure of those causes so properly appertain to them as unto you, whose fame therein hath gotten preeminence above all others that I know of your callings: and in that respect I am bold to joyn you with them, being all good neighbours together in this Common-wealth, and loving friends unto me. I do not present this unto you, because it is meet for you; but for that you are meet for it (I mean) to judge upon it, to defend it, and if need be to correct it; knowing that you have learned of that grave Councillor Cato, Not to shame or discountenance any body. For if I thought you as ready, as able, to discharge me from mine insufficiency; I should not have been hasty (knowing your learning) to have written unto you: but if I should be abashed to write to you, I should shew my self ignorant of your courtesie.

I know mine own weakness, which if it have been able to maintain this argument, the cause is the stronger. Eloquent words may please the ears, but sufficient matter perswadeth the heart. So as if I exhibit wholesome drink (though it be small) in a terrene dish with a faithful hand, I hope it will be as well accepted, as strong wine offered in a silver bowl with a flattering heart. And surely it is a point of great liberality to receive a small thing thankfully, as to give and distribute great and costly gifts bountifully: for there is more supplied with courteous answers than with rich rewards. The tyrant Dionysius was not so hated for his tyranny, as for his churlish and strange behaviour. Among the poor Israelites sacrifices, God was satisfied with the tenth part of an Ephah of flour, so as it were fine and good. Christ liked well of the poor widows mite. Lewis of France accepted a Rape-root of clownish Conan. Cyrus vouchsafed to drink a cup of cold water out of the hand of poor Sinates: and so it may please you to accept this simple book at my hands, which I faithfully exhibit unto you, not knowing your opinions to meet with mine: but knowing your learning and judgment to be able as well to correct me where I speak herein unskilfully, as others when they speak hereof maliciously.

Some be such dogs as they will barke at my writings, whether I maintain or refute this argument: as Diogenes snarled both at the Rhodians and at the Lacedæmonians: at the one, because they were brave; at the other, because they were not brave. Homer himself could not avoid reproachful speeches. I am sure that they which never studied to learn any good thing, will study to find faults hereat. I for my part fear not these wars, nor all the adversaries I have; were it not for certain cowards, who (I know) will come behind my back and bite me.

But now to the matter. My question is not (as many fondly suppose) Whether there be Witches, or nay? but, Whether they can do such miraculous works as are imputed unto them? Good Master Dean, is it possible for a man to break his fast with you at Rochester, and to dine that day at Durham with Master Doctor Matthew; or can your enemy maime you, when the Ocean Sea is betwixt you? What real community is betwixt a spirit and a body? May a spiritual body become temporal at his pleasure? Or may a carnial body become invisable? Is it likely that the lives of all Princes, Magistrates, and Subjects, should depend upon the will, or rather the wish of a poor mali-

The Epistle Dedicatory.

cious doting old fool; and that power exempted from the wise, the rich, the learned, the godly? &c. Finally, is it possible for a man or woman to do any of those miracles expressed in my book, and so constantly reported by great Clerks? If you say, No; then am I satisfied. If you say, that God absolutely, or by means can accomplish all those, and many more, I go with you. But Witches may well say they can do these things, howbeit they cannot shew how they do them. If I for my part should say I could do those things, my very adversaries would say that I lyed.

O Master Archdeacon, is it not pitty, that that which is said to be done with the Almighty power of the most high God, and by our Saviour his only Son Jesus Christ our Lord, should be referred to a baggage old Womans nod or wish? &c. Good Sir, is it not one manifest kind of Idolatry, for them that labour and are laden to come unto Witches to be refreshed? If Witches could help whom they are said to have made sick, I see no reason, but remedy might as well be required at their hands, as a purse demanded of him that hath stolen it. But truly it is manifold Idolatry, to ask that of a creature, which none can give but the Creator. The Papist hath some colour of Scripture to maintain his Idol of Bread; but no Jesuitical distinction can cover the Witchmongers idolatry in this behalf. Alas, I am sorry and ashamed to see how many die, that being said to be bewitched, only seek for Magical cures, whom wholesome diet, and good medicines would have recovered. I dare assure you both, that there would be none of these cosening kind of Witches, did not Witchmongers maintain them, follow them, and believe in them and their Oracles; whereby indeed all good learning and honest arts, are overthrown: For these that most advance their power, and maintain the skill of these Witches, understand no part thereof; and yet being many times wise in other matters, are made fools by the most fools in the world.

Me thinks these Magical Phylitians deal in the Common-wealth, much like as a certain kind of Cynical people do in the Church, whose severe sayings are accounted among some such Oracles, as may not be doubted of; who in stead of learning and authority (which they make contemptible) do feed the people with their own devices and imaginations, which they prefer before all other Divinity: and labouring to erect a Church according to their own fancies, wherein all order is condemned, and only their Magical words and curious directions advanced, they would utterly overthrow the true Church. And even as these enchanting Paracellians abuse the people, leading them from the true order of Physick to their Charms: so do these other (I say) dissuade from hearkning to learning and obedience, and whisper in mens ears to teach them their Fryer-like traditions. And of this sect the chief author at this time is one Brown, a fugitive, a meet cover for such a cup: as hitherto the Anabaptists, the Arrians, and the Franciscan Fryers.

Truly not only nature, being the foundation of all perfection; but also Scripture, being the Mistress and director thereof, and of all Christianity, is beautified with knowledge and learning: For as nature without discipline doth naturally incline unto vanities, and as it were suck up errors; so doth the word, or rather the letter of the Scripture without understanding, not only make us devour errors, but yieldeth us up to death and destruction; and therefore Paul saith, he was not a Minister of the letter, but of the spirit.

Thus have I been bold to deliver unto the world, and to you, those simple notes, reasons, and arguments, which I have devised or collected out of other Authors; which I hope shall be hurtful to none, but to my self great comfort, if it may pass with good liking and acceptance. If it fall out otherwise, I should think my pains ill employed. For truly, in mine opinion, whosoever shall perform anything, or attain to any knowledge; or whosoever should travel throughout all the Nations of the world, or (if it were possible) should peep into the heavens, the consolation or admiration thereof were nothing pleasant unto him, unless he had liberty to impart his knowledge to his friends. Wherein, because I have made special choice of you, I hope you will read it, or at the least lay it up in your study with your other Books, among which there is none dedicated to any with more good will. And so long as you have it, it shall be unto you (upon adventure of my life) a certain Amulet, Periapt, Circle, Charm, &c. to defend you from all Inchantments.

Your loving Friend,

REGINALD SCOT.

To the R E A D E R S.

TO you that are wise and discreet, few words may suffice ; for such a one judgeth *Isa. 11.* not at the first sight, nor Reproveth by hearsay ; but patiently heareth, and *Prov. 1.* thereby increaseth in understanding : which patience bringeth forth experience whereby true judgement is directed. I shall not need therefore, to make any further suite to you, but that it would please you to read my Book, without the prejudice of time, or former conceit ; and having obtained this at your hands, I submit myself unto your censure. But to make a solemn suit to you that are partial Readers, desiring you to set aside partiality, to take in good part my writing, and with indifferent eyes to look upon my Book, were labour lost, and time ill employed : For I should no more prevail herein, then if a hundred years since I should have intreated your predecessors to believe, that Robin Good-fellow, that great and ancient Bull-begger, had been but a cosening Merchant, and no Devil indeed.

If I should go to a Papist, and say, I pray you believe my writings, wherein I will prove all Popish Charms, Conjurations, Exorcisms, Benedictions and Curses, not only to be ridiculous, and of none effect, but also to be impious and contrary to God's Word : I should as hardly therein win favour at their hands, as herein obtain credit at yours. Nevertheless, I doubt not, but to use the matter so, that as well the Massemonger for his part, as the Witchmonger for his, shall both be ashamed of their Professions.

But Robin Good-fellow ceaseth now to be much feared, and Popery is sufficiently discovered. Nevertheless, Witches Charms, and Conjurers Cosenages are yet though effectual. Yea, the Gentiles have espied the fraud of their cosening Oracles, and our cold Prophets and Inchanters make us fools still, to the shame of us all, but specially of Papists, who conjure every thing, and thereby bring to pass nothing. They say to their Candles, I conjure you to endure for ever ; and yet they last not a Pater Noster while the longer. They conjure water to be wholesome both for body and soul ; but the body (we see) is never the better for it, nor the soul any whit reformed by it. And therefore I marvel, that when they see their own Conjurations confuted and brought to nought, or at the least void of effect, that they (of all other) will yet give such credit, countenance, and authority to the vain cosenages of Witches and Conjurers ; as though their Charms and Conjurations could produce more apparent, certain, and better effects then their own.

But my request unto all you that read my Book shall be no more ; but that it would please you to conferr my words with your own sense and experience, and also with the Word of God. If you finde your selves resolved, and satisfied, or rather, reformed and qualified in any one point or opinion, that heretofore you held contrary to truth, in a matter hitherto undecided, and never yet looked into ; I pray you take that for advantage : and suspending your judgement, stay the sentence of condemnation against me, and consider of the rest, at your further leisure. If this may not suffice for to perswade you, it cannot prevail to annoy you : and then, that which is written without offence, may be overpassed without any grief.

And although mine assertion, be somewhat differing from the old inveterate opinion, which I confess hath many gray hairs, whereby mine adversaries have gained more authority then reason, towards the maintenance of their presumptions, and old wives fables ; yet shall it fully agree with God's glory, and with his holy Word. And albeit there be hold taken by mine Adversaries, of certain few words or sentences in the Scripture that make a skew for them ; yet when the whole course thereof maketh against them, and impugneth the same ; yea, and also their own places rightly understood, do nothing at all relieve them : I trust their glorious title and argument of Antiquity, will appear as stale and corrupt as the Apothecaries Drugs, or Grocers Spice, which the longer they be preserved,

To the Readers.

the worse they are. And till you have perused my Book, ponder this in your mind, to wit, that Sagar, Thesialæ, Striges, Lamæ (which words and none other being in use do properly signifie our Witches) are not once found written in the old or new Testament; and that Christ himself, in his Gospel, never mentioned the name of a Witch. And that neither he, nor Moses ever spake any one word of the Witches bargain with the Devil, their hogging, their riding in the Air, their transferring of Corn or Grass from one field to another, their hurting of Children or Cattel with words or charms, their bewitching of Butter, Cheese, Ale, &c. nor yet their transubstantiation; insomuch as the writers hereupon are not ashamed to say, That it is not absurd to affirm, that there were no Witches in Jobs time: The reason is, that if there had been such Witches then in being, Job would have said, he had been bewitched. But indeed men took no heed in those dayes to this doctrine of Devils; to wit, to these fables of Witchcraft, which Peter saith, shall be much regarded and hearkned unto in the latter dayes.

Mal. Malef.
part. 2. quæst. 2.

1 Pet. 4. 1.

Danzus in suo
prologo.

Howbeit, how ancient soever this barbarous conceit of Witches Omnipotency is, Truth must not be measured by Time; for every old Opinion is not sound. Verity is not impaired, how long soever it be suppressed: but is to be searched out, in how dark a corner soever it lye hidden; for it is not like a cup of Ale that may be broached too rather. Finally, time bewrayeth old errors, and discovereth new matters of truth. Danzus himself saith, that this question hitherto hath never been handled; nor the Scriptures concerning this matter have never been expounded. To prove the antiquity of the cause, to confirm the opinion of the ignorant, to inforce mine Adversaries Arguments, to aggravate the Punishment, and to accomplish the Confusion of these old women, is added the vanity and wickedness of them which are called Witches; the arrogancy of those which take upon them to work Wonders; the desire that people have to hearken to such miraculous matters, unto whom most commonly an impossibility is more credible than a verity; the ignorance of natural causes; the ancient and universal hate conceived against the name of a Witch; their ill-favoured faces; their spiteful words; their curses and imprecations; their charms made in rime, and their beggery; the fear of many foolish folk; the opinion of some that are wise; the want of Robin Good-fellow and the Fairies, which were wont to maintain that, and the common peoples talk in this behalf; the authority of the Inquisitors; the learning, cunning, consent, and estimation of Writers herein; the false translations and fond interpretations used, specially by Papists, and many other like causes. All which toys take such hold upon mens fancies, as thereby they are led and enticed away from the consideration of true respects, to the condemnation of that which they know not.

Howbeit, I will (by Gods grace) in this my Book, so apparently decipher and confute these Cavils, and all other their Objections, as every Witchmonger shall be abashed, and all good men thereby satisfied. In the mean time, I would wish them to know, that if neither the estimation of Gods Omnipotency, nor the tenor of his Word, nor the doubtfulness, or rather the impossibility of the case, nor the small proofs brought against them, nor the rigor executed upon them, nor the pitty that should be in a Christian heart, nor yet their simplicity, impotency, or age, may suffice to suppress the rage or rigor wherewith they are oppressed; yet the consideration of their sex or kind, ought so move some mitigation of their punishment. For if nature (as Pliny reporteth) hath taught a Lyon not to deal so roughly with a Woman as with a Man, because she is in body the weaker vessel, and in heart more inclined to pitty (which Jeremiah in his Lamentations seemeth to confirm) what should a Man do in this case, for whom a Woman was created as an help and comfort unto him? In so much as even in the law of Nature, it is a greater offence to slay a Woman than a Man; not because the Man is not the more excellent creature, but because a Woman is the weaker vessel. And therefore among all modest and honest persons, it is thought a shame to offer violence or injury to a Woman; in which respect Virgil saith:

Lam. 3. & 4.
vers. 10.
1 Cor. 11. 9.
vers. 7.
Gen. 2. 22. 18.
Arist. lib. Pro-
bleu. 2. 9.
Virg. Georg.

Nullum memorabile nomen
Fœminea in pœna est.

God that knoweth my heart is witness, and you that read my Book shall see, that my drift and purpose in this enterprise tendeth only to these respects. First, that the glory and power of God be not so abridged and abased, as to be trust into the hand or lip of a lewd

To the Readers.

lewd old Woman; whereby the work of the Creator should be attributed to the power of a Creature. Secondly, that the Religion of the Gospel may be seen to stand without such peevish trumpetry. Thirdly, that lawful favour and Christian compassion be rather used towards these poor souls, than rigor and extremity. Because they which are commonly accused of Witchcraft, are the least sufficient of all other persons, to speak for themselves; as having the most base and simple education of all others; the extremity of their age giving them leave to dote, their poverty to beg, their wrongs to chide and threaten (as being void of any other way of revenge) their humor Melancholical, to be full of imaginations, from whence chiefly proceedeth the vanity of their confessions; as that they can transform themselves and others, into Apes, Owls, Asses, Dogs, Cats, &c. that they can flie in the Air, kill Children with Charms, hinder the coming of Butter, &c.

And for so much as the Mighty help themselves together, and the poor Widows cry, *Ecclef. 35. 15.* though it reach to heaven, is scarce heard upon earth; I thought good (according to my poor ability) to make intercession, that some part of common rigor, and some points of hasty judgement may be advised upon. For the world is now at that stay (as Brentius in a most godly Sermon in these words affirmeth) that even as when the Heathen persecuted the Christians, if any were accused to believe in Christ, the common people cried *Ad Leonem*: So now, if any Woman, be she never so honest, be accused of Witchcraft, they cry *Ad Ignem*. What difference is between the rash dealing of unskilful people, and the grave counsel of more discreet and learned persons, may appear by a tale of Danæus his own telling; wherein he opposeth the rashness of a few Townsmen, to the counsel of a whole Senate; preferring the Folly of the one, before the Wisdom of the other.

At Orleance on Loyre (*saith he*) there was a Man-witch, not only taken and accused, but also convicted and condemned for Witchcraft, who appealed from thence to the high Court of Paris: Which accusation the Senate saw insufficient, and would not allow, but laughed thereat, lightly regarding it; and in the end sent him home (*saith he*) as accused of a frivolous matter: And yet for all that, the Magistrates of Orleance were so bold with him, as to hang him up within a short time after, for the same or the very like offence. In which example is to be seen the nature, and as it were the disease of this cause; wherein (*I say*) the simpler and undiscreter sort are alwayes more hasty and furious in judgments, than men of better reputation and knowledge. Nevertheless, Eunichius *saith*, that these three things, to wit, what is to be thought of Witches, what their Incantations can do, and whether their punishment should extend to death, are to be well considered. And *I would* (*saith he*) they were as well known, as they are rashly believed, both of the learned and unlearned. And further he *saith*, That almost all Divines, Physicians and Lawyers, who should best know these matters, satisfying themselves with old custom, have given too much credit to these fables, and too rash and unjust sentence of death upon Witches. But when a man pondreth (*saith he*) that in times past, all that swarved from the Church of Rome, were judged Hereticks; it is the less marvel, though in this matter they be blind and ignorant.

And surely, if the Scripture had been longer suppressed, more absurd fables would have sprung up, and been believed. Which credulity though it is to be derided with laughter, yet this their cruelty is to be lamented with tears: For (God knoweth) many of these poor wretches had more need to be relieved than chastised; and more meet were a Preacher to admonish them, than a Jaylor to keep them; and a Physician more necessary to help them, than an Executioner or Tormentor to hang or burn them. For proof and due tryal hereof, *I will requise* Danæus his tale of a Man-witch (as he termeth him) with another Witch of the same sex or gender.

Cardanus from the mouth of his own Father reporteth, That one Bernard, a poor servant, being in wit very simple and rude, but in his service very necessary and diligent (and in that respect dearly beloved of his Master) professing the Art of Witchcraft, could in no wise be dissuaded from that profession, perswading himself that he knew all things, and could bring any matter to pass; because certain Country-people resorted to him for help and counsel, as supposing by his own talk, that he could do somewhat. At length he was condemned to be burned; which torment he seemed more willing to suffer, than to lose his estimation in that

Lib. 15. cap.
18. de varietatib. rerum.

To the Readers.

that behalf. But his Master having compassion upon him, and being himself in his Princes favour, perceiving his conceit to proceed of Melancholy, obtained respite of execution for twenty dayes. In which time (*said he*) his Master bountifully fed him with good fat meat, and with four eggs at a meal, as also with sweet Wine: which diet was best for so gross and weak a body. And being recovered so in strength, that the humor was suppressed, he was easily won from his absurd and dangerous opinions, and from all his fond imaginations: and confessing his error and folly, from the which before no man could remove him by any persuasions, having his pardon, he lived long a good member of the Church, whom otherwise the cruelty of judgement should have cast away and destroyed.

This history is more credible than Sprengers fables, or Bodins fables, which reach not so far to the extolling of Witches Omnipotency, as to the derogating of God's glory. For if it be true, which they affirm, that our life and death lyeth in the hand of a Witch; then is it false, that God maketh us to live or die, or that by him we have our being, our terme of time appointed, and our dayes numbred. But surely their Charms can no more reach to the hurting or killing of Men or Women, than their imaginations can extend to the stealing and carrying away of Horses and Mares. Neither hath God given remedies to sickness or griefs, by Words or Charms, but by Herbs and Medicines, which he himself hath created upon earth, and given Men knowledge of the same; that he might be glorified, for that therewith he doth vouchsafe that the Maladies of Men and Cattel should be cured, &c. And if there be no affliction nor calamity, but is brought to pass by him; then let us despise the Devil, renounce all his works, and not so much as once think or dream upon this supernatural power of Witches, neither let us prosecute them with such despite, whom our fancy condemneth, and our reason acquitteth: our evidence against them consisting in impossibilities, our proofs in unwritten verities, and our whole proceedings in doubts and difficulties.

*Now because I dislike the extreame cruelty used against some of these silly soules (whom a simple Advocate having Audience and Justice, might deliver out of the hands of the Inquisitors themselves) it will be said, That I deny any punishment at all to be due to any Witch whatsoever. Nay, because I bewray the folly and impiety of them, which attribute unto Witches the power of God: these Witchmongers will report, that I deny there are any Witches at all; and yet behold (*say they*) how often is the word [Witch] mentioned in the Scripture? Even as if an Idolater should say, in the behalf of Images and Idols, to them which deny their power and godhead, and inveigh against the reverence done unto them, How dare you deny the power of Images, seeing their names are so often repeated in the Scriptures? But truly I deny not that there are Witches or Images; but I detest the Idolaters opinions conceived of them; referring that to God's work and ordinance, which they impute to the power and malice of Witches; and attributing that honour to God which they ascribe to Idols. But as for those that in very deed are either Witches or Conjurors, let them hardly suffer such punishment as to their fault is agreeable, and as by the grave judgement of law is provided.*

Amos 3. 6.
Lam. 3. 38.
Isa. 45. 9.
Rom. 9. 20.

A Catalogue of A U T H O R S used in this Book.

Forain Authors.

Ælian^{us}.
 Aetius.
 Albertus Crantzins.
 Albertus Magnus.
 Albumazar.
 Alcoranum Franciscanorum
 Alexander Trallianus.
 Agerius.
 Ambrosius.
 Andradias.
 Andreas Gartnerus.
 Andreas Massius.
 Antonius Sabellicus.
 Apollonius Tyanæus.
 Appianus.
 Apuleius.
 Archelaus.
 Argerius Ferrarius.
 Aristoteles.
 Arnoldus de Villa nova.
 Artemidorus.
 Athanasius.
 Averroës.
 Augustinus episcopus Hip.
 Augustinus Nipus.
 Avicennas.
 Aulus Gellius.
 Bernardinus de busfis.
 Bartholomæus Anglicus.
 Berosus Anianus.
 Bodinus.
 Bordinus.
 Brentius.
 Calvinus.
 Camerarius.
 Campanus.
 Cardanus Pater.
 Cardanus Filius.
 Carolus Gallus.
 Cassander.
 Cato.
 Chrysostomus.
 Cicero.
 Clemens.
 Cornelius Agrippa.
 Cornelius Nepos.
 Cornelius Tacitus.
 Cyrillus.

Danaus.
 Demetrius.
 Democritus.
 Didymus.
 Diodorus Siculus.
 Dionysius Areopagita.
 Dioscorides.
 Diuinus.
 Dodonæus.
 Durandus.
 Empedocles.
 Ephesus.
 Erasmus Roterodamus.
 Erasmus Sarcerius.
 Erastus.
 Eudoxus.
 Eusebius Casariensis.
 Fernelius.
 Franciscus Petrarcha.
 Fuchsius.
 Galenus.
 Gerropius.
 Gallasius.
 Gemma Phrysius.
 Georgius Pictorius.
 Gofridus.
 Gofchalvus Boll.
 Gratianus.
 Gregorius.
 Grillandus.
 Guido Bonatus.
 Gulielmus de sancto Clodo-
 aldo.
 Gulielmus Parisiensis.
 Hemingius.
 Heraclides.
 Hermes Trismegistus.
 Hieronymus.
 Hilarius.
 Hippocrates.
 Homerus.
 Horatius.
 Hostiensis.
 Hovinus.
 Hypertus.
 Jacobus de Chusa Carthusi-
 anus.
 Jamblichus.

Jaso Pratenfis.
 Innocentius 8. Papa.
 Johannes Anglicus.
 Johannes Baptista Neapoli-
 tanus.
 Johannes Cassianus.
 Johannes Montinegrus.
 Johannes Rivius.
 Josephus ben Gorion.
 Josias Rimlerus.
 Isidorus.
 Isigonus.
 Iuba.
 Julius Maternus.
 Justinus Martyr.
 Lactantius.
 Lavaterus.
 Laurentius Ananias.
 Laurentius à Villavicentio.
 Leo 11. Pontifex.
 Lex Salicarum.
 Lex 12. Tabularum.
 Legenda Aurea.
 Legenda longa Colonia.
 Leonardus Vairus.
 Livius.
 Lucanus.
 Lucretius.
 Ludovicus Caelius.
 Lutherus.
 Macrobius.
 Magna Charta.
 Malleus Maleficarum.
 Manlius.
 Marbacchius.
 Marbodæus Gallus.
 Marsilius Ficinus.
 Martinus de Arles.
 Mattheolus.
 Melancthonius.
 Memphradorus.
 Michael Andreas.
 Musculus.
 Nauclerus.
 Nicephorus.
 Nicolaus 5. Papa.
 Nider.
 Olavs Gothus.

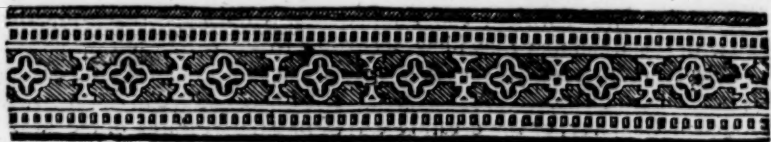
Origines.

Foreign and English Authours.

<i>Origenes.</i>	<i>Ponzevibius.</i>	<i>Socrates.</i>
<i>Ovidius.</i>	<i>Porphyrus.</i>	<i>Solinus.</i>
<i>Panormitanus.</i>	<i>Prochus.</i>	<i>Speculum exemplorum.</i>
<i>Paulus Aegineta.</i>	<i>Propertius.</i>	<i>Strabo.</i>
<i>Paulus Marsus.</i>	<i>Psellus.</i>	<i>Sulpicius Severus.</i>
<i>Persius.</i>	<i>Ptolomeus.</i>	<i>Synesius.</i>
<i>Petrus de Appona.</i>	<i>Pythagoras.</i>	<i>Tatianus.</i>
<i>Petrus Lombardus.</i>	<i>Quintilianus.</i>	<i>Tertullianus.</i>
<i>Petrus Martyr.</i>	<i>Rabbi Abraham.</i>	<i>Thomas Aquinas.</i>
<i>Peucer.</i>	<i>Rabbi ben Ezra.</i>	<i>Themistius.</i>
<i>Philarchus.</i>	<i>Rabbi David Kimbi.</i>	<i>Theodoretus.</i>
<i>Philastrius Brixienfis.</i>	<i>Rabbi Josuah Ben Levi.</i>	<i>Theodorus Bizantius.</i>
<i>Philodorus.</i>	<i>Rabbi Isaac Natar.</i>	<i>Theophrastus.</i>
<i>Philo Judaus.</i>	<i>Rabbi Levi.</i>	<i>Thucydides.</i>
<i>Pirkmairus.</i>	<i>Rabbi Moses.</i>	<i>Tibullus.</i>
<i>Platina.</i>	<i>Rabbi Sedajas Hajas.</i>	<i>Tremelius.</i>
<i>Plato.</i>	<i>Robertus Carocullus.</i>	<i>Valerius Maximus.</i>
<i>Plinius.</i>	<i>Rupertus.</i>	<i>Varro.</i>
<i>Plotinus.</i>	<i>Sabinus.</i>	<i>Vegetius.</i>
<i>Plutarchus.</i>	<i>Sadoletus.</i>	<i>Vincentius.</i>
<i>Polydorus Virgilius.</i>	<i>Savanorola.</i>	<i>Virgilius.</i>
<i>Pomærius sermonum Quadragesimalium.</i>	<i>Scotus.</i>	<i>Vitellius.</i>
<i>Pompanatius.</i>	<i>Seneca.</i>	<i>Wierus.</i>
<i>Pontificale.</i>	<i>Septuaginta interpretes.</i>	<i>Xantus Historiographus.</i>
	<i>Serapio.</i>	

English Authors.

B arnaby Googe.	<i>John Malborn.</i>	<i>Thomas Hills.</i>
Beehive of the Romish Church.	<i>John Record.</i>	<i>Thomas Lupton.</i>
Edward Deering.	Primer after York use.	<i>Thomas Moore Knight.</i>
Geoffrey Chancer.	<i>Richard Gallis.</i>	<i>Thomas Phaer.</i>
Giles Alley.	<i>Roger Bacon.</i>	<i>T. R. a nameless Authour,</i>
Gnimelf Maharba.	Testament Printed at	393.
Henry Haward.	<i>Rhemes.</i>	<i>William Lambard.</i>
John Bale.	<i>T. E. a nameless Authour,</i>	<i>W. W. a nameless Authour,</i>
John Fox.	467.	542.



THE
DISCOVERY
OF
Witchcraft.

BOOK I.

CHAP. I.

An impeachment of Witches power in Meteors and Elementary Bodies, tending to the rebuke of such as attribute too much unto them.



He Fables of Witchcraft have taken so fast hold and deep root in the heart of man, that few or none can (now adays) with patience indure the hand and correction of God. For if any adversity, grief, sickness, loss of children, corn, cattel, or liberty, happen unto them; by and by they exclaim upon Witches: As though there were no God in Israel that ordereth all things according to his will, punishing both just and unjust with griefs, plagues, and afflictions in manner and form as he thinketh good: but that certain old women here on earth, called Witches, must needs be the contrivers of all mens calamities; and as though they themselves were innocents, and had deserved no such punishments. Infomuch as they stick not to ride and go to such, as either are injuriously termed Witches, or else are willing so to be accounted, seeking at their hands comfort and remedy in time of their tribulation, contrary to Gods Will and Commandement in that behalf, who bids us resort to him in all our necessities.

Such faithless people (I say) are also perswaded, that neither hail nor snow, thunder nor lightning, rain nor tempestuous winds, come from the Heavens at the commandement of God; but are raised by the cunning and power of Witches and Conjurers; infomuch as a clap of thunder, or a gale of wind is no sooner heard, but either they run to ring bells, or cry out to burn Witches; or else burn consecrated things, hoping by the smoak thereof, to drive the Devil out of the air, as though spirits could be fraid away with such external toies: howbeir, these are right enchantments, as *Brentius* affirmeth.

B

But

In consuetudine.

9+

Pfal. 25.
Pfal. 83.
Ecclef. 43.
Luke 8.
Matth. 8.
Mark 4. 41.
Luk. 8. 14.
Pfal. 107.
Job 38. 22.
Ecclef. 43.

Levit. 26. 3, 4.

Pfal. 78. 23.

Nahum. 1.

But certainly, it is neither a Witch, nor Devil, but a glorious God that maketh the thunder. I have read in the Scriptures, that God maketh the blustering tempests and whirl-winds : and I find that it is the Lord that altogether dealeth with them, and that they blow according to his will. But let me see any of them all rebuke and still the sea in time of tempest, as Christ did ; or raise the stormy wind, as God did with his word ; and I will believe in them. Hath any Witch or Conjuror, or any creature entred into the treasures of the snow ; or seen the secret places of the hail, which God hath prepared against the day of trouble, battel, and war ? I for my part also think with *Jesuu Syrach*, that at Gods only commandment the snow falleth ; and that the wind bloweth according to his will, who only maketh all storms to cease ; and who (if we keep his ordinances) will send us rain in due season, and make the land to bring forth her increase, and the trees of the field to give their fruit.

But little think our Witch-mongers, that the Lord commandeth the clouds above, or openeth the doors of heaven, as *David* affirmeth ; or that the Lord goeth forth in the tempests and storms, as the Prophet *Nahum* reporteth : but rather that Witches and Conjurors are then about their business.

The *Marcionists* acknowledged one God the Author of good things, and another the ordainer of evil : but these make the Devil a whole God, to create things of nothing, to know mens cogitations, and to do that which God never did ; as to transubstantiate men into beasts, &c. Which thing, if Devils could do, yet followeth it not, that Witches have such power. But if all the Devils in Hell were dead, and all the Witches in *England* were burned or hanged ; I warrant you we should not fail to have rain, hail, and tempests, as now we have : according to the appointment and will of God, and according to the constitution of the Elements, and the course of the Planets, wherein God hath set a perfect and perpetual order.

Job 26. 8.
Job 37.
Pfal. 135.
Jer. 10. & 15.
Ose. 13.

Pfal. 39. &c.

In epist. ad
Jo. Wierum.

I am also well assured, that if all the old women in the world were Witches ; and all the Priests Conjurors ; we should not have a drop of rain, nor a blast of wind the more or the less for them : For the Lord hath bound the waters in the clouds, and hath set bounds about the waters, until the day and night come to an end : yea, it is God that raiseth the winds and stilleth them : and he saith to the rain and snow, Be upon the earth, and it falleth. The wind of the Lord, and not the wind of Witches, shall destroy the treasures of their pleasant vessels, and dry up the fountains ; saith *Oseas*. Let us also learn and confess with the Prophet *David*, that we our selves are the causes of our afflictions ; and not exclaim upon Witches, when we should call upon God for mercy.

Exod. 13.
Isai. 66.
Pl. 18. 11, 19.
August. 3. de
sancta Trinit.
Mar. 4. 41.

The Imperial law (saith *Brentius*) condemneth them to death that trouble and infect the air : but I affirm (saith he) that it is neither in the power of Witch nor Devil so to do, but in God only. Though (besides *Bodin*, and all the Popish Writers in general) it please *Dancus*, *Hyperius*, *Hemingius*, *Erastus*, &c. to conclude otherwise. The clouds are called the pillars of Gods tents, Gods chariots, and his pavillions : And if it be so, what Witch or Devil can make masteries thereof ? S. *Augustine* saith, *Non est putandum istis transgressoribus angelis servire hanc rerum visibilium materiem, sed soli Deo* ; We must not think that these visible things are at the commandment of the Angels that fell, but are obedient to the only God.

Finally, If Witches could accomplish these things ; what needed it seem so strange to the people, when Christ by miracle commanded both seas and winds, &c. For it is written ; Who is this ? for both wind and sea obey him.

C H A P. II.

The inconvenience growing by means Credulity herein, with a reproof of some Church-men, which are inclined to the common conceived opinion of Witches Omnipotence; and familiar example thereof.

BUt the world is now so bewitched and over-run with this fond error; that even where a man should seek comfort and counsel, there shall he be sent (in case of necessity) from God to the Devil; and from the Physician to the cozening Witch, who will not stick to take upon her by words to heal the lame (which was proper only to Christ; and to them whom he assisted with his divine power) yea, with her familiar and charms she will take upon her to cure the blind: though in the tenth of S. John's Gospel it be written, that the Devil cannot open the eyes of the blind. And they attain such credit, as I have heard (to my grief) some of the ministry affirm, that they have had in their Parish at one instant, 17 or 18 Witches, meaning such as could work Miracles supernaturally. Whereby they manifested as well their infidelity and ignorance, in conceiving Gods Word; as their negligence and error in instructing their flocks: For they themselves might understand, and also teach their parishioners, that * God only worketh great wonders; and that it is he which sendeth such punishments to the wicked, and such trials to the Elect: according to the saying of the Prophet Haggai, * *I smote you with blasting and mildew, and with hail, in all the labours of your hands; and yet you turned not unto me, saith the Lord.* And therefore saith the same Prophet in another place; * *You have sown much, and bring in little.* And both in * *Joel* and * *Leviticus*, the like phrases and proofs are used and made. But more shall be said of this hereafter.

Joh. 10. 21

* Psal. 72. 8

136.

Jer. 5.

* Hag. 2. 28.

* Idem. cap. 1.

* Joel. 1.

Levit. 26.

S. Paul fore-saw the blindness and obstinancy, both of these blind shepherds, and also of their scabbed sheep, when he said, *They will not suffer wholesome doctrine, but having their ears itching, shall get them a heap of Teachers after their own lusts; and shall turn their ears from the Truth, and shall be given to fables.* And in the latter time some shall depart from the Faith, and shall give heed to Spirits of Errors, and Doctrins of Devils, which speak lies, (as Witches and Conjurors do) but cast thou away such prophane and old wives fables. In which sense Basil saith; Who so giveth heed to Inchanters, harkeneth to a fabulous and frivolous thing. But I will rehearse an example, whereof I my self am not only *Oculatus testis*, but have examined the cause, and am to justify the truth of my report: not because I would disgrace the Ministers that are godly, but to confirm my former assertion, that this absurd error is grown into the place, which should be able to expel all such ridiculous folly and impiety.

2 Tim. 4. 3. 4.

1 Tim. 4. 1.

At the Assizes holden at Rochester, Anno 1581. one Margaret Simons, the wife of John Simons, of Brencly in Kent, was arraigned for witchcraft, at the instigation and complaint of divers fond and malicious persons; and specially by the means of one John Ferral Vicar of that Parish: with whom I talked about that matter and found him both fondly affotted in the cause, and enviouly bent towards her: and (which is worse) as unable to make a good account of his faith, as the whom he accused. That which he, for his part, laid to the poor womans charge, was this.

A story of Margaret Simons, a supposed Witch;

His son (being an ungracious boy, and prentise to one Robert Scotchford clothier, dwelling in that Parish of Brencly) passed on a day by her house; at whom by chance her little Dog barked. Which thing the boy taking in evil part, drew his knife, and pursued him therewith even to her doot: whom she rebuked with some such words as the boy disdained, and yet nevertheless would not be perswaded to depart in a long time. At the last he returned to his Masters house, and within five or six days fell sick. Then was called to mind the fray betwixt the Dog and the Boy: infomuch as the Vicar (who thought himself so

privileged, as he little mistrusted that God would visit his children with sicknesses did so calculate; as he found, partly through his own judgement, and partly (as he himself told me) by the relation of other Witches, that his said son was by her bewitched. Yea, he also told me, that this his son (being, as it were, past all cure) received perfect health at the hands of another Witch.

He proceeded yet further against her, affirming, that alwayes in his Parish-Church, when he desired to read most plainly, his voyce so failed him, as he could scant be heard at all; Which he could impute, he said, to nothing else, but to her enchantment. When I advertised the poor woman hereof, as being desirous to hear what she could say for her self; she told me, that in very deed, his voyce did much fail him, specially when he strained himself to speak lowdest. Howbeit, she said that at all times his voyce was hoarse and low, which thing I perceived to be true. But Sir; said she, you shall understand, that this our Vicar is diseased with such a kind of hoarseness, as divers of our neighbours in this Parish not long since, doubted that he had the French-Pox; and in that respect utterly refused to communicate with him: until such time as (being thereunto injoyed by M.D. Lewen the ordinary) he had brought from London a certificate, under the hands of two Physitians, that his hoarseness proceeded from a disease in the lungs. Which certificate he published in the Church, in the presence of the whole Congregation: and by this means he was cured, or rather excused of the shame of his disease; And this I know to be true by the relation of divers honest men of that Parish: And truly, if one of the Jury had not been wiser than the other, she had been condemned thereupon, and upon other as ridiculous matters as this. For the name of a Witch is so odious, and her power so feared among the common people, that if the honestest body living chance to be arraigned thereupon, she shall hardly escape condemnation.

CHAP. III.

Who they be that are called Witches, with a manifest Declaration of the cause that moveth men so commonly to think, and Witches themselves to believe that they can hurt Children, Cattel, &c. with words and imaginations; and of cosening Witches.

One sort of such as are said to be Witches, are women which be commonly old, lame, blear-eyed, pale, fowl, and full of wrinkles; poor, sullen, superstitious, and Papists; or such as know no Religion: in whose drowsie minds the Devil hath gotten a fine seat; so as, what mischief, mischance, calamity, or slaughter is brought to pass, they are easily perswaded the same is done by themselves; imprinting in their minds an earnest and constant imagination thereof. They are lean and deformed, shewing melancholy in their faces, to the horror of all that see them. They are doting, scolds, mad, devillish, and not much differing from them that are thought to be possessed with spirits, so firm and stedfast in their opinions, as whosoever shall only have respect to the constancy of their words uttered, would easily believe they were true indeed.

These miserable wretches are so odious unto all their neighbours; and so feared, as few dare offend them, or deny them any thing they ask: whereby they take upon them; yea, and sometimes think, that they can do such things as are beyond the ability of humane nature. These go from house to house, and from door to door for a pot full of milk, yest, drink, pottage, or some such relief; without the which they could hardly live: neither obtaining for their service and pains, nor yet by their art, nor yet at the Devils hands (with whom they are said to make a perfect and visible bargain) either beauty, money, promotion, wealth, worship, pleasure, honour, knowledge, learning, or any other benefit whatsoever.

*Cardan de var.
TETIM.*

It falleth out many times, that neither their necessities, nor their expectation is answered or served, in those places where they beg or borrow; but rather their lewdness is by their neighbors reproved. And further, in tract of time the Witch waxeth odious and redious to her neighbours; and they again are despised and despited of her: so as sometimes she curseth one, and sometimes another; and that from the Master of the house, his wife, children, cattel, &c. to the little Pig that lieth in the stie. Thus in process of time they have all displeased her, and she hath wished evil luck unto them all; perhaps with curses and imprecations made in form. Doubtless (at length) some of her neighbours die, or fall sick; or some of their children are visited with diseases that vex them strangely: as Apoplexies, Epilepsie, Convulsions, hot Fevers, Worms, &c. Which by ignorant Parents are supposed to be the vengeance of Witches. Yea and their opinions and conceits are confirmed and maintained by unskilful Physicians, according to the common saying: *Inscitia pallium malleficium & incantatio*, Witchcraft and Inchantment is the cloke of Ignorance: whereas indeed evil humors, and not strange words, Witches, or Spirits, are the causes of such diseases: Also some of their Cattel perish, either by disease or mischance: Then they upon whom such adversities fall, weighing the fame that goeth upon this woman, her words, displeasure, and curses, meeting so justly with their misfortune, do not only conceive, but also are resolved that all their mishaps are brought to pass by her only means.

The Witch on the other side expecting her neighbors mischances, and seeing things sometimes come to pass according to her wishes, curses, and incantations, (for Bodin himself confesseth, that not above two in a hundred of their witchings or wishings take effect) being called before a Justice, by due examination of the circumstances is driven to see her imprecations and desires, and her neighbors harms and losses to concur, and as it were to take effect: and so confesseth that she (as a goddess) hath brought such things to pass. Wherein, not only she, but the accuser and also the Justice are foully deceived and abused; as being through her confession, and other circumstances perswaded (to the injury of Gods glory) that she hath done, or can do that which is proper only to God himself.

Another sort of Witches there are, which be absolutely coseners. These take upon them either for glory, fame, or gain, to do any thing which God or the Devil can do: either for fore-telling of things to come, bewraying of secrets, curing of maladies, or working of miracles. But of these I will talk more at large hereafter.

*J. Bodin. lib. 2.
de demon. cap. 8.*

CHAP. IV.

What miraculous actions are imputed to Witches by Witchmongers, Papists, and Poets.

Although it be quite against the hair, and contrary to the Devils will, to the Witches oath, promise, and homage, and contrary to all reason, that Witches should help any thing that is bewitched; but rather set forward their Masters business: yet we read in *Malleo Maleficarum*, of three sorts of Witches; and the same is affirmed by all the Writers hereupon, new and old. One sort (they say) can hurt and not help, the second can help and not hurt, the third can both help and hurt. And among the hurtful Witches he saith there is one sort more beastly than any kind of Beasts, saying Wolves; for these usually devour and eat young Children and Infants of their own kind. These be they (saith he) that raise hail, tempests, and hurtful weather; as Lightning, Thunder, &c. These be they that procure barrenness in Man, Woman, and Beast. These can throw Children into waters, as they walk with their Mothers, and not be seen. These can make Horses kick, till they cast their Riders.

*Mal. Malef.
part. 2. quest. 12
cap. 2.*

These can pass from place to place in the air invisible. These can so alter the mind of Judges, they can have no power to hurt them. These can procure to themselves and to others, taciturnity and insensibility in their torments. These can bring trembling to the hands, and strike terror into the minds of them that apprehend them. These can manifest unto others, things hidden and lost, and foreshew things to come, and see them as though they were present. These can alter mens minds to inordinate love or hate. These can kill whom they list with lightning and thunder. These can take mans courage, and the power of generation. These can make a woman miscarry in child-birth, and destroy the child in the Mothers womb, without any sensible means either inwardly or outwardly applyed. These can with their looks kill either man or beast.

All these things are avowed by *James Sprenger* and *Henry Institor*, In *Malleo Maleficarum*, to be true and confirmed by *Nider*, and the inquisitor *Cumannus*; and also by *Danæus*, *Hyperius*, *Hemingius*, and multiplyed by *Bodin*, and *Frier Bartholomæus Spineus*. But because I will in no wise abridge the authority of their power, you shall have also the testimonies of many other grave Authors in this behalf; as followeth.

And first *Ovid* affirmeth, that they can raise and suppress Lightning and Thunder, Rain and Hail, Clouds and Winds, Tempests and Earthquakes. Others do write, that they can pull down the Moon and Stars. Some write, that with wishing they can send Needles into the Livers of their Enemies. Some that they can transfer Corn in the blade from one place to another. Some, that they can cure Diseases supernaturally, flie in the Air, and dance with Devils. Some write, that they can play the part of *Succubus*, and contract themselves to *Incubus*; and so young Prophets are upon them begotten, &c. Some say, they can transubstantiate themselves and others, and take the forms and shapes of Asses, Wolves, Ferrets, Cows, Apes, Horses, Dogs, &c. Some say they can keep Devils and Spirits in the likeness of Todes and Cats.

They can raise spirits (as others affirm) dry up Springs, turn the course of running waters, inhibit the Sun, and stay both day and night, changing the one into the other. They can go in and out at awger-holes, and sail in an Egge-shel, a Cockle or Muscel-shel, through and under the tempestuous Seas. They can go invisible, and deprive men of their Privities, and otherwise of the act and use of Venery. They can bring souls out of graves. They can tear Snakes in pieces with words, and with looks kill Lambs. But in this case a man may say, that *Miranda canunt, sed non credenda Potta*. They can also bring to pass, that Chern as long as you list, your Butter will not come; especially if either the Maids have eaten up the Cream; or the good-wife have sold the Butter before in the market. Whereof I have had some trial, although there may be true and natural causes to hinder the common course thereof: as for example; Put a little Sope or Sugar into your Chern of Cream, and there will never come any Butter, chern as long as you list. But *M. Mal.* saith that there is not so little a Village, where many women are not that bewitch, infect, and kill kine, and dry up the Milk: alledging for the strengthening of that assertion, the saying of the Apostle, *Nunquid Deo cura est de Bobus?* doth God take any care of Oxen?

Ovid. lib. metamorph. 7.
Danæus in dialog.
Psellus in Operatione dem.
Virg. in Damon.
Horat. epod. 5.
Tibul. de fascinat. lib. 1. eleg. 2.
Ovid. Epist. 4.
Lex. 12. Tabul.
Mal. Malef.
Lucan de bello civili. lib. 6.
Virg. eelog. 8.
Ovid de remedio amoris lib. 1.
Hyperius,
Erasius.
Rich. Gal. in his horrible Treatise.
Hemingius.
Bryan Darcy Confessio Winderfor.
Virg. Aneid. 4.
C. Maxilius astrol. lib. 1.
Mal. Malef. part. 2. quest. 1. cap. 14.

1 Cor. 9. 9.

CHAP. V.

A Confutation of the common conceived Opinion of Witches and Witchcraft, and how desirable a sin it is to repair to them for counsel, or other help, in time of affliction.

But whatsoever is reported or conceived of such manner of Witchcrafts, I dare avow to be false and fabulous (cofenage; dotage, and poysoning excepted:) neither is there any mention made of these kind of Witches in the Bible. If Christ had known them, he would not have pretermitted to inveigh against their presumption, in taking upon them his Office: as, to heal and cure diseases;

diseases; and to work such miraculous and supernatural things, as whereby he himself was specially known, believed and published to be God; his actions and cures consisting (in order and effect) according to the power by our Witchmongers imputed to Witches. Howbeit, if there be any in these dayes afflicted in such strange sort, as Christs cures and patients are described in the New Testament to have been: we fly from trusting in God to trusting in Witches, who do not only in their cosening art take on them the office of Christ in this behalf; but use his very phrase of speech to such Idolaters, as come to seek divine assistance at their hands, saying; *Go thy wayes, thy son or thy daughter, &c.* shall do well, and be whole.

John 8. 6.
Mark 5. 34.

It will not suffice to dissuade a Witchmonger from his credulity, that he seeth the sequel and event to fall out many times contrary to their assertion; but in such case (to his greater condemnation) he seeketh further to Witches of greater fame. If all fail, he will rather think he came in an hour too late, than that he went a mile too far. Truly I for my part cannot perceive what it is to goe a whoring after strange gods, if this be not. He that looketh upon his neighbours wife, and lusteth after her, hath committed adultery. And truly, he that in heart and by argument maintained the sacrifice of the Masse to be propitiatory for the quick and the dead, is an Idolater; as also he that alloweth and commendeth creeping to the cross, and such like Idolatrous actions, although he bend not his corporall knees.

To go to Witches, &c. is Idolatry.

In like manner I say, he that attributeth to a witch, such divine power, as duly and only appertaineth unto GOD (which all Witchmongers do) is in heart a blasphemmer, an Idolater, and full of gross impiety, although he neither go nor send to her for assistance.

CHAP. VI.

A further confutation of Witches miraculous and omnipotent power, by invincible reasons and authorities, with dissuasions from such fond credulity.

IF Witches could do any such miraculous things, as these and other which are imputed to them, they might do them again and again, at any time or place, or at any mans desire: for the devil is as strong at one time as at another, as busie by day as by night, and ready enough to do all mischief, and careth not whom he abuseth: And inasmuch as it is confessed, by the most part of Witchmongers themselves, that he knoweth not the cogitation of mans heart, he should (me thinks) sometimes appear, unto honest and credible persons, in such gross and corporal form, as it is said he doth unto Witches: which you shall never hear to be justified by one sufficient witness. For the devil indeed entred into the mind, and that way seeketh mans confusion.

The art alwayes presupposeth the power; so as, if they say they can do this or that, they must shew, how and by what means they do it; as neither the Witches nor the Witchmongers are able to do: For, to every action is required the faculty and ability of the agent or doer; the aptness of the patient or subject; and a convenient and possible application. Now the Witches are mortal, and their power dependeth upon the analogy and consonancy of their minds and bodies; but with their minds they can but will and understand; and with their bodies they can do no more, but as the bounds and ends of terrene sense will suffer: and therefore their power extended not to do such miracles, as surmounteth their own sense, and the understanding of others which are wiser than they; so as here wanteth the vertue and power of the efficient. And in reason, there can be no more vertue in the thing caused, than in the cause, or that which proceedeth of or from the benefit of the cause. And we see, that ignorant and impotent women, or Witches, are the causes of incantations and charms; wherein we shall perceive there is none effect, if we will credit our own experience

Aristot. de anima lib. 2.
Act 5.

rience

rience and sense-unabused, the rules of Philosophy, or the Word of God. For alas ! What an unapt instrument is a toothless, old, impotent, and unwieldy woman to flie in the air ; Truly, the Devil little needs such instruments to bring his purposes to pass.

Why should
not the devil be
as ready to help
a thief really
as a witch ?
L. multum.
I. si quis alteri,
vel sibi.

It is strange, that we should suppose, that such persons can work such feats : and it is more strange, that we will imagine that to be possible to be done by a witch ; which to nature and sense is impossible ; specially when our neighbours life dependeth upon our credulity therein ; and when we may see the defect of ability, which alwayes is an impediment both to the act, and also to the presumption thereof. And because there is nothing possible in law, that in nature is impossible ; therefore the judge doth not attend or regard what the accused man saith ; or yet would do : but what is proved to have been committed, and naturally falleth in mans power and will to do. For the law saith, that to will a thing impossible, is a sign of a mad-man, or of a fool, upon whom no sentence or judgement taketh hold. Furthermore, what Jury will condemn, or what Judge will give sentence or judgement against one for killing a man at *Berwick*, when they themselves, and many other saw that man at *London*, that very day, wherein the murder was committed ; yea though the party confess himself guilty therein, and twenty witnesses depose the same : But in this case also I say the Judge is not to weigh their testimony, which is weakened by Law ; and the Judges authority is to supply the imperfection of the case, and to maintain the right and equity of the same.

An objection
answered.

Seeing therefore that some other things might naturally be the occasion and cause of such calamities as witches are supposed to bring ; let not us that profess the Gospel and knowledge of Christ, be bewitched to believe that they do such things, as are in nature impossible, and in sense and reason incredible ; If they say it is done through the Devils help, who can work miracles ; why doe not theeves bring their business to pass miraculously, with whom the Devil is as conversant as with the other : Such mischiefs as are imputed to witches, happen where no witches are, yea and continue when witches are hanged and burnt : why then should we attribute such effect to that cause, which being taken away, happeneth nevertheless ?

CHAP. VII.

By what means the name of Witches becometh so famous, and how diversly people be opinioned concerning them and their actions.

Miracles are
ceased.

The opinions of
people concern-
ing Witchcraft
are diverse and
inconstant.

Surely the natural power of man or woman cannot be so enlarged, as to do any thing beyond the power and vertue given and ingrafted by God. But it is the will and mind of man, which is vitiated and depraved by the devil : neither doth God permit any more, than that which the natural order appointed by him doth require. Which natural order is nothing else, but the ordinary power of God, powred into every creature, according to his state and condition. But hereof more shall be said in the title of witches confessions. Howbeit you shall understand, that few or none are throughly perswaded, resolved, or satisfied, that witches can indeed accomplish all these impossibilities : but some one is bewitched in one point, and some are cosened in another, untill in fine, all these impossibilities, and many more, are by several persons affirmed to be true.

And this I have also noted, that when any one is cosened with a cosening toy of witch-craft, and maketh report thereof accordingly, verifying a matter most impossible and false as it were upon his own knowledge, as being overtaken with some kind of illusion or other (which illusions are right enchantments) even the self-same man will deride the like proceeding out of another mans mouth, as a fabulous matter unworthy of credit. It is also to be wondered, how men (that have seen some part of witches cosenages detected, and see also therein the impos-

impossibility of their own presumptions, and the folly and falshood of the witches confessions) will not suspect, but remain unsatisfied, or rather obstinately defend the residue of witches supernatural actions: like as when a juggler hath discovered the slight and illusion of his principal feats, one would fondly continue to think, that his other petty juggling knacks of legierdmain are done by the help of a familiar: and according to the folly of some Papiſts, who seeing and confessing the Popes absurd Religion, in the erection and maintenance of Idolatry and Superstition, specially in Images, Pardons, and Reliques of Saints, will yet persevere to think, that the rest of his doctrine and trumpery is holy and good. Finally, many maintain and cry out for the execution of witches, that particularly believe never a whit of that which is imputed unto them; if they be therein privately dealt withall, and substantially opposed and tried in argument.

CHAP. VIII.

Causes that move as well Witches themselves as others to think that they can work impossibilities, with answers to certain objections: where also their punishment by Law is touched.

CArduus writeth, that the cause of such credulity consisteth in three points; to wit, in the imagination of the melancholick, in the constancy of them that are corrupt therewith, and in the deceit of the Judges; who being inquisitors themselves against hereticks and witches, did both accuse and condemn them, having for their labour the spoil of their goods: So as these inquisitors added many fables hereunto, lest they should seem to have done injury to the poor wretches, in condemning and executing them for none offence. But sithence (saith he) the springing up of *Luther's* sect, these Priests have tended more diligently upon the execution of them; because more wealth is to be caught from them: inſomuch as now they deal so loosely with witches (through distrust of gains) that all is seen to be malice, folly or avarice that hath been practised against them: And whoſoever ſhall ſearch into this cauſe, or read the chief writers hereupon, ſhall find his words true.

It will be objected, that we here in *England* are not now directed by the Popes Laws; and ſo by conſequence our witches not troubled or convented by the Inquiſitors *Hæretica pravitatis*. I answer, that in times paſt here in *England*, as in other nations, this order of diſcipline hath been in force and uſe; although now ſome part of the old rigour be qualified by two ſeveral Statutes made in the firſt of *Elizabeth*, and 33 of *Henry* the eight. Nevertheless the eſtimation of the omnipotency of their words or charmes ſeemeth in thoſe ſtatutes to be ſomewhat maintained, as a matter hitherto generally received; and not yet ſo looked into, as that it is refuted and decided. But how wiſely ſoever the Parliament-houſe hath dealt therein, or how mercifully ſoever the Prince be- holdeth the cauſe: if a poor old woman, ſuppoſed to be a Witch, be by the Civil or Canon Law convented; I doubt, ſome Canon will be found in force, not only to give ſcope to the tormentor, but alſo to the hangman, to exerciſe their offices upon her. And moſt certain it is, that in what point ſoever any of theſe extremities, which I ſhall rehearſe unto you, be mitigated, it is through the goodneſs of the Queens Majeſty, and her excellent Magiſtrates placed amongſt us: For as touching the opinion of our Writers therein in our age; yea in our Countrey, you ſhall ſee it doth not only agree with foreign cruelty, but ſurmounteth it far. If you read a fooliſh Pamphlet dedicated to the Lord *Darcy* by *W.W.* 1582. you ſhall ſee that he affirmeth, that all thoſe tortures are far too light, and their rigour too mild; and that in that reſpect he impudently exclaimeth againſt our Magiſtrates, who ſuffer them to be but hanged, when murderers, and ſuch malefactors be ſo uſed, which deſerve not the hundredth part of their puniſh-

*Car. de var.
rerum lib. 15.
cap. 80.*

An Objection
answered.

W.W. his Booke
printed in Anno
Dom. 1582.

punishments. But if you will see more folly and lewdness comprised in one lewd book, I commend you to *Ri. Ga. a Windsor-man*; who being a mad-man, hath written according to his frantick humor, the reading whereof may satisfie a wife man, how mad all these Witch-mongers dealings be in this behalf.

C H A P. IX.

A conclusion of the first Book, wherein is fore-shewed the tyrannical cruelty of Witch-mongers and Inquisitors; with a request to the reader to peruse the same.

ANd because it may appear unto the world what treacherous and faithless dealing, what extreme and intolerable tyranny, what gross and fond absurdities, what unnatural and uncivil discourtesie, what canker'd and spiteful malice, what outrageous and barbarous cruelty, what lewd and false packing, what cunning and crafty intercepting, what bald and peevish interpretations, what abominable and devilish inventions; and what flat and plain knavery is practised against these old women; I will set down the whole order of the inquisition, to the everlasting, inexcusable, and apparent shame of all Witch-mongers. Neither will I insert any private or doubtful dealings of theirs; or such as they can either deny to be usual, or justly cavil at; but such as are published and renewed in all ages, since the commencement of Popery, established by Laws, practised by Inquisitors, priviledged by Princes, commended by Doctors, confirmed by Popes, Countels, Decrees, and Canons; and finally be left of all Witch-mongers; to wit, by such as do attribute to old women, and such like creatures, the power of the Creator. I pray you therefore, though it be tedious and intolerable (as you would be heard in your miserable calamities) so hear with compassion their accusations, examinations, matters given in evidence, confessions, presumptions, interrogatories, conjurations, cautions, crimes, tortures, and condemnations, devised and practised usually against them.

BOOK II.

CHAP. I.

What testimonies and witnesses are allowed to give evidence against reputed Witches, by the report and allowance of the Inquisitors themselves, and such as are special writers herein.



Xcommunicate persons, partakers of the fault, infants, wicked servants, and run-awaies are to be admitted to bear witness against their dames in this matter of Witch-craft; because (saith *Bodin* the champion of Witch-mongers) none that be honest are able to detect them. Hereticks also and Witches shall be received to accuse, but not to excuse a Witch. And finally, the testimony of all infamous persons in this case is good and allowed. Yea, one lewd person (saith *Bodin*) may be received to accuse and condemn a thousand suspected Witches. And although by law, a capital enemy may be challenged; yet *James Sprenger*, and *Henry Institor*, (from whom *Bodin*, and all the writers that ever I have read, do receive their light, authorities and arguments) say (upon this point of Law) that the poor friendless old woman must prove, that her capital enemy would have killed her, and that he hath both assaulted and wounded her; otherwise she pleadeth all in vain. If the judge ask her, whether she have any capital enemies; and she rehearse other, and forget her accuser: or else answer, that he was her capital enemy, but now she hopeth he is not so; such a one is nevertheless admitted for a witness. And though by law, single witnesses are not admittable; yet if one depose she hath bewitched her Cow; another, her Sow; and the third, her Butter: these (saith *M. Mal.* and *Bodin*) are not single witnesses; because they agree that she is a Witch.

Mal. Malef. quest. 5. p. 3. l. Bod. lib. 4. cap. 2. de demon. Arch. in C. al. le. accusatus. in Selz. super. verba. l. Bod. lib. 4. cap. 1. de demon. Mal. Malef. quest. 56. pa. 3. & qua. 5. part. 3. Ibidem.

Qua. 7. aff. 2.

CHAP. II.

The order of examination of Witches by the Inquisitors.

W Omen suspected to be Witches, after their apprehension may not be suffered to go home, or to other places, to seek sureties: for then (saith *Bodin*) the people would be worse willing to accuse them; for fear lest at their return home, they work revenge upon them: In which respect *Bodin* commendeth much the *Scottish* custome and order in this behalf: where (he saith) a hollow piece of wood or a chest is placed in the Church, into the which any body may freely cast a little scroll of paper, wherein may be contained the name of the Witch, the time, place, and fact, &c. And the same chest being locked with three several locks, are opened every fifteenth day by three Inquisitors or officers appointed for that purpose: which keep three several keys. And thus the accuser need not be known, nor shamed with the reproach of slander or malice to his poor neighbour.

Item, There must be great perfwalions used to all men, women, and children, to accuse old women of witch-craft.

Item, There may alwaies be promised impunity and favour to Witches, that confesse

The Scottish custome of accusing a witch

confess and detect others ; and on the contrary, there may be threatnings and violence practised and used.

Item, The little children of Witches, which will not confess, must be attached, who (if they be craftily handled, saith *Bodin*) will confess against their own mothers.

Item, Witches must be examined as suddenly, and as unawares as is possible : the which will so amaze them, that they will confess any thing, supposing the devil hath forsaken them ; whereas, if they should first be committed to prison, the devil would tamper with them, and inform them what to do.

Item, The Inquisitor, judge, or examiner, must begin with small matters first.

*I. Bod. lib. de
demon. 4. cap. 4.
I. parentes de
testibus.*

Item, They must be examined, whether their parents were Witches or no : for Witches (as these Doctors suppose) come by propagation. And *Bodin* setteth down this principle in Witchcraft, to wit, *Sisaga sit mater, sic etiam est filia* : howbeit the law forbiddeth it, *Ob sanguinis reverentiam*.

Item, The examiner must look stedfastly upon their eyes : for they cannot look directly upon a mans face (as *Bodin* affirmeth in one place, although in another he saith, that they kill and destroy both men and beasts with their looks.)

Item, She must be examined of all accusations, presumptions, and faults, at one instant ; lest Satan should afterwards dissuade her from confession.

Item, A Witch may not be put in prison alone, lest the Devil dissuade her from confession, through promises of her indemnity. For (saith *Bodin*) some that have been in the goal have proved to fly away, as they were wont to do when they met with *Diana* and *Minerva*, &c. and so brake their own necks against the stone-walls.

Item, If any deny her own confession made without torture, she is nevertheless by that confession to be condemned, as in any other crime.

Item, The Judges must seem to be in a pitiful countenance, and to bemoan them ; saying, that, It was not they, but the Devil that committed the murder, and that he compelled them to do it ; and must make them believe that they think them to be innocents.

Item, If they will confess nothing but upon the rack or torture ; their apparel must be changed ; and every hair in their body must be shaven off with a sharp razor.

*K. Childeberts
cruel devise.*

Item, If they have charms for taciturnity, so as they feel not the common tortures, and therefore confess nothing : then some sharp instrument must be thrust betwixt every nail of their fingers and toes ; which (as *Bodin* saith) was King *Childeberts* devise, and is to this day of all others the most effectual : For by means of that extreme pain, they will (saith he) confess any thing.

P. Grillandus.

Item, *Paulus Grillandus*, being an old doer in these matters : wisheth that when Witches sleep, and feel no pain upon the torture, *Domine labia mea aperies* should be said ; and so (saith he) both the torments will be felt, and the truth will be uttered : *Et sic ars deluditur arte*.

*A subtle and
devillish de-
vise.*

Item, *Bodin* saith, that at the time of examination, there should be a semblance of great ado, to the terrifying of the Witch ; and that a number of instruments, gins, manacles, ropes, halters, fetters, &c. be prepared, brought forth, and laid before the examinee : and also that some be procured to make a most horrible and lamentable cry, in the place of torture, as though he or she were upon the rack, or in the tormentors hands : so as the examinee may hear it whiles she is examined, before she herself be brought into the prison ; and perhaps (saith he) she will by this means confess the matter.

Item, There must be suborned some crafty spy, that may seem to be a prisoner with her in the like case ; who perhaps may in conference undermine her, and so bewray and discover her.

Item, If she will not yet confess, she must be told that she is detected, and accused by other of her companions ; and although in truth there be no such matter : and so perhaps she will confess, the rather to be revenged upon her adversaries and accusers.

CHAP. III.

Matters of Evidence against Witches.

IF an old woman threaten or touch one being in health, who dieth shortly after; or else is infected with the Leprosie, Apoplexie, or any other strange disease: it is (saith *Bodin*) a permanent fact, and such an evidence, as condemnation, or death must insue, without further proof: if any body have mistrusted her, or said before that she was a Witch.

Item, If any come in, or depart out of the chamber or house, the doors being shut; it is an apparent and sufficient evidence to a witches condemnation, without further tryal: which thing *Bodin* never saw: If he can shew me that feat, I will subscribe to his folly. For Christ after his resurrection used the same: not as a ridiculous toy, that every Witch might accomplish; but as a special miracle, to strengthen the faith of the Elect.

Item, If a woman bewitch any bodies eyes, she is to be executed without further proof.

Item, If any inchant or bewitch mens Beasts, or Corn, or flie in the air, or make a Dog speak, or cut off any mans members, and unite them again to men or childrens bodies; it is sufficient proof to condemnation.

Item, Presumptions and conjectures are sufficient proofs against Witches.

Item, If three witnesses do but say, Such a woman is a Witch; then it is a clear case that she is to be executed with death. Which matter *Bodin* saith is not only certain by the Canon and Civil Laws, but by the opinion of Pope *Innocent*, the wisest Pope (as he saith) that ever was.

Item, The complaint of any one man of credit is sufficient to bring a poor woman to the rack or pully.

Item, A condemned or infamous persons testimony is good and allowable in matters of Witch-craft.

Item, A Witch is not to be delivered, though she endure all the tortures, and confess nothing; as all other are in any criminal cases.

Item, Though in other cases the depositions of many women at one instant are disabled, as sufficient in law; because of the imbecility and frailty of their nature or sex, yet in this matter one woman, though she be a party, either accuser or accused, and be also infamous and impudent (for such are *Bodins* words) yet and already condemned; she may nevertheless serve to accuse and condemn a Witch.

Item, A witness uncited, and offering himself in this case is to be heard, and in none other.

Item, A capital Enemy (if the enmity be pretended to grow by means of Witch-craft) may object against a Witch; and none exception is to be had or made against him.

Item, Although the proof of perjury may put back a witness in all other causes; yet in this a perjured person is a good and lawful witness,

Item, The Proctors and Advocates in this case are compelled to be witnesses against their Clients, & in none other case they are to be contrained thereunto.

Item, None can give evidence against Witches, touching their assemblies, but Witches only: (as *Bodin* saith) none other can do it. Howbeit, *Ri. Ga.* writeth, that he came to the God-speed, and with his sword and Buckler killed the Devil; or at the last he wounded him so sore, that he made him stink of Brimstone.

Item, *Bodin* saith that because this is an extraordinary matter; there must herein be extraordinary dealing: and all manner of wayes are to be used, direct and indirect.

Bar. Spineus &c.
1. Bod. de demon. lib. 2. cap. 2.
Alexander.
L. ubi numerus de testibus.
J. Bod. de demon. lib. 2. cap. 2.

Paris. L. post lenorum 9 his de iis quibus ut indig. Alex. cap. 721 L. 2. &c.
In his foolish Pamphlet of the execution of Windser Witches.
J. Bod. lib. 4. c. 3.

CHAPTER IV.

Confessions of Witches, whereby they are condemned.

Is there any
probability
that such
would continue
Witches?
Idem. ibid.
Joan. An. ad
speculat. tit. de
litis contest.
part. 2. non alie-
nem eodem.
L. de erat. 5.
nihil eodem,
&c.
J. Bod. de da-
mon. lib. 4. c. 3.

SOME Witches confels (saith *Bodin*) that are desirous to dye; not for glory; but for despair: because they are tormented in their life time: But these may not be spared (saith he) although the law doth excuse them.

The best and surest confession is at strife, to her ghostly father.

Item, If she confels many things that are false, and one thing that may be true; she is to be taken and executed upon that confession.

Item, She is not so guilty that confesseth a falsehood or a lye, and denyeth a truth; as she that answereth by circumstance.

Item, An equivocal or doubtful answer is taken for a confession against a Witch.

Item, *Bodin* reporteth, that one confessed that he went out, or rather up in the air, and was transported many miles to the Fairies dance, only because he would spy unto what place his wife went to haggling, and how she behaved her self: Whereupon was much ado among the Inquisitors and Lawyers, to discuss whether he should be executed with his wife or no: But it was concluded that he must die, because he bewrayed not his wife: the which he forbore to do, *Propter reverentiam honoris & familia.*

Item, If a woman confels freely herein, before question be made; and yet afterward deny it: she is nevertheless to be burned.

Item, They affirm that this extremity is herein used, because not one among a thousand Witches is detected. And yet it is affirmed by *Sprenger* in *M. Mal.* that there is not so little a Parish, but there are many Witches known to be there.

CHAPTER V.

Presumptions, whereby Witches are condemned.

J. Bod. de da-
mon. lib. 4. c. 4.

IF any womans Child chance to dye at her hand, so as no body knoweth how; it may not be thought or presumed that the Mother killed it, except she be supposed a Witch, and in that case it is otherwise; for she must upon that presumption be executed; except she can prove the negative or contrary.

Item, If the child of a woman that is suspected to be a Witch, be lacking or gone from her; it is to be presumed, that she hath sacrificed it to the Devil: except she can prove the negative or contrary.

Item, Though in other persons, certain points of their Confessions may be thought erroneous, and imputed to error: yet in Witches causes) all oversights, imperfections, and escapes must be adjudged impious and malicious; and tend to her confusion and condemnation.

Item, Though a Thief be not said in law to be infamous in any other matter than in theft; yet a Witch defamed of witchcraft is said to be defiled with all manner of faults and infamies universally, though she were not condemned; but (as I said) defamed with the name of Witch: For rumors and reports are sufficient (saith *Bodin*) to condemn a Witch.

Item, If any man, woman, or child do say, that such a one is a Witch; it is a most vehement suspicion (saith *Bodin*) and sufficient to bring her to rack; though in all other cases it be directly against law.

Item, In presumptions and suspicions against a Witch, the common brute or voyce of the people cannot err.

Item, If a woman, when she is apprehended, cry out, or say; I am undone; Save my life; I will tell you how the matter standeth, &c. she is thereupon most vehemently to be suspected and condemned to dy.

Item,

J. Bod. de da-
mon. lib. 4. c. 4.
L. de curionem
de panis.
Panorm. &
Felin in C. ve-
nien. 1. de re-
stibus parsi. cau-
sa 15. 4. lib. 4.
numero 12. usq;
18.

Item, Though a Conjuror be not to be condemned for curing the diseased by virtue of his Art ; yet must a Witch die for the like case.

Item, The behaviour, looks, becks, and countenance of a woman, are sufficient signes, whereby to presume she is a Witch : for always they look down to the ground, and dare not look a man full in the face.

Item, If their Parents were thought to be Witches, then it is certainly to be presumed that they are so : but it is not so to be thought of Whores.

Item, It is a vehement presumption if she cannot weep, at the time of her examination : and yet *Bodin* saith, that a Witch may shed three drops out of her right eye.

Item, It is not only a vehement suspicion, and presumption, but an evident proof of a Witch ; if any man or beast dye suddenly where she hath been seen lately ; although her witching-stuffe be not found or espyed.

Item, If any body use familiarity or company with a Witch convicted, it is a sufficient presumption against that person to be adjudged a Witch.

Item, That evidence that may serve to bring in any other person to examination, may serve to bring a Witch to her condemnation.

Item, Herein judgment must be pronounced and executed (as *Bodin* saith, without order, and not like to the orderly proceeding and form of judgment in other crimes.

Item, A Witch may not be brought to the torture suddenly ; or before long examination, least she go away scot-free : for they feel no torments, and therefore care not for the same, as *Bodin* affirmeth.

Item, Little children may be had to the torture at the first dash ; but so may it not be done with old women ; as is aforesaid. *Idem. Ibid.*

Item, If she have any privy mark under her arm-pits, under her hair, under her lip, or in her buttock, or in her privities : it is a presumption sufficient for the Judge to proceed and give sentence of death upon her.

The only pity they shew to a poor woman in this case, is : that though she be accused to have slain any body with her Inchantments ; yet if she can bring forth the party alive, she shall not be put to death : Whereat I marvel, in as much as they can bring the Devil in any bodies likeness and representation.

Item, Their Law saith, that an uncertain presumption is sufficient, when a certain presumption faileth.

*L. 5. de adult. S. 2.
gl. & Bart. c.
venerabilis de
electio, &c.
I. Bod. de de-
mon. lib. 4. cap. 4.*

*Cap. preterea
cum gloss. extr. d.
de test. Panor-
mit. in C. vener.
col. 2. eodem;
&c.*

CHAP. VI.

Particular Interrogatories used by the Inquisitors against Witches.

I Need not stay to confute such partial and horrible dealings, being so apparently impious, and full of tyranny, which except I should have so manifestly detected, even with their own writings and assertions, few or none would have believed : But for brevities sake I will pass over the same ; supposing that the citing of such absurdities may stand for a sufficient confutation thereof. Now therefore I will proceed to a more particular order and manner of examinations, &c. used by the Inquisitors, and allowed for the most part throughout all Nations.

First, the Witch must be demanded, why she touched such a child, or such a cow, &c. and afterward the same child or cow fell sick or lame, &c. *Mal. Malef. super. interrog.*

Item, Why her two Kine give more milk than her neighbours. And the note before mentioned is here again set down, to be specially observed of all men : to wit, that though a Witch cannot weep, yet she may speak with a crying voyce. Which assertion of weeping is false, and contrary to the saying of *Seneca*, *Cato*, and many others ; which affirm, that a woman weepeth when she meaneth most deceit ; and therefore saith *M. Mal.* she must be well looked unto, otherwise she will put spittle privily upon her cheeks, & seem to weep, which rule also *Seneca in tr. d. god. Mal. Malef. part. 3. quest. Bodin*

A&T. 15. 10.

Numb. 11. 4.

1 Sam. 11. 4.

2 Sam. 15. 23.

Mat. 8. & 13.

& 22. & 24. &

25.

Luke 3. &c.

Seneca in tra-
ged.

Eccl. 35. 15.

Bodin faith is infallible. But alas that tears should be thought sufficient to excuse or condemn in so great a cause, and so weighty a tryal! I am sure that the worst sort of the children of *Israel* wept bitterly: yea, if there were any Witches at all in *Israel*, they wept: For it is written, *That all the children of Israel wept.* Finally, if there be any Witches in Hell, I am sure they weep; for there is weeping, wailing, and gnashing of teeth.

But, God knoweth, many an honest Matron cannot sometimes in the heaviness of her heart, shed tears; the which oftentimes are more ready and common with crafty queans and strumpets, than with sober women: For we read of two kinds of tears in a womans eye, the one of true grief, the other of deceit: And it is written, that *Dediscere flere foeminum est mendacium*: which argueth, that they lye, which say, that wicked women cannot weep. But let these Tormentors take heed, that the tears in this case which run down the widows cheeks, with their cry spoken by *Jesus Syrach*, be not heard above. But lo what learned, godly, and lawful means these Popish Inquisitors have invented for the trial of true or false tears.

CHAP. VII.

The Inquisitors tryal of Weeping by Conjurat.

Tryal of tears.

Mal. Malef.

quest. 15. pa. 3.

I Conjure thee by the amorous tears, which *Jesus Christ* our Saviour shed upon the Cross for the salvation of the world; and by the most earnest and burning tears of his Mother the most glorious Virgin *Mary*, sprinkled upon his wounds late in the evening; and by all the tears, which every Saint and elect Vessel of God hath poured out here in the world, and from those eyes he hath wiped away all tears; that if thou be without fault, thou mayst pour down tears abundantly; and if thou be guilty, that thou weep in no wise; In the name of the Father, of the Son, and of the Holy-Ghost; *Amen.* And note, faith he, that the more you conjure, the less she weepeth.

CHAP. VIII.

Certain Cautions against Witches, and of their Tortures to procure Confession.

BUt to manifest their further follies, I will recite some of their cautions, which are published by the ancient Inquisitors, for perpetual lessons of their successors: as followeth.

The first caution is that, which was last rehearsed concerning weeping; the which (say they) is an infallible note.

Ja. Sprenger.
H. Inquisitor.

Secondly, the Judg must beware she touch no part of him, specially of his bare skin: and that he always wear about his neck conjured Salt, Palm, Hearbs, and Wax hallowed; which (say they) are not only approved to be good by the Witches confessions; but also by the use of the *Romish* Church, which halloweth them only for that purpose.

Mal. Malef.

pa. 3. quest. 15.

Prolepsis, or
Preoccupation.

Item, she must come to her arraignment backward, to wit, with her tail to the Judges face, who must make many crosses, at the time of her approaching to the Bar. And least we should condemn that for superstition, they prevent us with a figure, and tell us, that the same superstition may not seem superstitious unto us. But this resembleth the perswasion of a theist, that diswadeth his son from stealing; and nevertheless telleth him that he may pick or cut a purse, and rob by the high way.

One other caution is, that she must be shaven, so as there remain not one hair about her: for sometimes they keep secrets for taciturnity, and for other purposes also in their hair, in their privities, and between their skin and their

their flesh: For which cause I marvel they flea them not: for one of their Witches would not burn, being in the midst of the flame, as *M. Mal.* reporteth; until a charm written in a little scroll was espyed to be hidden between her skin and flesh, and taken away. And this so gravely and faithfully set down by the Inquilitors themselves, that one may believe it if he list, though indeed it be a very lye. The like citeth *Bodin*, of a Witch that could not be strangled by the Executioner, do what he could. But it is most true, that the Inquilitor *Communes* in one year did shave one and fourty poor women, and burnt them all when he had done.

Mal. Malef.

John Bodin.
Anno 1485.
a Knave Inquilitor.

Another caution is, that at the time and place of torture, the hallowed things aforesaid, with the seven words spoken on the Cross, be hanged about the Witches neck; and the length of Christ in wax be knit about her bare naked body, with Reliques of Saints, &c. All which stuffe (say they) will so work within and on them, as when they are racked and tortured, they can hardly stay or hold themselves from confession. In which case, I doubt not but that Pope, which blasphemed Christ, and cursed his Mother for a Peacock, and cursed God with great despights for a piece of Pork, with less compulsion would have renounced the Trinity, and have worshipped the Devil upon his knees.

Q. 16. de tempore & modo terror.
Blasphemous Pope Julius, of that name the third.

Another caution is, that after she hath been racked, and passed over all tortures devised for that purpose; and after that she hath been compelled to drink holy water, she be conveyed again to the place of torture: and that in the midst of her torments, her accusations be read unto her; and that the witnesses (if they will) be brought face to face unto her: and finally, that she be asked, whether for trial of her innocency she will have judgment, *Candentis ferri*, which is, To carry a certain weight of burning Iron in her bare hand. But that may not (say they) in any wise be granted: For both *M. Mal.* and *Bodin* also affirm, that many things may be promised, but nothing need be performed: for why, they have authority to promise, but no Commission to perform the same.

Mal. Malef. par. 3. qua. 16.

Another caution is, that the Judge take heed, that when she once beginneth to confess, he cut not off her examination, but continue it night and day. For many times, whiles they go to dinner, she returneth to her vomit.

Another caution is, that after the Witch hath confessed the annoying of men and beasts, she be asked how long she hath had *Inculus*, when she renounced the faith, and made the real league, and what that league is, &c. And this is indeed the chief cause of all their incredible and impossible confessions: for upon the rack, when they have once begun to lye, they will say what the Tormentor list.

The last caution is, that if she will not confess, she be had to some strong Castle or Goal. And after certain days, the Jayler must make her believe he goeth into some far Countrey: and then some of her friends must come in to her, and promise her, that if she will confess to them, they will suffer her to escape out of Prison: which they may well do, the Keeper being from home. And this way (saith *M. Mal.*) hath served, when all other means have failed.

Mal. Malef. par. 3. qua. 16. ult. 11.

And in this place it may not be omitted, that above all other times, they confess upon *fyndayes*. Now saith *James Sprenger*, and *Henry Insitor*, we must say all, to wit: If she confess nothing, she should be dismissed by law; and yet by order she may in no wise be bailed, but must be put into close Prison, and there be talked withal by some crafty person; those are the words, and in the mean while there must be some eves-droppers with pen and ink behind the wall, to hearken and note what she confesseth: or else some of her old companions and acquaintance may come in and talk with her of old matters, and so by eves-droppers be also bewrayed; so as there shall be no end of torture before she have confessed what they will.

CHAP. IX.

The fifteen crimes laid to the charge of Witches by Witchmongers ; specially by Bodin in Dæmonomania.

1. **T**hey deny God , and all Religion.
Ans. Then let them dye therefore, or at the least be used like Infidels, or Apostates.
2. They curse, blaspheme, and provoke God with all despite.
Ans. Then let them have the Law expressed in *Levit. 24.* and *Dent. 13.* & 17.
3. They give their faith to the Devil, and they worship and offer sacrifice unto him.
Ans. Let such also be judged by the same law.
4. They do solemnly vow and promise all their progenie unto the Devil.
Ans. This promise proceedeth from an unsound mind, and is not to be regarded ; because they cannot perform it, neither will it be proved true : Howbeit, if it be done by any that is sound of mind, let the curse of *Jeremy, 32. 36.* light upon them, to wit, the Sword, Famine, and Pestilence.
5. They sacrifice their own children to the Devil before baptism, holding them up in the air unto him, and then thrust a needle into their brains.
Ans. If this be true, I maintain them not herein : but there is a law to judge them by. Howbeit, it is so contrary to sense and nature, that it were folly to believe it ; either upon *Bodins* bare word, or else upon his presumptions ; especially when so small commodity, and so great danger and inconvenience insueth to the Witches thereby.
6. They burn their Children when they have sacrificed them.
Ans. Then let them have such punishment, as they that offered their children unto *Moloch, Lev. 20.* But these be meer devises of Witchmongers and Inquisitors, that with extream tortures have wrung such Confessions from them ; or else with false reports have believed them ; or by flattery and fair words and promises have won it at their hands, at the length.
7. They swear to the Devil to bring as many into that society as they can.
Ans. This is false, and so proved elsewhere.
8. They swear by the name of the Devil.
Ans. I never heard any such Oath, neither have we warrant to kill them that so do swear ; though indeed it be very lewd and impious.
9. They use incestuous adultery with spirits.
Ans. This is a stale ridiculous ly, as is proved apparently hereafter.
10. They boil Infants, after they have murdered them unbaptized, until their flesh be made potable.
Ans. This is untrue, incredible, and impossible.
11. They eat the flesh and drink the blood of men and children openly.
Ans. Then are they akin to the *Anthropophagi* and *Canibals* : But, I believe never an honest man in *England* nor in *France*, will affirm that he hath seen any of these persons, that are said to be Witches, do so ; if they should, I believe it would poyson them.
12. They kill men with poyson.
Ans. Let them be hanged for their labour.
13. They kill mens Cattel.
Ans. Then let an action of trespass be brought against them for so doing.
14. They bewitch mens corn, and bring hunger and barrenness into the country ; they ride and flie in the air, bring storms, make tempests, &c.
Ans. Then will I worship them as Gods ; for those be not the works of man, nor yet of a Witch : as I have elsewhere proved at large.

They

They use venery with a Devil called *Incubus*, even when they lye in bed with their husbands, and have children by them, which become the best Witches. 15.

Ans. This is the last lye, very ridiculous, and confuted by me elsewhere.

CHAP. X.

A refutation of the former surmised Crimes patched together by Bodin, and the only way to escape the Inquisitors.

IF more ridiculous or abominable crimes could have been invented, these poor women (whose chief fault is that they are scolds) should have been charged with them.

In this libel you do see, is contained all that Witches are charged with; and all that also, which any Witchmonger furniseth, or in malice imputeth unto Witches power and practise.

Some of these crimes may not only be in the power and will of a Witch, but may be accomplished by natural means: and therefore by them the matter in question is not decided, to wit; whether a Witch can work wonders supernaturally; For many a knave and whore doth more commonly put in execution those lewd actions, than such as are called Witches, and are hanged for their labour.

The question or matter in controversy is that is to say, the proposition or theme.

Some of these crimes also laid unto Witches charge, are by me denied, and by them cannot be proved to be true, or committed by any one Witch. Othersome of these crimes likewise are so absurd, supernatural, and impossible, that they are derided almost of all men, and as false, fond, and fabulous reports condemned: inasmuch as the very Witchmongers themselves are ashamed to hear of them.

If part be untrue, why may not the residue be thought false: For all these things are laid to their charge at one instant, even by the greatest Doctors and Patrons of the Sect of Witchmongers, producing as many proofs for Witches supernatural and impossible actions, as for the other: So as, if one part of their accusation be false, the other part deserveth no credit. If all be true that is alledged of their doings, why should we believe in Christ, because of his miracles, when a Witch doth as great wonders as ever he did?

But it will be said by some; As for those absurd and Popish writers, they are not in all their allegations, touching these matters, to be credited. But I assure you, that even all sorts of writers herein (for the most part) the very Doctors of the Church to the School-men, Protestants, and Papists, learned and unlearned, Poets and Historiographers, Jews, Christians, or Gentiles agree in these impossible and ridiculous matters. Yea and these writers, out of whom I gather most absurdities, are of the best credit and authority of all writers in this matter. The reason is, because it was never thoroughly looked into; but every fable credited; and the word (Witch) named so often in Scripture.

A general error.

They that have seen further of the Inquisitors orders and customs, say also; that there is no way in the world for these poor women to escape the Inquisitors hands, and so consequently burning: but to gild their hands with money, whereby oftentimes they take pity upon them, and deliver them, as sufficiently purged: For they have authority to exchange the punishment of the body with the punishment of the purse, applying the same to the office of their Inquisition: whereby they reap such profit, as a number of these silly women pay them yearly pensions, to the end they may not be punished again.

The only way for Witches to avoid the Inquisitors hands.

C H A P. X I.

The opinion of Cornelius Agrippa concerning Witches, of his pleading for a poor woman accused of witchcraft, and how he convinced the Inquisitors.

Cornelius Agrippa saith, that while he was in *Italy*, many Inquisitors in the Dutchie of *Millen* troubled divers most honest and noble Matrons, privily wringing much money from them, until their knavery was detected: Further he saith, that being an Advocate or Counsellor in the Common-wealth of *Maastricht* in *Brabant*, he had sore contention with an Inquisitor, who through unjust accusations drew a poor woman of the Country into his butchery, and to an unfit place; not so much to examine her, as to torment her, whom when *C. Agrippa* had undertaken to defend, declaring that in the things done, there was no proof, no sign or token that could cause her to be tormented; the Inquisitor stoutly denying it, said; One thing there is, which is proof and matter sufficient: for her mother was in times past burned for a Witch. Now when *Agrippa* replied, affirming that this Article was impertinent, and ought to be refused by the Judge, as being the deed of another; alledging to the Inquisitor reasons and law for the same: he replied again, that this was true, because they used to sacrifice their children to the Devil, as soon as they were born; and also because they usually conceived by spirits transformed into mans shape, and that thereby witchcraft was naturally ingrafted into this child, as a disease that cometh by inheritance.

A bitter inve-
ctive against a
cruel Inquisi-
tor.

C. Agrippa replying against the Inquisitors folly and superstitious blindness, said; O thou wicked Priest! Is this thy Divinity? Dost thou use to draw poor guiltless women to the rack by these forged devises? Dost thou with such sentences judge others to be Hereticks, thou being more a Heretick than either *Fanstus*, or *Donatus*? Be it as thou sayest, Dost thou not frustrate the grace of Gods Ordinance; namely Baptism? Are the words in Baptism spoken in vain? Or shall the Devil remain in the child, or it in the power of the Devil, being there and then consecrated to Christ Jesus, in the Name of the Father, the Son, and the Holy-Ghost? And if thou defend their false opinions, which affirm, that Spirits accompanying with women, can ingender; yet dost thou more than any of them, which never believed that any of those Devils, together with their stoln seed, do put part of that their seed or nature into the creature. But though indeed we be born the children of the Devil and damnation, yet in baptism, through grace in Christ, Satan is cast out, and we are made new creatures in the Lord, from whom none can be separated by another mans deed. The Inquisitor being hereat offended, threatened the Advocate to proceed against him, as a supporter of Hereticks or Witches; yet nevertheless, he ceased not to defend the silly woman, and through the power of the Law he delivered her from the claws of the bloody Monk, who with her accusers, were condemned in a great sum of money to the Charter of the Church of *Mentz*, and remained infamous after that time almost to all men.

But by the way, you must understand, that this was but a petty Inquisitor, and had not so large a Commission as *Cumannus*, *Sprenger*, and such other had; nor yet as the *Spanish* Inquisitors at this day have; For these will admit no Advocates now unto the poor souls, except the Tormentor or Hangman may be called an Advocate. You may read the sum of this Inquisition in few words set out by *M. John Fox* in the Acts and Monuments: For Witches and Hereticks are among the Inquisitors of like reputation; saving that the extremity is greater against Witches, because through their simplicity, they may the more boldly tyrannize upon them, and triumph over them.

John Fox in
the Acts and
Monuments.

CHAP. XII.

What the fear of death and feeling of torments may force one to do, and that it is no marvel though Witches condemn themselves by their own confessions so tyrannically extorted.

HE that readeth the Ecclesiastical histories, or remembreth the persecutions in Queen *Maries* time, shall find, that many good men have fallen for fear of persecution, and returned unto the Lord again: What marvel then, though a poor woman, such a one as is described elsewhere, and tormented as is declared in these latter leaves, be made to confess such absurd and false impossibilities; when flesh and blood is unable to endure such trial? Or how can she in the midst of such horrible tortures and torments, promise unto her self constancy; or forbear to confess any thing? Or what availeth it her, to persevere in the denial of such matters as are laid to her charge unjustly; when on the one side there is never any end of her torments; on the other side, if she continue in her assertion, they say she hath charms for taciturnity or silence?

Peter the Apostle renounced, cursed, and forswore his master and our Saviour Jesus Christ, for fear of a wench's menaces; or rather at a question demanded by her, wherein he was not so circumvented, as these poor Witches are, which be not examined by girles, but by cunning Inquisitors; who having the spoil of their goods, and bringing with them into the place of judgement, minds to maintain their bloody purpose, spare no manner of allurements, threatenings, nor torments, until they have wrung out of them all that, which either maketh to their own desire, or serveth to the others destruction.

Peter's apostasy and renouncing of Christ.

Peter (I say) in the presence of his Lord and Master Christ, who had instructed him in true knowledge many years, being forewarned, not passing four or five hours before, and having made a real league and a faithful promise to the contrary, without any other compulsion than (as hath been said) by a question proposed by a girl; against his conscience, forlook, thrice denied, and abandoned his said Master; and yet he was a man illuminated, and placed in dignity aloft, and neerer to Christ by many degrees, than the Witch, whose fall could not be so great as *Peter's*; because she never ascended half so many steps. A Pastors declination is much more abominable than the going astray of any of his sheep: as an Ambassadors conspiracy is more odious, than the falshood of a common person; or as a Captains treason is more mischievous, than a private souldiers mutiny. If you say, *Peter* repented; I answer, that the Witch doth so likewise sometimes; and I see not in that case, but mercy may be employed upon her. It were a mighty temptation to a silly old woman, that a visible Devil (being in shape so ugly, as *Danais* and others say he is) should assault her in manner and form as is supposed, or rather avowed; specially when there is promise made that none shall be tempted above their strength. The poor old Witch is commonly unlearned, unwarned, and unprovided of counsel and friendship, void of judgement and discretion to moderate her life and communication, her kind and gender more weak and frail than the masculine, and much more subject to melancholy; her bringing up and company is so base, that nothing is to be looked for in her, specially of these extraordinary qualities; her age also is commonly such, as maketh her decrepitate, which is a disease that moveth them to these follies.

Danais in Dialog. 1 Cor. 10.

Finally, Christ did clearly remit *Peter*, though his offence was committed both against his divine and humane nature; yea afterwards he did put him in trust to feed his sheep, and shewed great countenance, friendship, and love unto him: And therefore I see not, but we may shew compassion upon these poor souls, if they shew themselves sorrowful for their misconceptions and wicked imaginations.

B O O K III.

C H A P. I.

*The Witches bargain with the Devil, according to M. Mal. Bodin, Nider, Danz-
us, Pfellus, Eraſtus, Hemingius, Cumanus, Aquinas, Bartholomæus, Spi-
neus, &c.*



The double
bargain of
Witches with
the Devil.

Hat which in this matter of Witchcraft hath abused so many, and seemeth both so horrible and intolerable, is a plain bargain, that (they say) is made betwixt the devil and the Witch. And many of great learning conceive it to be a matter of truth, and in their writings publish it accordingly; the which (by Gods grace) shall be proved as vain and false as the rest.

The order of their bargain or profession is double; the one solemn and pulick, the other secret and private. That which is called solemn or publick, is where Witches come together at certain assemblies, at the times prefixed, and do not only see the Devil in visible form; but confer and talk familiarly with him. In which conference the Devil exhorteth them to observe their fidelity unto him, promising them long life and prosperity. Then the Witches assembled, commend a new disciple (whom they call a novice) unto him: and if the Devil find that young Witch apt and forward in renunciation of Christian Faith, in despising any of the seven Sacraments, in treading upon Croffes, it spitting at the time of the elevation, in breaking their fast on fasting-daies, and fasting on Sundaies; the Devil giveth forth his hand, and the novice joyning hand in hand with him, promiseth to observe and keep all the Devils commandements.

Mal. Malef. de
modo professio-
nis.

This done, the Devil beginneth to be more bold with her, telling her plainly, that all this will not serve his turn; and therefore requireth homage at her hands: yea he also telleth her, that she must grant him both her body and soul to be tormented in everlasting fire; which she yieldeth unto: Then he chargeth her, to procure as many men, women, and children also, as she can, to enter into this society. Then he teacheth them to make ointments of the bowels and members of children, whereby they ride on the air, and accomplish all their desires: So as, if there be any children unbaptized, or not guarded with the sign of the cross, or orizons; then the Witches may and do catch them from their mothers sides in the night, or out of their cradles, or otherwise kill them with their ceremonies; and after burial steal them out of their graves, and seeth them in a chaldron, until their flesh be made potable. Of the thickest whereof they make ointments, whereby they ride in the air, but the thinner portion they put into flaggons, whereof whosoever drinketh, observing certain ceremonies, immediately becometh a master, or rather a mistress in that practise and faculty.

CHAP. II.

The order of the Witches homage done (as it is written by lewd Inquisitors and peevish Witch-mongers) to the devil in person; of their songs and dances, and namely of Lavolta, and of other ceremonies, also of their excourses.

Sometimes their homage with their oath and bargain is received for a certain term of years; sometimes for ever: Sometimes it consisteth in the denial of the whole faith, sometimes in part. The first is, when the soul is absolutely yielded to the Devil and hell fire: the other is, when they have but bargained to observe certain ceremonies and statutes of the Church; as to conceal faults at Shrift, to fast on Sundaies, &c. And this is done either by oath, protestation of words, or by obligation in writing, sometimes sealed with wax, sometimes signed with bloud, sometimes by kissing the Devils bare buttocks; as did a Doctor called *Edlin*, who (as *Bodin* saith) was burned for Witchcraft.

Homage of
Witches to the
Devil.

You must also understand, that after they have delicately banqueted with the Devil and the lady of the Fayries; and have eaten up a fat Ox, and emptied a Butt of Malmsey, and a Binn of Bread at some Noble mans house, in the dead of the night, nothing is missed of all this in the morning: For the Lady *Sibylla*, *Minerva*; or *Diana* with a golden rod striketh the vessel and the binn, and they are fully replenished again: Yea, she causeth the Bullocks bones to be brought and laid together upon the hide, and lappeth the four ends thereof together, laying her golden rod thereon, and then riseth up the Bullock again in his former estate and condition: and yet at their return home, they are like to starve for hunger; as *Spinus* saith. And this must be an infallible rule, that every fortnight, or at the least every moneth, each Witch must kill one childe at the least for her part.

Bay. *Spinus*;
cap. 1. in anub
Mal. Malef.

And here some of *Monfieur Bodin's* lies may be inserted, who saith, that at these Magical assemblies, the Witches never fail to dance; and in their dance they sing these words; Har har, Devil devil, dance here, dance here, play here, play here, Sabbath, sabbath: And whiles they sing and dance, every one hath a broom in her hand, and holdeth it up aloft. Item, he saith, that these night-walkings, or rather night-dancings, brought out of Italy into France, that dance which is called *La volta*.

Idem *Ibid.*

1. Bod. de dæ-
mon. lib. 2. cap. 41

A part of their league is, to scrape off the oyl, which is received in extreame folly (unction I should have said): But if that be so dangerous, they which sock the corps had need to take great care, that they rub nor off the oyl, which divers other waies may also be thrust out of the forehead; and then I perceive all the vertue thereof is gone, and farewell it. But I marvel how they take upon them to preserve the water powred on them in Baptism, which I take to be largely of as great force as the other; and yet I think is commonly wiped and washed off, within four and twenty hours after baptism: but this agreeth with the residue of their folly.

Mal. Malef.

And this is to be noted, that the Inquisitors affirm, that during the whole time of the Witches excourse, the Devil occupieth the room and place of the Witch, in so perfect a similitude, as her husband in his bed, neither by feeling, speech, nor countenance, can discern her from his wife. Yea the wife departeth out of her husbands arms insensibly, and leaveth the Devil in her room visibly. Wherein their credulity is incredible, who will have a very body in the fained play, and a phantastical body in the true bed: and yet (forsooth) at the Name of Jesus, or at the sign of the Cross, all these bodily Witches (they say) vanish away.

Griffandus de
sort. 10. vol.
traff.

C H A P. III.

How Witches are summoned to appear before the Devil, of their riding in the air, of their accompts, of their conference with the Devil, of his supplies, and their conference; of their farewell and sacrifices. according to Danæus, Psel-las, &c.

*Danæus in Dia-
log. cap. 4.*

*Idem Ibidem.
Idem in Dia-
log. cap. 3.*

Hitherto for the most part, are the very words contained in *M. Mal.* or *Bodin*, or rather in both; or else in the new *M. Mal.* or at the leastwise of some writer or other, that maintaineth the almighty power of Witches. But *Danæus* saith, the Devil oftentimes in the likeness of a summoner, meeteth them at Markets and Fairs, and warneth them to appear in their assemblies, at a certain hour in the night, that he may understand whom they have slain, and how they have profited. If they be lame, he saith the Devil delivereth them a staff, to convey them thither invisibly through the air; and that then they fall a dancing and singing of bawdy-songs, wherein he leadeth the dance himself: Which dance, and other conferences being ended, he supplieth their wants of powders and roots to intoxicate withal; and giveth to every novice a mark, either with his teeth, or with his claws, and so they kiss the Devils bare buttocks, and depart: not forgetting every day afterwards to offer to him, Dogs, Cats, Hens, or blood of their own. And all this doth *Danæus* report as a truth, and as it were upon his own knowledge. And yet elsewhere he saith, In these matters they do but dream, and do not those things indeed, which they confess through their distemperature, growing of their melancholick humor: and therefore (saith he) these things, which they report of themselves, are but meer illusions.

*Card. lib. de
var. rerum 15.
cap. 80.*

Pselus addeth hereunto, that certain magical hereticks, to wit; the *Euty-chyans*, assemble themselves every Good-friday at night; and putting out the candles, do commit incestuous adultery, the father with the daughter, the sister with the brother, and the son with the mother; and the ninth moneth they return and are delivered; and cutting their children in pieces, fill their pots with their blood; then burn they the carcases, and mingle the ashes therewith, and so preserve the same for Magical purposes. *Cardanus* writeth (though in mine opinion not very probably) that these excourses, dancings, &c. had their beginning from certain Hereticks called *Dulcini*, who devised those feasts of *Bacchus* which are named *Orgia*, whereunto these kind of people openly assembled; and beginning with riot, ended with this folly: Which feasts being prohibited, they nevertheless haunted them secretly; and when they could not do so, then did they it in cogitation only; and even to this day (saith he) there remaineth a certain image or resemblance thereof among our melancholick women.

C H A P. IV.

That there can no real league be made with the devil the first author of the league, and the weak proofs of the adversaries for the same.

IF the league be untrue, as are the residue of their confessions, the Witch-mongers arguments fall to the ground: for all the writers herein hold this bargain for certain, good, and granted, and as their only maxim. But surely the indentures, containing those covenants, are sealed with butter; and the labels are but bables. What firm bargain can be made betwixt a carnal body and a spiritual? Let any wise or honest man tell me, that either hath been a party, or a witness; and I will believe him. But by what authority, proof, or testimony; and upon what ground all this geer standeth, if you

you read *M. Mal.* you shall find to the shame of the reporters (who do so vary in their tales, and are at such contrariety :) and to the reproach of the believers of such absurd lies.

Mal. Malef. part. 2. quæ. 7. cap. 2.

For the beginning of the credit hereof, resteth upon the confession of a baggage young fellow, condemned to be burnt for Witchcraft; who said to the Inquisitors (of likelihood to prolong his life, if at leastwise the story be true, which is taken out of *Nider*;) If I wist (quoth he) that I might obtain pardon: I would discover all that I know of Witchcraft: The which condition being accepted, and pardon promised (partly in hope thereof, and partly to be rid of his wife) he said as followeth.

Upon what ground this real league began to grow in credit.

The novice or young disciple goeth to some Church, together with the mistress of that profession; upon a Sunday morning, before the conjuration of holy water, and there the said novice renounceth the faith, promiseth obedience in observing, or rather omitting of ceremonies in meetings, and such other follies; and finally, that they do homage to their young master the Devil, as they covenanted.

But this is notable in that story; that this young Witch, doubting that his wives examination would bewray his knavery, told the Inquisitor: that in truth his wife was guilty as well as he, but she will never, I am sure (quoth he) though I should be burned a thousand times, confess any of these circumstances.

And this is in no wise to be forgotten, that notwithstanding his contrition, his confession, and his accusation of his own wife (contrary to the inquisitors promise and oath) he and his wife were both burned at a stake, being the first discoverers of this notable league, whereupon the fable of Witchcraft is maintained; and whereby such other confessions have been from the like persons, since that time, extorted and augmented.

CHAP. V.

Of the private league, a notable tale of Bodins concerning a French Lady, with a confession.

THe manner of their private league is said to be, when the Devil invisible, and sometimes visile, in the midst of the people talketh with them privately; promising, that if they will follow his counsel, he will supply all their necessities, and make all their endeavours prosperous; and so beginneth with small matters: whereunto they consent privily, and come not into the fayries assembly.

The manner of Witches private league with the Devil.

And in this case (me thinks) the Devil sometimes, in such external or corporal shape, should meet with some that would not consent to his motions, (except you will say he knoweth their cogitations) and so should be bewrayed. They also (except they were idiots) would spie him; and forsake him for breach of covenants. But these bargains, and these assemblies do all the writers herenpon maintain; and *Bodin* confirmeth them with a hundred and odd lies; among the number whereof I will (for divers causes) recite one.

There was (saith he) a noble Gentlewoman at *Lions*, that being in bed with a lover of hers, suddenly in the night arose up, and lighted a candle: and when she had done, she took a box of ointment, wherewith she annointed her body; and after a few words spoken, she was carried away. Her bed-fellow seeing the order hereof, leapt out of his bed, took the candle in his hand, and sought for the Lady round about the chamber, and in every corner thereof; But though he could not find her, yet did he find her box of ointment; & being desirous to know the vertue thereof, besmeered himself therewith, even as he perceived her to have done before: And although he was not so superstitious, as to use any words, to help him forward in his business, yet by the vertue of that ointment (saith *Bodin*) he was immediately conveyed to *Lorrein*, into the assembly of Witches.

J. Bodin lib. 1. de demonomania. cap. 4.

This agreeth not with their interpretation, that say, this is only done by vertue of the league; nor yet to them that refer it unto words; quoth nota.

Which when he saw, he was abashed, and said; In the name of God, what make I here? And upon those words the whole assembly vanished away, and left him there alone stark naked; and so was he fain to return to *Lions*: But he had so good a conscience, for you may perceive by the first part of the history, he was a very honest man, that he accused his true lover for a Witch, and caused her to be burned: And as for his adultery, neither, *M. Mal.* nor *Bodin* do once so much as speak in the dispraise thereof.

It appeareth throughout all *Bodins* book, that he is sore offended with *Cornelius Agrippa*, and the rather, as I suppose, because the said *C. Agrippa* recanted that which *Bodin* maintaineth, who thinketh he could work wonders by Magick, and specially by his black Dog. It should seem he had pretty skill in the Art of Divination: For though he wrote before *Bodin* many a year, yet uttereth he these words in his book *De vanitate scientiarum*: A certain French protonotary (saith he) a lewd fellow and a cosener, hath written a certain fable or miracle done at *Lions*, &c. What *Bodin* is, I know not, otherwise than by report; but I am certain this his tale is a fond fable: and *Bodin* saith it was performed at *Lions*; and this man (as I understand) by profession, is a civil Lawyer.

C. Agrippa.
cap. 51.

CHAP. VI.

A disproof of their Assemblies, and of their Bargain.

THAT the joyning of hands, with the Devil, the kissing of his bare buttocks, and his scratching and biting of them, are absurd lies; every one having the gift of reason may plainly perceive: insomuch as it is manifest unto us by the word of God, that a spirit hath no flesh, bones, nor sinews, whereof hands, buttocks, claws, teeth, and lips do consist. For admit that the constitution of a Devils body (as *Tatian* and other affirm) consisteth in spiritual congelations, as of fire and air; yet it cannot be perceived of mortal creatures. What credible witness is there brought at any time, of this their corporal, visible, and incredible bargain; saving the confession of some person diseased both in body and mind, wilfully made, or injuriously constrained? It is marvel that no penitent Witch that forsaketh her trade, confesseth not these things without compulsion. Me thinketh their covenant made at Baptism with God before good witnesses, sanctified with the Word, confirmed with his Promises, and established with his Sacraments, should be of more force then that which they make with the Devil, which no body seeth or knoweth: For God deceiveth none, with whom he bargaineth: neither doth he mock or dis-appoint them, although he dance not among them.

The oath, to procure into their league and fellowship as many as they can (whereby every one Witch, as *Bodin* affirmeth, augmenteth the number of fifty) bewrayeth greatly their indirect dealing. Hereof I have made trial; as also of the residue of their coustening devises, and have been with the best, or rather the worst of them, to see what might be gathered out of their counsels; and have cunningly treated with them thereabouts: and further, have sent certain old persons to indent with them, to be admitted into their society: But as well by their excuses and delays, as by other circumstances, I have tried and found all their trade to be meer cosening.

I pray you what bargain have they made with the Devil, that with their angry looks bewitch lambs, children, &c. Is it not confessed, that it is natural, though it be a lye? What bargain maketh the Sooth-sayer, which hath his several kinds of Witchcraft and Divination expressed in the Scripture? Or is it not granted that they make none? How chanceth it that we hear not of this bargain in the Scriptures?

Tatianus contra Gracos.

The author
speaketh upon
due proof and
trial.

CHAP. VII.

A Confutation of the Objection concerning Witches Confessions.

IT is confessed (say some by the way of objection) even of these women themselves, that they do these and such other horrible things, as deserveth death, with all extremity, &c. Whereunto I answer, that whosoever considerately beholdeth their confessions, shall perceive all to be vain, idle, false, inconstant, and of no weight: except their contempt and ignorance in religion; which is rather the fault of the negligent Pastor, than of the simple woman.

First, if their confession be made by compulsion, of force or authority, or by perswasion, and under colour of friendship, it is not to be regarded; because the extremity of threats and tortures provokes it; or the quality of fair words, and allurements constrains it: If it be voluntary, many circumstances must be considered, to wit, whether she appeach not her self to overthrow her neighbour, which many times happeneth through their cankered and malicious melancholick humour: then, whether in that same melancholick mood and frantick humor, she desire not the abridgement of her own daies: Which thing *Aristotle* saith, doth oftentimes happen unto persons subject to melancholick passions: and (as *Bodin* and *Sprenger* say) to these old women called Witches, which many times (as they affirm) refuse to live; threatening the Judges, that if they may not be burned, they will lay hands upon themselves, and so make them guilty of their damnation.

I my self have known, that where such a one could not prevail, to be accepted as a sufficient witness against himself, he presently went and threw himself into a pond of water, where he was drowned. But the law saith; *Volenti mori non est habenda fides*, that is, His word is not to be credited that is desirous to dye. Also sometimes (as elsewhere I have proved) they confess that, whereof they were never guilty; supposing that they did that which they did not, by means of certain circumstances. And as they sometimes confess impossibilities, as that they fly in the air, transubstantiate themselves, raise tempests, transferr or remove corn, &c. so do they also (I say) confess voluntarily, that which no man could prove, and that which no man would guess, nor yet believe; except he were as mad as they; so as they bring death wilfully upon themselves: which argueth an unsound mind.

If they confess that, which hath been indeed committed by them, as poysoning, or any other kind of murder, which fallerh into the power of such persons to accomplish; I stand not to defend their cause. Howbeit, I would wish that even in that case there be not too rash credit given, nor too hasty proceedings used against them: but that the causes, properties and circumstances of every thing be duly considered, and diligently examined: For you shall understand, that as sometimes they confess they have murdered their neighbours with a wish, sometimes with a word, sometimes with a look, &c. so they confess, that with the delivering of an apple, or some such thing, to a woman with child, they have killed the child in the mothers womb, when nothing was added thereunto, which naturally could be noysome or hurtful.

In like manner they confess, that with a touch of their bare hand, they sometimes kill a man being in perfect health and strength of body; when all his garments are betwixt their hand and his flesh.

But if this their confession be examined by Divinity, Philosophy, Physick, Law, or Conscience, it will be found false and insufficient. First, for that the working of miracles is ceased: Secondly, no reason can be yielded for a thing so far beyond all reason: Thirdly, no receipt can be of such efficacy, as when the same is touched with a bare hand, from whence the veins have passage through the body unto the heart, it should not annoy the person; and yet retain vertue

Confession
compulsory; as
by Hispanical
inquisition:
Look *Mal. Mal-*
les. & J. Bodin
Confession
perswasory; as
by flattery:
Look *B. J. Dar-*
cy against
M. J. Kempe,
John Bod.
Mal. Malef.
L. absent. de
paris.
L. 2. cum glos.
de iur. qui ante
senient. mortui
sunt, sibi necem
conscience.

Absurdities in
Witches Con-
fessions.

I. Bod. de da-
mon. lib. 2.
cap. 8.

In a little
pamphlet of
the acts and
hanging of
four Witches,
in anno 1579.

and force enough, to pierce through so many garments and the very flesh incurable, to the place of death in another person. *Cui argumento* (saith Bodin) *nescio quid responderi possit*. Fourthly, no law will admit such a confession; as yieldeth unto impossibilities, against the which there is never any law provided; otherwise it would not serve a mans turn, to plead and prove that he was at *Berwick* that day, that he is accused to have done a murder in *Canterbury*: for it might be said he was conveyed to *Berwick*, and back again by enchantment. Fifthly, he is not by conscience to be executed, which hath no sound mind nor perfect judgement. And yet forsooth we read, that one mother *Stile* did kill one *Saddocke* with a touch on the shoulder, for not keeping promise with her for an old cloak, to make her a safe-guard; and that she was hanged for her labour.

CHAP. VIII.

What folly it were for Witches to enter into such desperate peril, and to endure such intolerable tortures for no gain or commodity, and how it comes to pass that Witches are overthrown by their confessions.

ALas! if they were so subtil, as Witchmongers make them to be, they would espie that it were meer folly for them, not only to make a bargain with the Devil to throw their souls into hell fire, but their bodies to the tortures of temporal fire and death, for the accomplishment of nothing that might benefit themselves at all: but they would at the leastwise indent with the Devil, both to enrich them, and also to enable them; and finally to endue them with all worldly felicity and pleasure; which is furthest from them of all other. Yea, if they were sensible, they would say to the Devil, Why should I hearken to you, when you will deceive me? Did you not promise my neighbour mother *Dutton* to save and rescue her; and yet lo she is hanged? surely this would oppose the Devil very fore. And it is a wonder, that none, from the beginning of the world, till this day, hath made this and such like objections, whereto the Devil could never make answer. But were it not more madness for them, to serve the Devil, under these conditions; and yet to endure whippings with iron rods at the Devils hands: which (as the Witch-mongers write) are so set on, that the print of the lashes remain on the Witches body ever after, even so long as she hath a day to live?

But these old women being daunted with authority, circumvented with guile, constrained by force, compelled by fear, induced by error, and deceived by ignorance, do fall into such rash credulity, and so are brought unto these absurd confessions. Whose error of mind, and blindness of will dependeth upon the disease and infirmity of nature: and therefore their actions in that case are the more to be born withal: because they being destitute of reason, can have no consent. For, *Delictum sine consensu non potest committi, neque injuria sine animo injuriandi*; that is, There can be no sin without consent, nor injury committed without a mind to do wrong. Yet the law saith further, that a purpose retained in mind, doth nothing to the private or publick hurt of any man; and much more that an impossible purpose is unpunishable. *Sana mentis voluntas, voluntas rei possibilis est*; A sound mind willeth nothing, but that which is possible.

John Bod.
L. si per erro-
rem juris.
omni cum inde.
C. sed hoc
de publ. &c.
Bal. in leg. &c.

CHAP.

CHAP. IX.

How melancholy abuseth old women, and of the effects thereof by sundry examples.

IF any man advisedly mark their words, actions, cogitations, and gestures, he shall perceive that melancholy abounding in their head, and occupying their brain, hath deprived, or rather depraved their judgements and all their senses: I mean not of coufening Witches; but of poor melancholick women; which are themselves deceived. For you shall understand, that the force which melancholy hath, and the effects that it worketh in the body of a man, or rather of a woman, are almost incredible. For as some of these melancholick persons imagine, they are Witches, and by Witchcraft can work wonders, and do what they list: so do others troubled with this disease, imagine many strange, incredible, and impossible things: Some, that they are Monarchs and Princes, and that all other men are their subjects: some, that they are brute beasts: some, that they be urinals or earthen pots, greatly fearing to be broken: some, that every one that meeteth them, will convey them to the gallows; and yet in the end hang themselves. One thought that *Atlas* whom the Poets feign to hold up heaven with his shoulders, would be weary, and let the skie fall upon him: another would spend a whole day upon a stage, imagining that he both heard and saw interludes, and therewith made himself great sport. One *Theophilus* a Physician, otherwise sound enough of mind (as it is said) imagined that he heard and saw musicians continually playing on instruments, in a certain place of his house. One *Bessus*, that had killed his father, was notably detected, by imagining that a Swallow upbraided him therewith: so as he himself thereby revealed the murder.

But the notablest example hereof is, of one that was in great perplexity; imagining that his nose was as big as a house; inasmuch as no friend nor Physician could deliver him from this conceipt, nor yet either ease his grief, or satisfie his fancy in that behalf: till at the last, a Physician more expert in this humour than the rest, used this devise following. First, when he was to come in at the chamber door being wide open, he suddenly stayed and withdrew himself; so as he would not in any wise approach nearer then the door. The melancholick person musing hereat, asked him the cause why he so demeaned himself? Who answered him in this manner: Sir, your nose is so great, that I can hardly enter into your chamber but I shall touch it, and consequently hurt it. Lo (quoth he) this is the man that must do me good; the residue of my friends flatter me, and would hide my infirmity from me. Well (said the Physician) I will cure you, but you must be content to indure a little pain in the dressing: which he promised patiently to sustain, and conceived certain hope of recovery. Then entred the Physician into the chamber, creeping close by the walls, seeming to fear the touching and hurting of his nose. Then did he blind-fold him, which being done, he caught him by the nose with a pair of pincers, and threw down into a tub, which he had placed before his patient, a great quantity of blood, with many pieces of bullocks livers, which he had conveyed into the chamber; whilst the others eyes were bound up, and then gave him liberty to see and behold the same. He having done thus again two or three times, the melancholick humour was so qualified, that the mans mind being satisfied, his grief was eased, and his disease cured.

Thrasibulus, otherwise called *Thrasillus*, being sore oppressed with this melancholick humour, imagined, that all the ships which arrived at port *Pyram*, were his: inasmuch as he would number them, and command the mariners to lanch, &c. triumphing at their safe returns, and mourning for their misfortunes. The *Italian* whom we called here in *England*; the Monarch, was possessed with the like spirit or conceit. *Danais* himself reporteth, that he saw one that

Of one that through melancholy was induced to think that he had a nose as big as a house; &c.

Danais in Did. log. cap. 3.

affirmeth

affirmeth constantly that he was a cock ; and faith that through melancholly, such were alienated from themselves.

1. Baptiſt. P. N.
cap. 2. Card. de
var. rerum.
1. Wie de pre-
ſtigis demo-
num, &c.
Aristotle.
John Bod.

Now, if the fanſie of a melancholick perſon may be occupied in cauſes which are both falſe and impoſſible ; why ſhould an old Witch be thought free from ſuch fantaſies, who (as the learned Philoſophers and Phyſicians ſay) upon the ſtopping of their monethly melancholick flux or iſſue of bloud, in their age muſt needs increaſe therein, as (through their weakneſs both of body and brain) the apteſt perſons do meet with ſuch melancholick imaginations : with whom their imaginations remain, even when their ſenſes are gone. Which Bodin laboureth to diſprove, therein ſhewing himſelf as good a Phyſician, as elſewhere a Divine.

But if they may imagine, that they can transform their own bodies, which nevertheleſs remain in the former ſhape : how much more credible is it, that they may falſly ſuppoſe they can hurt and infeeble other mens bodies ; or which is leſs, hinder the coming of butter ? &c. But what is it that they will not imagine, and conſequently confeſs that they can do ? eſpecially being ſo earneſtly perſwaded thereunto, ſo ſorely tormented, ſo craftily examined, with ſuch promiſes of favour, as whereby they imagine, that they ſhall ever after live in great credit and wealth, &c.

If you read the executions done upon Witches, either in times paſt in other countreys, or lately in this land ; you ſhall ſee ſuch impoſſibilities confeſſed, as none, having his right wits, will believe. Among other like falſe confeſſions, we read that there was a Witch confeſſed at the time of her death or execution, that ſhe had raiſed all the tempeſts, and procured all the froſts and hard weather that hapned in the Winter 1565. and that many grave and wiſe men believed her.

C H A P. X.

That voluntary confeſſions may be untruely made, to the undoing of the confeſſors, and of the ſtrange operation of melancholy, proved by a familiar and late example.

BUt that it may appear, that even voluntary confeſſion (in this caſe may be untruely made, though it tend to the deſtruction of the confeſſor ; and that melancholy may move imaginations to that effect : I will cite a notable inſtance concerning this matter, the parties themſelves being yet alive, and dwelling in the pariſh of *Sellenge in Kent*, and the matter not long ſithence in this ſort performed.

A Kentiſh ſtory of a late Accident.

One *Ade Davie*, the wife of *Simon Davie* husband-man ; being reputed a right honeſt body, and being of good parentage, grew ſuddenly (as her husband informed me, and as it is well known in theſe parts) to be ſomewhat penſive and more ſad than in times paſt. Which thing though it grieved him ; yet he was loth to make it ſo appear, as either his wife might be troubled or diſcontented therewith, or his neighbours informed thereof ; left ill husbandry ſhould be laid to his charge (which in theſe quarters is much abhorred. But when ſhe grew from penſivenesſs, to ſome perturbation of mind ; ſo as her accuſtomed reſt began in the night ſeaſon to be withdrawn from her, through ſighing and ſecret lamentation ; and that, not without tears, he could not but demand the cauſe of her conceit and extraordinary mourning ; But although at that time ſhe covered the ſame, acknowledging nothing to be amiſs with her : ſoon after notwithstanding ſhe fell down before him on her knees, deſiring him to forgive her, for ſhe had grievouſly offended (as ſhe ſaid) both God and him. Her poor husband being abaſhed at this her behaviour, comforted her, as he could ; aſking her the cauſe of her trouble and grief : who told him, that ſhe had, contrary to Gods Law, and to the offence of all good Chriſtians, to the injury of him, and ſpecially

to the loss of her own soul, bargained and given her soul to the Devil, to be delivered unto him within short space. Whereunto her husband answered, saying Wife, be of good cheer, this thy bargain is void and of none effect: for thou hast sold that which is none of thine to sell; sith it belongeth to Christ, who hath bought it, and dearly paid for it, even with his blood which he shed upon the Cross; so as the Devil hath no interest in thee. After this, with like submission, tears, and penitence, she said unto him; Oh husband, I have yet committed another fault, and done you more injury: for I have bewitched you and your children. Be content (quoth he) by the grace of God, Jesus Christ shall unwitch us: for none evil can happen to them that fear God.

Note the Christian comfort of the husband to his wife.

And (as truly as the Lord liveth) this was the tenor of his words unto me, which I know is true, as proceeding from unfained lips, and from one that feareth God. Now when the time approached that the Devil should come, and take possession of the woman, according to his bargain, he watched and prayed earnestly, and caused his wife to read Psalms and Prayers for mercy at Gods hands: and suddenly about mid-night, there was a great rumbling below under his chamber-window, which amazed them exceedingly: For they conceived, that the Devil was below, though he had no power to come up, because of their fervent Prayer.

He that noteth this womans first and second confession, freely and voluntarily made, how every thing concurred that might serve to add credit thereunto, and yield matter for her condemnation, would not think, but that if *Bodin* were fore-man of her Inquest, he would cry; Guilty: and would hasten execution upon her, who would have said as much before any Judge in the World, if she had been examined: and have confessed no less, if she had been arraigned thereupon. But God knoweth, she was innocent of any of these crimes: howbeit she was brought low and pressed down with the weight of this humor, so as both her rest and sleep were taken away from her; and her fancies troubled and disquieted with despair, and such other cogitations as grew by occasion thereof. And yet I believe, if any mishap had ensued to her husband, or his children, few Witchmongers would have judged otherwise, but that she had bewitched them. And she (for her part) so constantly perswaded her self to be a Witch, that she judged her self worthy of death, inasmuch as being retained in her chamber, she saw not any one carrying a faggot to the fire, but she would say it was to make a fire to burn her for Witchery. But God knoweth she had bewitched none, neither ensued there any hurt unto any by her imagination, but unto her self.

Confutation.

And as for the rumbling, it was by occasion of a sheep, which was flayed, and hung by the wals, so as a Dog came and devoured it; whereby grew the noise which I before mentioned: and she being now recovered, remaineth a right honest woman, far from such impiety, and ashamed of her imaginations, which she perceiveth to have grown through melancholy.

A comical catastrophe.

CHAP. XI.

The strange and divers effects of Melancholy, and how the same humor abounding in Witches, or rather old women; filleth them full of marvellous imaginations, and that their confessions are not to be credited.

BUt in truth, this Melancholick humor (as the best Physitians affirm) is the cause of all their strange, impossible and incredible confessions: which are so fond, that I wonder how any men can be abused thereby. Howbeit these affections, though they appear in the mind of man, yet are they bred in the body, and proceed from this humor, which is the very dregs of blood, nourishing and feeding those places, from whence proceed fears, cogitations, super-
ons, fastings, labours, and such like:

H. Card. de var. rerum. c. 8. Jo. Wierus de depress. l. 6.

This

*Aristotle de
sounio.
H. Card. lib. 8.
de var. rer.*

This maketh sufferance of torments, and (as some say) foresight of things to come, and preserveth health, as being cold and dry; it maketh men subject to leanness, and to the Quartane Ague. They that are vexed therewith are destroyers of themselves, stout to suffer injuries, fearful to offer violence; except the humor be hot. They learn strange tongues with small industry (as *Aristotle*, and others affirm.)

*Jo. Bod. contra.
Jo. Wierum.*

If our Witches phantasies were not corrupted, nor their wills confounded with this humor, they would not so voluntarily and readily confess that which calleth their life in question; whereof they could never otherwise be convicted. *J. Bodin* with his Lawyers Physick reasoneth contrarily; as though melancholy were furthest of all from those old women, whom we call Witches; deriding the most famous and noble Physician *John Wier* for his opinion in that behalf. But because I am no Physician, I will set a Physician to him; namely, *Erasmus*, who hath these words, that these Witches, through their corrupt phantasie abounding with melancholick humors, by reason of their old age, do dream and imagine they hurt those things which they neither could nor do hurt; and so think they know an Art, which they neither have learned nor yet understand.

*August. lib. de
Trinit. 3. Idem.
de civit. Dei.*

*Clem. recog. 3.
Fumblicus.
Jo. Wierus.
Cardanus.
Pamph. &c.*

But why should there be more credit given to Witches, when they say they have made a real bargain with the Devil, killed a Cow, bewitched Butter, infebled a Child, fore-spoken her neighbour, &c. than when she confesseth that she transubstantiateth her self, maketh it rain or hail, flyeth in the air, goeth invisible, transferreth Corn in the Grasse from one field to another? &c. If you think that in the one their confessions be sound, why should you say that they are corrupt in the other; the confession of all these things being made at one instant, and affirmed with like constancy, or rather audacity? But you see the one to be impossible, and therefore you think thereby, that their confessions are vain and false: The other you think may be done, and see them confess it, and therefore you conclude, *Apote ad esse*; as being perswaded it is so, because you think it may be so. But I say, both with the Divines, and Philosophers, that that which is imagined of Witchcraft, hath no truth of action, or being, besides their imagination; the Witch (for the most part) is occupied in false causes: For whosoever desireth to bring to pass an impossible thing, hath a vain, and idle, and childish perswasion, bred by an unsound mind; for *Sana mentis voluntas, voluntas rei possibilis est*; The will of a sound mind, is the desire of a possible thing.

CHAP. XII.

A Confutation of Witches Confessions, especially concerning their League.

An objection.

The resolution.

BUt it is objected, that Witches confess they renounce the faith, and as their confession must be true, or else they would not make it, so must their fault be worthy of death, or else they should not be executed. Whereunto I answer as before; that their confessions are extorted, or else proceed from an unsound mind. Yea, I say further, that we our selves, which are sound of mind, and yet seek any other way of salvation than Christ Jesus, or break his Commandements, or walk not in his steps with a lively faith, &c. do not only renounce the faith, but God himself: and therefore they, in confessing that they forsake God, and embrace Satan, do that which we all should do. As touching that horrible part of their confession, in the league which tendeth to the killing of their own and others children, the seething of them, and the making of their potion or portage, and the effects thereof; their good fridays meeting, being the day of their deliverance, their incests, their return at the end of nine moneths, when commonly women be neither able to go that journey, nor to return, &c. it is so horrible, unnatural, unlikely, and impossible; that if I should

should behold such things with mine eyes, I should rather think my self dreaming, drunken, or some way deprived of my senses; than give credit to so horrible and filthy matters.

How hath the Oyl or Pottage of a sodden child such vertue, as that a staffe A forged miracle. anointed therewith, can carry folk in the air? Their potable liquor, which, they say, maketh Masters of that faculty, Is it not ridiculous? And is it not, by the opinion of all Philosophers, Physitians, and Divines, void of such vertue, as is imputed thereunto?

Their not fasting on fridayer, and their fasting on sundays, their spitting at the time of elevation, their refusal of Holy-water, their despoiling of superstitious Crosses, &c. which are all good steps to true Christianity, help me to confute the residue of their confessions.

CHAP. XIII.

A Confutation of Witches Confessions, concerning making of Tempests and Rain: of the natural cause of Rain, and that Witches or Devils have no power to do such things.

ANd to speak more generally of all the impossible actions referred unto them, as also of their false Confessions; I say, that there is none which acknowledgeth God to be only Omnipotent, and the only worker of all Miracles, nor any other indued with mean sense, but will deny that the Elements are obedient to Witches, and at their Commandement; or that they may at their pleasure send Rain, Hail, Tempests, Thunder, Lightning; when the being but an old doting woman, casteth a flint-stone over her left shoulder, towards the West, or hurleth a little Sea-sand up into the Element, or wetterh a Broom-sprig in water, and sprinkleth the same in the air; or diggeth a pit in the earth, and putting water therein, stirreth it about with her finger; or boileth Hogs bristles, or layeth sticks across upon a bank, where never a drop of water is; or buryeth Sage till it be rotten; all which things are, confessed by Witches, and affirmed by writers to be the means that Witches use to move extraordinary Tempests and Rain, &c.

We read in *M. Maleficarum*, that a little Girl walking abroad with her Father in his land, heard him complain of drought, wishing for rain, &c. Why Father, quoth the child, I can make it rain or hail, when and where I list? He asked where she learned it: She said, of her Mother, who forbad her to tell any body thereof: He asked her how her Mother taught her? She answered, that her Mother committed her to a Master, who would at any time do any thing for her: Why then, said he, make it rain but only in my field: And so she went to the stream, and threw up water in her Masters name, and made it rain presently: And proceeding further with her father, she made it hail in another field, at her fathers request: Hereupon he accused his wife, and caused her to be burned; and then he new christened his child again: which circumstance is common among Papists, and Witch-mongers: And howsoever the first part hereof was proved, there is no doubt, but the latter part was thoroughly executed. If they could indeed bring these things to pass at their pleasure, then might they also be impediments unto the course of all other natural things, and Ordinances appointed by God: as, to cause it to hold up, when it should rain; and to make midnight, of high noon; and by those means, I say, the Divine power should become servile to the will of a Witch, so as we could neither eat nor drink, but by their permission.

Me thinks *Seneca* might satisfie these credulous or rather idolatrous people, that run a whore-hunting, either in body or phansie, after these Witches; believing all that is attributed unto them, to the derogation of Gods glory. He saith, that the rude people, and our ignorant predecessors did believe, that rain and

The ways that Witches use to make rain, &c.

Nider. Mal. Malef. J. Bod. Fryer Barth.

Heming, Daniel. &c.

Mal. Malef. par. 2. quæst. 1. c. 12.

He that can ly, can steal, as he that can work can play.

*Aristotle de
sounio.
H. Card. lib. 8.
de var. rer.*

This maketh sufferance of torments, and (as some say) foresight of things to come, and preserveth health, as being cold and dry: it maketh men subject to leanness, and to the Quartane Ague. They that are vexed therewith are destroyers of themselves, stout to suffer injuries, fearful to offer violence; except the humor be hot. They learn strange tongues with small industry (as *Aristotle*, and others affirm.)

*Jo. Bod. contra.
Jo. Wierum.*

If our Witches phantasies were not corrupted; nor their wills confounded with this humor, they would not so voluntarily and readily confess that which calleth their life in question; whereof they could never otherwise be convicted. *J. Bodin* with his Lawyers Physick reasoneth contrarily; as though melancholy were furthest of all from those old women, whom we call Witches; deriding the most famous and noble Physitian *John Wier* for his opinion in that behalf. But because I am no Physitian, I will set a Physitian to him; namely, *Erasmus*, who hath these words, that these Witches, through their corrupt phantasie abounding with melancholick humors, by reason of their old age, do dream and imagine they hurt those things which they neither could nor do hurt; and so think they know an Art, which they neither have learned nor yet understand.

*August. lib. de
Trinit. 3. Idem
de civit. Dei.*

*Clem. recog. 3.
Fumblichus.
Jo. Wierus.
Cardanus.
Pamph. &c.*

But why should there be more credit given to Witches, when they say they have made a real bargain with the Devil, killed a Cow, bewitched Butter, in-feebled a Child, fore-spoken her neighbour, &c. than when she confesseth that she transubstantiateth her self, maketh it rain or hail, flyeth in the air, goeth invisable, transferreth Corn in the Grasse from one field to another? &c. If you think that in the one their confessions be sound, why should you say that they are corrupt in the other; the confession of all these things being made at one instant, and affirmed with like constancy, or rather audacity? But you see the one to be impossible, and therefore you think thereby, that their confessions are vain and false: The other you think may be done, and see them confess it, and therefore you conclude, *A posse ad esse*; as being perswaded it is so, because you think it may be so. But I say, both with the Divines, and Philosophers, that that which is imagined of Witchcraft, hath no truth of action, or being, besides their imagination; the Witch (for the most part) is occupied in false causes: For whosoever desireth to bring to pass an impossible thing, hath a vain, and idle, and childish perswasion, bred by an unsound mind; for *Sana mentis voluntas, voluntas rei possibilis est*; The will of a sound mind, is the desire of a possible thing.

CHAP. XII.

A Confutation of Witches Confessions, especially concerning their League.

An objection.

The resolution.

BUt it is objected, that Witches confess they renounce the faith, and as their confession must be true, or else they would not make it, so must their fault be worthy of death, or else they should not be executed. Whereunto I answer as before; that their confessions are extorted, or else proceed from an unsound mind. Yea, I say further, that we our selves, which are sound of mind, and yet seek any other way of salvation than Christ Jesus, or break his Commandements, or walk not in his steps with a lively faith, &c. do not only renounce the faith, but God himself: and therefore they, in confessing that they forsake God, and embrace Satan, do that which we all should do. As touching that horrible part of their confession, in the league which tendeth to the killing of their own and others children, the seething of them, and the making of their potion or portage, and the effects thereof; their good fridayer meeting, being the day of their deliverance, their incests, their return at the end of nine moneths, when commonly women be neither able to go that journey, nor to return, &c. it is so horrible, unnatural, unlikely, and impossible; that if I should

should behold such things with mine eyes, I should rather think my self dreaming, drunken, or some way deprived of my senses; than give credit to so horrible and filthy matters.

How hath the Oyl or Pottage of a sodden child such vertue, as that a staffe anointed therewith, can carry folk in the air? Their potable liquor, which they say, maketh Masters of that faculty, Is it not ridiculous? And is it not, by the opinion of all Philosophers, Physitians, and Divines, void of such vertue, as is imputed thereunto?

Their not fasting on fridays, and their fasting on sundays, their spitting at the time of elevation, their refusal of Holy-water, their despising of superstitious Crosses, &c. which are all good steps to true Christianity, help me to confute the residue of their confessions.

CHAP. XIII.

A Confutation of Witches Confessions, concerning making of Tempests and Rain: of the natural cause of Rain, and that Witches or Devils have no power to do such things.

AND to speak more generally of all the impossible actions referred unto them, as also of their false Confessions; I say, that there is none which acknowledgeth God to be only Omnipotent, and the only worker of all Miracles, nor any other indued with mean sense, but will deny that the Elements are obedient to Witches, and at their Commandement; or that they may at their pleasure send Rain, Hail, Tempests, Thunder, Lightning; when she being but an old doting woman, casteth a flint-stone over her left shoulder, towards the West, or hurleth a little Sea-sand up into the Element, or wettereth a Broom-sprig in water, and sprinkleth the same in the air; or diggeth a pit in the earth, and putting water therein, stirreth it about with her finger; or boileth Hogs bristles, or layeth sticks across upon a bank, where never a drop of water is; or buryeth Sage till it be rotten; all which things are confessed by Witches, and affirmed by writers to be the means that Witches use to move extraordinary Tempests and Rain, &c.

We read in *M. Maleficarum*, that a little Girl walking abroad with her Father in his land, heard him complain of drought, wishing for rain, &c. Why Father, quoth the child, I can make it rain or hail, when and where I list? He asked where she learned it: She said, of her Mother, who forbid her to tell any body thereof: He asked her how her Mother taught her? She answered, that her Mother committed her to a Master, who would at any time do any thing for her: Why then, said he, make it rain but only in my field: And so she went to the stream, and threw up water in her Masters name, and made it rain presently: And proceeding further with her father, she made it hail in another field, at her fathers request: Hereupon he accused his wife, and caused her to be burned; and then he new christened his child again: which circumstance is common among Papists, and Witch-mongers: And howsoever the first part hereof was proved, there is no doubt, but the latter part was thoroughly executed. If they could indeed bring these things to pass at their pleasure, then might they also be impediments unto the course of all other natural things, and Ordinances appointed by God: as, to cause it to hold up, when it should rain; and to make midnight, of high noon; and by those means, I say, the Divine power should become servile to the will of a Witch, so as we could neither eat nor drink, but by their permission.

Me thinks *Seneca* might satisfie these credulous or rather idolatrous people, that run a whore-hunting, either in body or phantasie, after these Witches; believing all that is attributed unto them, to the derogation of Gods glory. He saith, that the rude people, and our ignorant predecessors did believe, that rain and

A forged
miracle.

The ways that
Witches use
to make rain,
&c.

Nider. Mal.
Malef. J. Bod.
Fryer Barth.

Heming, Dant-
us. &c.

Mal. Malef. par.
2. quæst. 1. c. 12.

He that can ly,
can steal, as he
that can work
can play.

and showers might be procured and stayed by Witches charms and enchantments: of which kind of things, that there can nothing be wrought, it is so manifest, that we need not go to any Philosophers School, to learn the confutation thereof.

Jer. 16. 22.
Dii gentium demones.

The gods of the Gentiles are Devils.
The natural generation of hail and rain.

But *Jeremy*. by the Word of God, doth utterly confound all that which may be devised for the maintenance of that foolish opinion, saying: *Are there any among the gods of the Gentiles, that send rain, or give showers from Heaven? Art not thou the self same our Lord God? We will trust in thee, for thou doest and maketh all these things.* I may therefore with *Brentius* boldly say, that it is neither in the power of Witches nor Devils, to accomplish that matter; but in God only: For when exhalations are drawn and lifted up from out of the earth, by the power of the Sun, into the middle region of the air, the coldness thereof constraineth and thickeneth those vapours: which being become clouds, are dissolved again by the heat of the Sun; whereby Rain or Hail is ingendred; Rain, if by the way, the drops be not frozen and made hail. These circumstances being considered with the course of the whole Scripture, it can neither be in the power of Witch or Devil to procure rain or fair weather.

Job 11.
Job. vers. 16.

Job 2. 5.

Mal. Malef. par. 1. quest. 2.

And whereas the story of *Job* in this case is alledged against me (wherein a Witch is not once named) I have particularly answered it else-where: And therefore thus much only I say here; that even there, where it pleased God (as *Calvin* saith) to set down circumstances for the instruction of our gross capacities, which are not able to conceive of spiritual communication, or heavenly affairs; the Devil desireth God to stretch out his hand, and touch all that *Job* hath: And though he seemeth to grant Satans desire, yet God himself sent fire from heaven, &c. Whereby it is to be gathered, that although God said, *He is in thine hand*: it was the Lords hand that punished *Job*, and not the hand of the Devil, who said not, Give me leave to plague him; but, *Lay thine hand upon him.* And when *Job* continued faithful, notwithstanding all his afflictions, in his children, body and goods; the Devil is said to come again to God, and to say, as before, to wit; *Now stretch out thine hand and touch his bones and his flesh.* Which argueth as well that he could not do it, as that he himself did it not before. And be it here remembred, that *M. Mal.* and the residue of the Witchmongers deny, that there were any Witches in *Jobs* time. But see more hereof elsewhere.

CHAP. XIV.

What would ensue, if Witches confessions or Witchmongers opinions were true, concerning the effects of Witchcraft, Inchantments, &c.

But these suppositions are false, Ergo the consequences are not true.

IF it were true that Witches confesse, or that all Writers write, or that Witchmongers report, or that fools believe, we should never have Butter in the chearn, nor Cow in the close, nor Corn in the field, nor fair weather abroad, nor health within doors: Or if that which is contained in *M. Mal. Bodin*, &c. or in the Pamphlets late set forth in *English*, of Witches executions, should be true in those things that Witches are said to confesse, what creature could live in security? Or what needed such preparation of wars, or such trouble, or charge in that behalf? No Prince should be able to reign or live in the Land. For (as *Danew* saith) that one *Martin* a Witch killed the Emperour of *Germany* with witchcraft: so would our Witches (if they could) destroy all our Magistrates. One old Witch might over-throw an Army Royal: and then what needed we any Guns, or wild-fire, or any other Instruments of war? A Witch might supply all wants, and accomplish a Princes will in this behalf, even without charge or blood-shed of his people.

If it be objected, that Witches work by the Devil, and Christian Princes are

are not to deal that way: I answer, that Princes disposed to Battel would not make Conscience therein, specially such as take unjust wars in hand, using other helps, devises, and engines as lawful and devillish as that; in whose Camp there is neither the rule of Religion, or Christian order observed; insomuch as ravishments, murders, blasphemies and thefts are there most commonly and freely committed: So that the Devil is more feared, and better served in their Camps, than God Almighty.

Mal. Malef.
J. Bodin.
Bar. Spinaw.

But admit that souldiers would be scrupulous herein, the Pope hath authority to dispense therewith; as in like case he hath done, by the testimony of his own authors and friends. Admit also, that throughout all Chrístendom, wars were justly maintained; and Religion duly observed in their Camps; yet would the Turk and other Infidels cut our throat, or at least one anothers throats, with the help of their Witches; for they would make no conscience thereof.

CHAP. XV.

Examples of foreign Nations, who in their wars used the assistance of Witches; of eye-biting Witches in Ireland, of two Archers that shot with familiars.

IN the wars between the Kings of Denmark and Sweveland, 1563. the Danes do write, that the King of Sweveland carryed about with him in Camp, four old Witches, who with their charms so qualified the Danes, as they were thereby disabled to annoy their Enemies: insomuch as, if they had taken in hand any enterprize, they were so ineebled by those Witches, as they could perform nothing. And although this could have no credit at the first, yet in the end, one of these Witches was taken Prisoner, and confessed the whole matter; so as (saith he) the threads, and the line, and the characters were found in the high way and water-plashes.

Witches in wars.

The Irishmen addit themselves wonderfully to the credit and practise hereof; insomuch as they affirm, that not only their children, but their catel, are (as they call it) eye-bitten, when they fall suddenly sick, and rearm one sort of their Witches eye-biters; only in that respect: yea and they will not stick to affirm, that they can rime either man or beast to death. Also the West-Indians and Muscovites do the like, and the Huns (as Gregory Turonensis writeth) used the help of Witches in time of war.

Eye-biting Witches.

I find another story written in M. Mal. repeated by Bodin; that one souldier called Pumber, daily through witchcraft killed with his Bow and Arrows, three of the Enemies, as they stood peeping over the walls of a Cattle besieged: so as in the end he killed them all quite, saving one. The trial of the Archers sinister dealing, and a proof thereof expressed, is; for that he never lightly failed when he shot, and for that he killed them; by three a day; and had shot three arrows into a rod. This was he that shot at a peny on his sons head, and made ready another Arrow, to have slain the Duke of Remgrave that commanded it. And doubtless, because of his singular dexterity in shooting, he was reputed a Witch, as doing that which others could not do, nor think to be in the power of man to do: though indeed no miracle, no witchcraft, no impossibility nor difficulty consisted therein.

Pumber an Archer.

But this later story I can requite with a familiar example: For at Town Malling in Kent, one of Queen Mariés Justices, upon the complaint of many wise men, and a few foolish boys, laid an Archer by the heels; because he shot so neer the white at Butts: For he was informed and perswaded, that the poor man played with a Fly, otherwise called a Devil or familiar: And because he was certified that the Archer aforesaid shot better than the common shooting, which he before had heard of, or seen, he conceived it could not be in Gods Name, but by Inchantment; whereby this Archer (as he supposed by abusing the

A skilful Archer punished by an unskilful Justice.

the Queens liege people) gained some one day two or three shillings, to the detriment of the Common-wealth, and to his own enriching: And therefore the Archer was severely punished, to the great encouragement of Archers, and to the wise example of Justices; but specially to the overthrow of witchcraft. And now again to our matter.

C H A P. XVI.

Authorities condemning the fantastical confessions of Witches, and how a Popish Doctor taketh upon him to disprove the same.

Certain general Councils, by their Decrees, have condemned the Confessions and erroneous credulity of Witches, to be vain, phantastical and fabulous. And even those, which are parcel of their league, whereupon our Witchmongers do so build, to wit; their night-walkings and meetings with *Herodias*, and the *Pagan* gods: at which time they should pass so far in so little aspace on cock-horse; their transubstantiation, their eating of children, and their pulling of them from their mothers sides; their entering into mens houses, through chinks and little holes where a fly can scarcely wring out, and the disquieting of the Inhabitants, &c. all which are not only said by a General Council, to be meer phantastical, and imaginations in dreams; but so affirmed by the ancient writers. The words of the Council are these; It may not be omitted, that certain wicked women following Satans provocations, being seduced by the illusion of Devils, believe and profess, that in the night times they ride abroad with *Diana*, the goddess of the *Pagans*, or else with *Herodias*, with an innumerable multitude, upon certain Beasts, and pass over many Countries, and Nations, in the silence of the night, and do whatsoever those fairies or Ladies command, &c. And it followeth even there; Let all Ministers therefore in their several Cures, preach to Gods people, so as they may know all these things to be false, &c. It followeth in the same Council; Therefore, who-soever believeth that any creature may be either created by them, or else changed into better or worse, or be any way transformed into any other kind or likeness of any, but of the Creator himself, is assuredly an Infidel, and worse than a Pagan.

And if this be credible; then all these their bargains and assemblies, &c. are incredible, which are only ratified by the certain foolish and extorted confessions; and by a fable of *S. Germane*, who watched the Faries or Witches, being at a reer banquer, and through his holiness stayed them, till he sent to the houses of those neighbours, which seemed to be there, and found them all in bed; and so cryed, that these were Devils in the likeness of those women: Which if it were as true, as it is false, it might serve well to confute this their meeting and night-walkings: For if the Devils be only present in the likeness of Witches, then is that false, which is attributed to Witches in this behalf.

But because the old hammer of *Sprenger* and *Institor*, in their old *Malleo maleficarum*, was insufficient to knock down this Council; a young Beetle-head called *Frier Bartholomew Spinaw* hath made a new leaden beetle, to beat down the counsel, and kill these old women: Wherein he counterfeiting *Aesops* As, claweth the Pope with his heels, affirming upon his credit, that the Council is false and erroneous; because the doctrine thereof cometh from the Popish Church, and is not Authentical but Apocryphal: saying (though untruly) that that Council was not called by the commandment and pleasure of the Pope, nor ratified by his authority, which (saith he) is sufficient to disannul all Councils: For surely (saith this Frier which at this instant is a chief Inquisitor) if the words of this Council were to be admitted, both I, and all my predecessors have published notorious lies, and committed many injurious executions

*Council Acquis-
reus. in decretis.
26. quest. 5.
Can. Episcopi.
August. de
spiritu &
anima cap. 8.
Fran. Pontivib.
tract. de lam.
numero 49.
Grillandus de
ac sort. numero.
6.
In histor. vel
vita. sancti.
Germani.*

*Nomus Mal.
Mal. in quest. de
strigib. cap. 21,
22, 23, &c.*

*S. A. 1111. A
1111. 1111. 1111.
1111. 1111. 1111.*

tions: whereby the Popes themselves also might justly be detected of error, contrary to the Catholique belief in that behalf. Marry, he saith, that although the words and direct sense of this counsel be quite contrary to truth and his opinion; yet he will make an exposition thereof, that shall somewhat mitigate the lewdness of the same; and this, he saith, is not only allowable to do, but also meritorious. Mark the mans words, and judge his meaning.

Bar. Spineus
Mal. Malef. cap.
23. in qua.
destigib.

CHAP. XVII.

Witch-mongers Reasons, to prove that Witches can work wonders. Bodins tale of a Friseland Priest transported, that imaginations proceeding of Melancholy do cause illusions.

Old M. *Malificarum* also saith, that the Counsels and Doctors were all deceived herein, and alledging authority therefore, confuteth that opinion by a notable reason, called *Petitio principii*, or rather, *Ignotum per ignotum*, in this manner: They can put changlings in the place of other children: Ergo, they can transfer and transforme themselves and others, &c. according to their confession in that behalf. Item, he saith, and Bodin justifieth it, that a Priest in *Friseland*, was corporally transferred into a far Countrey, as witnessed another Priest of *Oberdorf* his companion, who saw him aloft in the air: Ergo, saith, M. Mal. they have all been deceived hitherto, to the great impunity of horrible Witches. Wherein he opposeth his folly against God and his Church; against the truth, and against all possibility. But surely it is almost incredible, how imagination shall abuse such as are subject unto Melancholy; so as they shall believe they see, hear, and do that, which never was nor shall be; as is partly declared, if you read *Galende locis affectis*, and may more plainly appear also if you read *Aristotele de Somnio*.

Mal. Malef. pa.
1. cap. 3.
Guli. Pharis.

And thereof S. *Augustinus* saith well, that he is too much a fool and a block-head, that supposeth those things to be done indeed, and corporally, which are by such persons phantastically imagined: which phantastical illusions, do as well agree and accord (as *Algernus* saith) with Magical deceits, as the verity accompanieth divine holiness.

August. de spi-
ritu & anima.
Lib. 2. cap. 7.
de Eucharist.

CHAP. XVIII.

That the confession of Witches is sufficient in civil and common law to take away life. What the sounder divines, and decrees of council determine in this case.

Alas! what creature being sound in state of mind, would (without compulsion, make such manner of confessions as they do; or would for a trifle, or nothing, make a perfect bargain with the Devil, for her soul to be yielded up unto his tortures and everlasting flames, and that within a very short time; specially being through age most commonly unlike to live one whole year? The terror of hell-fire must needs be to them diversly manifested, and much more terrible, because of their weakness, nature, and kind, than to any other: as it would appear, if a Witch were but asked, Whether she would be contented to be hanged one year hence, upon condition her displeasure might be wreaked upon her enemy presently? As for thieves, and such other, they think not to go to hell-fire; but are either perswaded there is no hell, or that their crime deserveth it not, or else that they have time enough to repent: so as, no doubt, if they were perfectly resolved hereof, they would never make such adventures. Neither do I think, that for any sum of money, they would make so direct a bargain to go to hell-fire. Now then I conclude, That confession in this

It is not likely
they would so
do; ergo, &c.

Aug. de Civit.
Dei.

Isidor. lib. 8. c. 9.

Etymol. 26. qua.

5. ca. non mirum.

Ponzius de

lamiis, vol. 10.

Lerror & L.

cum post. c. de

juris & facti

ignor. ac in L. de

etat. S. item de

interrog. action.

Per. glos. Bal.

& alios in L. 1.

c. de confes. glos.

nec si de confes.

in 6. S. ad leg.

Aquil. L. Nera-

cus. S. fin.

ut per Bald. &

Aug. in L. 1. c. de

con. &c.

Extra. de pra-

sum. literas.

Per Bald. in de-

leg. &c.

Extra detest.

cum literis.

Mal. Malef. pa.

3. qu. 5. c. 11.

behalf is insufficient to take away the life of any body ; or to attain such credit, as to be believed without further proof : For, as *Augustine* and *Isidore*, with the rest of the founder divines, say, that these perstigious things, which are wrought by Witches, are fantastical : so do the founder decrees of Councils and Canons agree, that in that case, there is no place for criminal action. And the law saith, That the confession of such persons as are illuded, must needs be erroneous, and therefore is not to be admitted ; for, *Confessio debet tenere verum & possibile*. But these things are opposite both to law and nature, and therefore it followeth not, Because these Witches confess so, *Ergo*, it is so : for the confession differeth from the act, or from the possibility of the act. And whatsoever is contrary to nature faileth in his principles, and therefore is naturally impossible.

The Law also saith, *In criminalibus regulariter non statuitur soli confessioni rei* : In criminal cases, or touching life, we must not absolutely stand to the confession of the accused party : but in these matters proofs must be brought more clear than the light it self : And in this crime no body must be condemned upon presumptions. And where it is objected and urged, that since God only knoweth the thoughts, there is none other way of proof but by confession : It is answered thus in the law, to wit : Their confession in this case containeth an outward act, and the same impossible both in the law and nature, and also unlikely to be true ; and therefore *Quod verisimile non est, attendi non debet*. So as, though their confessions may be worthy of punishment, as whereby they shew a will to commit such mischief, yet not worthy of credit, as that they have such power. For, *Si factum absit, solaque opinione laborent, è stultorum genere sunt* ; If they confess a fact performed but in opinion, they are to be reputed among the number of fools. Neither may any man by law be condemned for criminal causes, upon presumptions, nor yet by single witnesses : neither at the accusation of a capital enemy ; who indeed is not to be admitted to give evidence in this case ; though it please *M. Mal.* and *Bodin* to affirm the contrary. But beyond all equity, these Inquisitors have shifts and devises enough, to plague and kill these poor souls ; for (they say) their fault is greatest of all others, because of their carnal copulation with the Devil, and therefore they are to be punished as Hereticks, four manner of wayes ; to wit, with Excommunication, deprivation, loss of goods, and also with death.

And indeed they find law, and provide means thereby to maintain this their bloody humor. For it is written in their Popish Canons, That as for these kind of Hereticks, how much soever they repent and return to the faith, they may not be retained alive, or kept in perpetual prison, but be put to extremest death. Yea, *M. Mal.* writeth, that a Witches sin, is the sin against the holy Ghost ; to wit, irremissible ; yea further, that it is greater than the sin of the Angels that fell. In which respect I wonder, that *Moses* delivered not threetablets to the children of *Israel* ; or, at the least-wise, that he exhibited not commandments for it. It is not credible, that the greatest should be included in the less, &c.

But when these Witchmongers are convinced in the objection concerning their confessions ; so as thereby their tyrannical arguments cannot prevail, to imbrue the Magistrates hands in so much blood as their appetite requireth ; they fall to accusing them of other crimes, that the world might think they had some colour to maintain their malicious fury against them.

Mal. Malef.

qu. 14. pa. 1.

C. de Malef.

L. nullus.

L. nemo. &

L. culpa. and

affirmed by

Mal. Malef.

quest 17.

CHAP. XIX.

Of Four capital Crimes objected against Witches, all fully answered and confuted as frivolous.

First therefore, they lay to their charge Idolatry; but alas, without all reason; for, such are properly known to us to be Idolaters, as do external worship to Idols or strange gods: The furthest point that Idolatry can be stretched unto, is, that they which are culpable therein, are such as hope for, and seek salvation at the hands of Idols, or of any other than God: or fix their whole mind and love upon any creature, so as the power of God is neglected and contemned thereby. But Witches neither seek nor believe to have salvation at the hands of Devils, but by them they are only deceived, the instruments of their fantasie being corrupted, and so infatuated, that they suppose, confess, and say, they can do that, which is as far beyond their power and nature to do, as to kill a man at *Turk* before noon, when they have been seen at *London* in that morning, &c. But if these latter Idolaters, whose Idolatry is spiritual and committed only in mind, should be punished by death; then should every covetous man or other, that setteth his affection any way too much upon an earthly creature be executed, and yet perchance the Witch might escape scot-free.

Secondly, Apostasie is laid to their charge, whereby it is inferred, that they are worthy to die. But Apostasie is, where any of sound judgement forsake the Gospel, learned and well known unto them, and do not only imbrace impiety and infidelity, but oppugne and resist the truth erst-while by them professed. But alas, these poor women go not about to defend any impiety, but after good admonition repent.

2. Apostasie
confuted.

Thirdly, They would have them executed for seducing the people. But God knoweth, they have small store of Rhetorick or art to seduce; except, to tell a tale of *Robin Good-fellow*, to be deceived and seduced: Neither may their age or sex admit that opinion or accusation to be just; for they themselves are poor seduced souls. I for my part (as else-where I have said) have proved this point to be false in most apparent sort.

3. Seducing of
the people, con-
futed.

Fourthly, as touching the accusation, which all the Writers use herein against them for their carnal copulation with *Incubus*: the folly of mens credulity is as much to be wondered at and derided, as the others vain and impossible confessions. For the Devil is a Spirit, and hath neither flesh nor bones, which are to be used in the performance of this action. And since he also lacketh all instruments, substance, and seed engendred of bloud, it were folly to stay overlong in the consideration of that, which is not in the nature of things: And yet must I say somewhat herein, because the opinion hereof is so strongly and universally received, and the fables hereof so innumerable, whereby *M. Mal. Bodin*, *Hemingius*, *Hyperius*, *Danius*, *Erastus*, and others that take upon them to write herein, are so abused, or rather seek to abuse others, as I wonder at their fond credulity in this behalf: For, they affirm undoubtedly, that the Devil playeth *Succubus* to the man, and carryeth from him the seed of Generation, which he delivereth as *Incubus* to the Woman, who many times that way is gotten with child; which child will very naturally (they say) become a Witch, and such a one, they affirm, *Merlin* was.

4. Carnal co-
pulation with
Incubus, confu-
ted.

How the Devil
playeth *Succu-
bus* and *Incubus*.

CHAP. XX.

A request to such readers as are loath to hear or read filthy and bawdy matters, which of necessity are here to be inserted, to pass over eight Chapters.

A preoration
to the readers.

BUt inasmuch as I am driven (for the more manifest bewraying and displaying of this most filthy and horrible error) to stain my paper with writing thereon certain of their beastly and bawdy assertions and examples, whereby they confirm this their doctrine (being my self both ashamed, and loath once to think upon such filthiness, although it be to the condemnation thereof) I must intreat, you that are the readers hereof, whose chaste ears cannot well endure to hear of such abominable Lecherries, as are gathered out of the books of those Witch-mongers, (although Doctors of Divinity, and otherwise of great authority and estimation) to turn over a few leaves, wherein (I say) I have, like a Groom, thrust their bawdy stuffe (even that which I my self loath) as into a stinking corner: howbeit, none otherwise, I hope, but that the other parts of my writing shall remain sweet, and this also covered as close as may be.

BOOK

BOOK IV.

CHAP. I.

Of Witchmongers opinions concerning evil Spirits, how they frame themselves in more excellent sort than God made us.



Ames Sprenger and Henry Institor, in *M. Mal.* agreeing with Bodin, Barth, Spinius, Danaus, Erasmus, Hemmingus, and the rest, do make a bawdy Discourse; labouring to prove by a foolish kind of Philosophy; that evil Spirits cannot on-
Mal. malef. par. 2. cap. 4. quest. 1.

ly take earthly formes and shapes of men; but also counterfeit hearing, seeing, &c. and likewise, that they can eat and devour meats, and also retain, digest, and avoid the same; and finally, use divers kinds of activities, but specially excel in the use and art of Venerie: For *M. Mal.* saith, that the eyes and ears of the mind are far more subtil then bodily eyes or carnal ears. Yea, it is there affirmed, that as they take bodies, and the likeness of members; so they take minds and similitudes of their operations. But, by the way, I would have them answer this question. Our minds and souls are spiritual things. If our corporal ears be stopped, what can they hear or conceive of any external wisdom? And truly, a man of such a constitution of body, as they imagine of these Spirits, which make themselves, &c. were of far more excellent substance, &c. than the bodies of them that God made in paradise; and so the devils workman-ship should exceed the handy-work of God the Father and Creator of all things.

If his bodily eyes were out he would see but ill-favoredly.

CHAP. II.

Of bawdy Incubus and Succubus, and whether the action of Venerie may be performed between Witches and Devils, and when Witches first yielded to Incubus.

Heretofore (they say) *Incubus* was fain to ravish Women against their wils, until Anno 1400. but now since that time, Witches consent willingly to their desires: insomuch as some one Witch exercised that trade of Lechery with *Incubus* twenty or thirty dayes together, as was confessed by forty and eight Witches burned at Ravenspurge. But what goodly fellows *Incubus* begetteth upon these Witches, is proved by Thomas of Aquine, Bodin, *M. Mal.* Hyperius, &c.

Nider in fornicario. T. Brabant. in lib. de apib. in sen dist. 4. art. 4. Gen. 6. 4.

This is proved, first, by the Devils cunning, in discerning the difference of the seed which falleth from men. Secondly, by his understanding of the aptness of the women for the receipt of such seed. Thirdly, by his knowledge of the constellations, which are friendly to such corporal effects. And lastly, by the excellent complexion of such as the Devil maketh choice of, to beget such notable personages upon, as are the causes of the greatness and excellency of the child thus begotten.

And to prove that such bawdy doings, betwixt the Devil and Witches, is not fained, *S. Augustine* is alledged, who saith, That all superstitious arts had their beginning of the pestiferous society betwixt the Devil and Man. Wherein he

Mal. malef. par. 7. qua. 1. Aug. de doctrina. Christ.

saith truly ; for that in paradise, betwixt the Devil and Man, all wickedness was so contrived, that man ever since hath studied wicked arts ; yea, and the Devil will be sure to be at the middle, and at both ends of every mischief. But that the Devil ingendreth with a Woman, in manner and form as is supposed, and naturally begetteth the wicked, neither is it true, nor *Augustine's* meaning in this place.

Howbeit *M. Mal.* proceedeth, affirming, That all Witches take their beginning from such filthy actions, wherein the Devil, in likeness of a pretty Wench, lyeth prostitute as *Succubus* to the man, and retaining his nature and seed, conveyeth it unto the Witch, to whom he delivereth it as *Incubus*. Wherein also is refuted the opinion of them that hold a Spirit to be unpalpable, *M. Mal.* saith, There can be rendred no infallible rule, though a probable distinction may be set down, whether *Incubus*, in the act of Venerie, do alwayes power seed out of his assumed body : And this is the distinction, Either she is old and barren, or young and pregnant. If she be barren, then doth *Incubus* use her without decision of seed ; because such seed should serve for no purpose. And the Devil avoideth superfluity as much as he may ; and yet for her pleasure and condemnation together, he goeth to work with her. But by the way, if the Devil were so compendious, what should he need to use such circumstances, even in these very actions, as to make these assemblies, conventicles, ceremonies, &c. when he hath already bought their bodies, and bargained for their souls ? Or what reason had he, to make them kill so many Infants, by whom he rather loseth than gaineth any thing ; because they are, so far as either he or we know, in better case than we of riper years, by reason of their innocency ? Well, if she be not past children, then stealeth he seed away (as hath been said) from some wicked man being about that lecherous business, and therewith getteth young Witches upon the old.

And note, that they affirm, That this business is better accomplished with seed thus gathered, than that which is shed in Dreams, through superfluity of humors : because that is gathered from the virtue of the seed generative. And if it be said, That the seed will wax cold by the way, and so lose his natural heat, and consequently the virtue : *M. Mal. Danaus*, and the rest do answer, That the Devil can so carry it, as no heat shall go from it, &c.

Furthermore, old Witches are sworn to procure as many young Virgins for *Incubus* as they can, whereby in time they grow to be excellent bawds : but in this case the Priest playeth *Incubus*. For you should find, that confession to a Priest, and namely this word *Benedicite*, driveth *Incubus* away, when *Ave Marias*, crosses, and all other Charms fail.

CHAP. III.

Of the Devils visible and invisible dealing with Witches in the way of Lechery.

But as touching the Devils visible or invisible execution of Lechery, it is written, that to such Witches, as before have made a visible league with the Priest, (the Devil I should say) there is no necessity that *Incubus* should appear invisible : marry to the standers-by he is for the most part invisible. For proof hereof, *James Sprenger* and *Institor* affirm, That many times Witches are seen in the fields and woods prostituting themselves uncovered and naked up to the navel, wagging and moving their members in every part, according to the disposition of one being about that act of concupiscence, and yet nothing seen of the beholders upon her ; saving, that after such a convenient time as is required about such a piece of work, a black vapor, of the length and bigness of a man, hath been seen, as it were, to depart from her, and to ascend from that place. Nevertheless, many times the husband seeth *Incubus* making him cuckold, in the likeness of a man, and sometimes striketh off his head with his sword : but because

This was done
at Ravenspurge.

M. Mal.

the body is nothing but air : it closeth together again : so as, although the goodwife be sometimes hurt thereby ; yet she maketh him believe he is mad or possessed, and that he doth he knoweth not what. For she hath more pleasure and delight (they say) with *Incubus* that way, than with any mortal man ; whereby you may perceive that Spirits are palpable.

CHAP. IV.

That the power of Generation is both outwardly and inwardly impeached by Witches, and of divers that had their genitals taken from them by Witches, and by the same means again restored.

They also affirm, That the virtue of Generation is impeached by Witches, both inwardly, and outwardly : for, intrinsically they repress the courage, and they stop the passage of the mans seed, so as it may not descend to the vessels of generation : also they hurt extrinsically, with images, hearbs, &c. And to prove this true, you shall hear certain stories out of *M. Mal.* worthy to be noted.

A young Priest at *Mespurge*, in the Dioceſs of *Constance*, was Bewitched, so as he had no power to occupy any other or mo women than one : and to be delivered out of that thralldom, sought to flie into another Countrey, where he might use that Priestly occupation more freely ; but all in vain ; for evermore he was brought as far backward by night, as he went forward in the day before ; sometimes by land, sometimes in the air, as though he flew. And if this be not true, I am sure that *James Sprenger* doth lie.

Mal. malef. cap. 6. qua. par. 2.

For the further confirmation of our belief in *Incubus*, *M. Mal.* cireth a story of a notable matter executed at *Ravenspurge*, as true and as cleanly as the rest. A young man lying with a wench in that Town (saith he) was faine to leave his instruments of Venerie behind him, by means of that prestigious art of Witchcraft, so as in that place nothing could be seen or felt but his plain body. This young man was willed by another Witch, to go to her whom he suspected, and by fair or foul means to require her help : who soon after meeting with her, intreated her fair, but that was in vain ; and therefore he caught her by the throat, and with a towel strangled her, saying, Restore me my tool, or thou shalt die for it : so as she being swoln and black in the face, and through his boisterous handling ready to die, said, Let me go, and I will help thee : and whilst he was losing the towel, she put her hand into his Cod-piece, and touched the place, saying, Now halt thou they desire : and even at that instant he felt himself restored.

Item, A reverend Father, for his life, holiness, and knowledge notorious, being a fryer of the order and company of *Spire*, reported, that a young man at *Strist* made lamentable moan unto him for the like loss ; but his gravity suffered him not to believe lightly any such reports, and therefore made the young man untruss his cod-piece-point, and saw the complaint to be true and just. Whereupon he advised, or rather enjoyned the youth to go to the Witch whom he suspected, and with flattering words to intreat her, to be so good unto him, as to restore him his instrument : which by that means he obtained, and soon after returned to shew himself thankful, and told the holy father of his good success in that behalf : but he so believed him, as he would needs be *Oculatus testis*, and made him pull down his Breeches, and so was satisfied of the truth and certainty thereof.

Ja Sprenger in Mal. malef. par. 2. qua. 1.

Another young man being in that very taking, went to a Witch for the restitution thereof, who brought him to a tree, where she shewed him a nest, and bad him climb up and take it. And being in the top of the tree, he took out a mighty great one, and shewed the same to her, asking her if he might not have the same. Nay (quoth she) that is our Parish Priests tool, but take any other which thou

Mal. malef. cap. 7. par. 2. qua. 1.

Note.

thou wilt. And it is there affirmed, That some have found 20 and some 30 of them in one nest, being there preserved with provender, as it were at the rack and manger, with this note, wherein there is no contradiction (for all must be true that is written against Witches) that if a Witch deprive one of his Privities, it is done only by prestigious means, so as the senses are but illuded. Marry, by the Devil it is really taken away, and in like sort restored. These are no jests, for they be written by them that were and are judges upon the lives and deaths of those persons.

C H A P. V.

Of Bishop Sylvanus his Lechery opened and covered again. How Maids having yellow hair are most combered with Incubus. How married men are bewitched to use other mens wives, and to refuse their own.

In vita Hieronymi.

Saints as holy and chaste as horses and mares.

Maids having yellow hair.

Mal. malef. par. 2. qu. 2. cap. 2.

YOU shall read in the *Legend*, how in the night-time *Incubus* came to a Ladies bed-side, and made hot love unto her : whereat she being offended, cryed out so loud, that company came and found him under her bed in the likenes of the holy Bishop *Sylvanus*, which holy man was much defamed thereby, until at the length this infamy was purged by the confession of a Devil made at *S. Jeroms* tombe. O excellent piece of Witchcraft wrought by *Sylvanus* ! Item, *S. Christine* would needs take unto her another maids *Incubus*, and lie in her room : and the story saith, that she was shrewdly accloyed. But she was a shrew indeed, that would needs change beds with her fellow, that was troubled every night with *Incubus*, and deal with him her self. But here the Inquisitors note may not be forgotten, to wit, that Maids having yellow hair, are most molested with this Spirit. Also, it is written in the *Legend*, of *S. Bernard*, that a pretty Wench that had had the use of *Incubus* his body by the space of six or seven years in *Aquintania* (being belike weary of him, for that he waxed old) would needs go to *S. Bernard* another while : But *Incubus* told her, that if she would so forsake him, being so long her true lover, he would be revenged upon her, &c. But, besal what would, she went to *S. Bernard*, who took her his staffe, and bad her lay it in the bed beside her. And indeed the Devil fearing the bed-staffe, or that *S. Bernard* lay there himself, durst not approach into her chamber that night : what he did afterwards, I am uncertain. Marry you may find other circumstances hereof, and many other like bawdy lies in the *golden Legend*. But here again, we may not forget the Inquisitors note, to wit ; that many are so Bewitched, that they cannot use their own wives, but any other bodies they may well enough away withal. Which Witchcraft is practised among many bad husbands, for whom it were a good excuse to say they were Bewitched.

C H A P. VI.

How to procure the dissolving of Bewitched love, also to enforce a man (how proper soever he be) to love an old hag : and of a bawdy trick of a Priest in Gelderland.

THE Priests say, That the best cure for a woman thus molested, next to confession, is excommunication. But to procure the dissolving of Bewitched and Constrained love, the party bewitched must make a jakes of the lovers shoe. And to enforce a man, how proper soever he be, to love an old hag, she giveth unto him to eat (among other meats) her own dung : and this way an old Witch made three Abbats of one house successively to die for her love, as she her self confessed, by the report of *M. Mal.* In *Gelderland* a Priest perswaded a sick Woman that she was Bewitched, and except he might sing a mass upon her belly, she could not be holpen : whereupon she consented, and lay naked on the Alter whilst he sung

Of a bawdy Priest in Gelderland.

sung Mass, to the satisfying of his lust; but not to the release of his grief. Other cures I will speak of in other places more civil: Howbeit, certain miraculous cures, both full of bawdery and lies, must either have place here, or none at all.

CHAP. VII.

Of divers Saints and holy persons, which were exceeding Bawdy, and Lecherous, and by certain miraculous means became chaste.

CASSIANUS writeth, That S. Syren being of body very Lecherous, and of mind wonderful religious, fasted and prayed, to the end in holy might be reduced miraculously to chastity. At length came an Angel unto him by night, and cut out of his flesh certain kernels, which were the sparks of concupiscence; so as afterwards he never had any more motions of the flesh. It is also reported, that the Abbot *Equicim*, being naturally as unchaste as the other, fell to his beads so devoutly, for recovery of honesty, that there came an Angel unto him in an Apparation that seemed to geld him; and after that (forsooth) he was as chaste as though he had never a stone in his bresch; and before that time being a Ruler over Monks, he became afterwards a Governour over Nuns. Even as it is said *Helias* the holy Monk gathered thirty Virgins into a Monastery, over whom he ruled and reigned by the space of two years, and grew so proud and hot in the cod-piece, that he was faine to forsake his holy house, and fle to a desert, where he fasted and prayed two dayes, saying, Lord quench my hot Lecherous humors, or kill me: Whereupon in the night following, there came unto him three Angels, and demanded of him why he forsook his charge: but the holy man was ashamed to tell them. Howbeir, they asked him further, saying, Wilt thou return to these dunsels, if we free thee from all concupiscence? Yea (quoth he) with all my heart. And when they had sworn him solemnly so to do, they took him up, and gelded him; and one of them holding his hands, and another his feet, the third cut out his stones; But the story saith, it was not so ended, but in a Vision; Which I believe, because within five dayes he returned to his Minions, who piteously mourned for him all this while, and joyfully embraced his sweet company at his return. The like story doth *Nider* write of *Thomas*, whom two angels cured of that lecherous disease; by putting about him a girdle, which they brought down with them from heaven.

In col. parum.

Gregor. lib. 1.
dial. 2.In vitis pa-
trum.Heraclides in
paradis.Nider in foral-
cari.

CHAP. VIII.

Certain Popish and Magical cures, for them that are bewitched in their Privities.

FOR direct cure to such as are Bewitched in the Privy members, the first and special, is Confession; then follow in a row, holy-water; and those ceremonial trumperies, *Aur Mariæ*, and all manner of crossings; which are all said to be wholesome, except the Witchcraft be perpetual, and in that case the wife may have a divorce of course.

Item, The eating of a Haggister or pie helpech one Bewitched in that member.

Item, The smock of a tooth of a dead man.

Item, To annoint a mans body over with the gall of a Crow.

Item, To fill a quill with Quick-silver, and lay the same under the cushion, where such a one smiteth, or else to put it under the threshold of the door of the house or chamber where he dwelleth.

Alicet.

Alicet.

Alicet.

Alicet.

Aliter.

Item, To spit into your own bosome, if you be so Bewitched, is very good.

Aliter.

Item, To piss through a Wedding-ring. If you would know who is hurt in his privities by Witchcraft, and who otherwise is therein diseased: *Hosienfis* answereth, but so as I am ashamed to English it, and therefore have here set down his experiment in Latine, *Quando virgo nullatenus movetur, & nunquam potuit cognoscere; hoc est signum frigiditatis: sed quando movetur & erigitur, perficere autem non potest, est signum malefici.*

Sir Thomas
Moore's medi-
cable receipt,
&c.

But Sir Tho. Moore hath such a cure in this matter, as I am ashamed to write, either in Latin or English; for, in filthy Bawdery, it passeth all the tales that ever I heard: But that is rather a medicine to procure Generation, then the cure of Witchcraft, though it serve both turnes.

Aliter.

Item, When ones instrument of Venery is Bewitched, certain characters must be written in Virgin-parchment, celebrated and holyed by a Popish Priest; and thereon also must the 141 Psalm be written, and bound *Ad viri fascinati coxam.*

Aliter.

Item, One Katharine Loe (having a husband not so readily disposed that way as she wished him to be) made a waxen image of the likeness of her husband's Bewitched member, and offered it up at St. *Anthony's* altar: so as, through the holiness of the Mass, it might be sanctified, to be more couragious; and of better disposition and ability, &c.

C H A P. IX.

A strange cure done to one that was molested with Incubus.

Jason Pratenfis
de cerebri mor-
bo, cap. 16.

NOW being wearied with the rehearsal of so many Lecherries, most horrible, and very filthy and fabulous actions and passions of Witches, together with the spirit *Incubus*: I will end with a true story taken out of Jason Pratenfis, which, though it be rude, yet it is not altogether so unclean as the rest.

The Priest is
opinionative in
the error of his
fantasie.

There came (saith he) of late a Mass-Priest unto me, making piteous moan, and saying, that if I holpe him not, he should be undone, and utterly overthrowen; so great was his infirmity; for (saith he) I was wont to be fair and fat, and of an excellent complexion; and so how I look, being now a very ghost consisting of skin and bone, &c. What is the matter (quoth Jason?) I will shew you Sir, said the Priest: There cometh unto me, almost every night, a certain woman, unknown unto me, and lyeth so heavy upon my breast, that I cannot fetch my breath, neither have any power to cry, neither do my hands serve me to shove her away, nor my feet to go from her. I smile (quoth Jason) and told him that he was vexed with a disease called *Incubus*, or the mare, and the residue was phantasie and vain imagination. Nay (said the Priest) it cannot be so; for by our blessed Lady, I tell you nothing but that which waking I saw with mine eyes, and felt with mine hands; I see her when she cometh upon me, and strive to repel her; but I am so infirm that I cannot, and for remedy I have run about from place to place, but no help I could get. At length I went to an old Fryer that was counted an odd fellow, and thought to have had help at his hands; but the Devil whittled off him, saying, that for remedy, he willed me to pray to God; whom, I am sure, I wearied with my tedious prayers long before. Then went I unto an old woman, quoth the Priest, who was said to be a cunning Witch; and she willed me, that the next morning, about the dawning of the day, I should piss, and immediately should cover the piss-pot, or stop it with my right nether stock, and before night the Witch should come to visit me. And although, quoth he, the respect of mine friends somewhat terrified me from the execution of her advice; yet my necessities divers wayes, and specially my pains, moved me to make tryal of her words; and, by the mass, quoth the Priest, her words fell out as sure as a club; For a Witch came to my house,

house, and complained of a grief in her bladder, and that she could not piss. But I could neither by fair nor foul means obtain at her hands, that she would leave molesting me by night; but she keepeth her old custome, determining by these filthy means to dispatch me. I could hardly, said *Jason*, reclaim him from this mad humor; but by that time he had been with me three or four times, he began to comfort himself, and at last perceiving it, he acknowledged his disease, and recovered the same.

The Priest recovered.

CHAP. X.

A confutation of all the former follies touching Incubus, which by examples and proofs of like stuffe is shewed to be flat knavery, wherein the carnal copulation with Spirits is overthrown.

THUS are Lecheries covered with the cloke of *Incubus* and Witchcraft, contrary to nature and verity: and with these fables is maintained an opinion, that men have been begotten without carnal copulation, as *Hyperius*, and others write that *Merlin* was, *An. 440.* specially to excuse and maintain the knaveries and lecheries of idle Priests, and bawdy Monks; and to cover the shame of their lovers and concubines.

Merlin begotten of Incubus.

And alas! when great learned men have been so abused, with the imagination of *Incubus* his carnal society with Women, misconstruing the Scriptures, to wit, the place in *Gen. 6.* to the seducing of many others; it is the lesse wonder, that this error hath passed so generally among the common people.

But to use few words herein, I hope you understand that they affirm and say, that *Incubus* is a Spirit, and I trust you know that a Spirit hath no flesh nor bones, &c. and that he neither doth eat nor drink. Indeed your grandames maids were wont to set a bowl of milk before him and his cousin *Robin Goodfellow*, for grinding of Malt or Mustard, and sweeping the house at midnight: and you have also heard, that he would chafe exceedingly, if the maid or good-wife of the house, having compassion of his nakedness, laid any clothes for him, besides his mess of white bread and milk, which was his standing fee. For in that case he saith, What have we here? Hemton hamten, here will I never more tread nor stampen.

But to proceed in this confutation. Where there is no meat eaten, there can be no seed which thereof is gendred; although it be granted, that *Robin* could both eat and drink, as being a coufening idle Fryer, or some such Rogue, that wanted nothing either belonging to Lechery or Knavery, &c. *Item*, Where the Genital members want, there can be no lust of the flesh: neither doth nature give any desire of Generation, where there is no propagation or succession required. And as Spirits cannot be grieved with hunger, so can they not be inflamed with lusts. And if men should live ever, what needed succession or heirs? For that is but an ordinance of God, to supply the place, the number, the world, the time, and specially to accomplish his will. But the power of generation consisteth not only in members, but chiefly of vital spirits, and of the heat; which spirits are never in such a body as *Incubus* hath, being but a body assumed, as they themselves say. And yet the most part of writers herein affirm, That it is a palpable and visible body, though all be phantasies and fables that are written hereupon.

Quia humor spermaticus ex suo alimentari provexit.

Ad facultatem generandi tam interna quam externa organa requiruntur.

CH H P. XI.

That Incubus is a natural disease: with remedies for the same: besides Magical cures herewithal expressed.

What *Incubus* is, and who be most troubled therewith.

BUt in truth, this *Incubus* is a bodily disease (as hath been said) although it extend unto the trouble of the mind, which of some is called the *Mare*, oppressing many in their sleep so sore, as they are not able to call for help, or stir themselves under the burthen of that heavy humor; which is ingendred of a thick vāpor proceeding from the crudity and rawness in the stomach: which ascending up into the head, oppresseth the brain, insomuch as many are infeebled thereby, as being nightly haunted therewith. They are most troubled with this disease, that being thereunto subject, lie right upward; so as, to turn and lie on the one side, is present remedy. Likewise, if any hear the groaning of the party, speak unto him, so as he wake him, he is presently relieved. Howbeit, there are Magical cures for it; as for example:

*S. George, S. George, our ladies knight,
He walke by day, so did he by night:
Until such time as he her found,
He her beat, and he her bound,
Until her troth she to him plight,
He would not come to her that night.*

Whereas *S. George* our Ladies knight, was named three times *S. George*.

Item, Hang a stone over the afflicted persons bed, which stone hath naturally such a hole in it, as wherein a string may be put through it, and so be hanged over the diseased or bewitched party; be it Man, Woman, or Horse.

*M. Malefic. par.
2. q. 2. c. 1. col. 2.
Leon. Fuchsius
de curandi ra-
tione.*

Item, You shall read in *M. Malefic.* that Excommunication is very notable, and better than any charme for this purpose. There are also other verses and charms for this disease devised, which is the common cloak for the ignorance of bad Physitians. But *Leonard Fuchsius* in his first book and 13 chapter, doth not only describe this disease, and the causes of it; but also setteth down very learnedly the cure thereof, to the utter confusion of the Witchmongers folly in this behalf. *Hyperius* being much bewitched and blinded in this matter of Witchcraft, hovering about the interpretation of *Genesis* 6. from whence the opinion of *Incubus* and *Succubus* is extorted, *Viderunt filii Dei filias hominum, quod elegantes essent, acceperunt sibi in uxores ex omnibus, quas elegerant, &c.* seemeth to maintain upon hear-say, that absurd opinion; and yet in the end is driven to conclude thus, to wit, Of the evil Spirits *Incubus* and *Succubus* there can no firm reason or proof be brought out of Scripture, using these very words, *Ha ut probabilia dicta sunt, quandoquidem Scripturarum praesidia hac in causa destituimur.* As if he should say, Take this as spoken probably; to wit, by humane reason, because we are destitute of Scriptures to maintain the goodness of the cause.

*Tertullian in libro
de baptis. multi-
ebri. et in libro
Sulp. Sever. in
epitome hist. sac.*

Tertullian and *Sulpicius Severus* do interpret *Filios Dei* in that place to be Angels, or evil Spirits, and to have been enamored with the beauty of those Wenches; and finally, begat Gyants by them. Which is throughly confuted by *Chrysostome*, *Rom.* 22, in *Gen.* but specially by the circumstance of the text.

CHAP. XII.

The censure of G. Chaucer upon the knavery of Incubus.

NOW will I (after all this long discourse of abominable cloked knaver-
ries) here conclude with certain of *G. Chaucers* verses, who as he smelt
out the absurdities of Popery, so found he the Priests knavery in this
matter of *Incubus*, and (as the time would suffer him) he derided their folly and
falshood in this wise:

*For now the great Charity and Prayers
Of Limitors and other holy Fryers,
That searchen every land and every stream,
As thick as motes in the sun-beam,
Blissing halls, Kitchens, Chambers and Bowers,
Cities, Borroughs, Castles and High-towers,
Throper, Barnes, Sheep-pens, and Daries,
This maketh that there been now no Fairies;
For there as wont to walken was an elfe,
There walketh now the Limitor himself,
In under meals, and in mornings,
And saith his mattens and his holy things
As he goeth in his limitation;
Women may go safely up and down,
In every bush, and under every tree,
There is none other Incubus but he, &c.*

*Geoff. Chau.
in the begin-
ing of the wife
of Babi tale.*

F

BOOK

BOOK V.

C H A P. I.

Of Transformations, ridiculous examples brought by the adversaries for the confirmation of their foolish doctrine.

J. Bod. lib. 2. de demon. cap. 6.



Ow, that I may with the very absurdities, contained in their own Authors, and even in their principal Doctors, and last writers, confound them that maintain the Transubstantiations of Witches: I will shew you certain proper stuffe, which *Bodin* (their chief champion of this age) hath gathered out of *M. Mal.* and others, whereby he laboureth to establish this impossible, incredible, and supernatural, or rather unnatural Doctrine of Transubstantiation.

J. Bod. abuseth Scripture to prove a lyc. Pudendis tunc primum erumpentibus.

First, As touching the Devil (*Bodin* saith) that he doth most properly and commonly transform himself into a Goat, confirming that opinion by the 33 and 34 of *Esay*; where there is no one tittle sounding to any such purpose. Howbeir, he sometimes alloweth the Devil the shape of a Blackmoor, and, as he saith, he used to appear to *Maud Cruse*, *Kate Darey*, and *Jone Harviller*. But I marvel, whether the Devil createth himself, when he appeareth in the likeness of a Man; or whether God createth him, when the Devil wisheth it. As for Witches, he saith, they specially Transubstantiate themselves into Wolves, and them whom they bewitch into Asses; though else-where he differ somewhat herein from himself. But though he affirm, that it may be naturally brought to pass, that a Girl shall become a Boy; and that any female may be turned into a male; yet, he saith, the same hath no affinity with *Lycanthropia*; wherein, he saith also, that men are wholly transformed, and citeth infinite examples hereof. First, that one *Garner*, in the shape of a Wolfe, killed a Girl of the age of twelve years, and did eat up her arms and legs, and carryed the rest home to his wife. *Item*, that *Peter Burget*, and *Michael Worden*, having turned themselves with ointment into Wolves, killed, and finally did eat up an infinite number of people. Which lie *Wievers* doth sufficiently confute. But until you see and read that, consider whether *Peter* could eat raw flesh without surfering, specially flesh of his own kind. *Item*, that there was an arrow shot into a Wolves thigh, who afterwards being turned into his former shape of a man, was found in his bed, with the arrow in his thigh, which the Archer that shot it knew very well. *Item*, that another being *Lycanthropus* in the form of a Wolf, had his Wolves feet cut off, and in a moment he became a man without hands or feet.

J. Wier. lib. 6. de mag. cap. 12.

J. Bod. meddacionum belluo.

He accuseth also one of the highest Princes in Christendom, even of late dayes, to be one of those kind of Witches, so as he could, when he list, turn himself to a Wolf, affirming, that he was espyed, and oftentimes seen to perform that villany, because he would be counted the King of all Witches. He saith, that this transubstantiation is most common in *Greece*, and throughout all *Asia*, as Merchant strangers have reported to him. For *Anno Dom. 1542.* when *Sultan-Solomon* reigned, there was such force and multitude of these kind of Wolves in *Constantinople*, that the Emperour drave together in one flock 150 of them, which departed out of the City in the presence of all the people.

To

To perswade us the more thoroughly herein, he saith, That in *Livonia*, yearly (about the end of *December*) a certain Knave or Devil warneth all the Witches in the Countrey to come to a certain place; if they fail, the Devil cometh and whippeth them with an Iron rod, so as the print of the lashes remains upon their bodies for ever. The captain Witch leadeth the way through a great pool of water; many millions of Witches swim after. They are no sooner passed through that water, but they are all transformed into Wolves, and fly upon, and devour both Men, Women, Cattel, &c. After twelve dayes they return through the same water, and so receive humane shape again.

Item, that there was one *Bajanus* a Jew, being the Son of *Simon*, which could, when he list, turn himself into a Wolf; and by that means could escape the force and danger of a whole Army of men. Which thing (saith *Bodin*) is wonderful: but yet (saith he) it is much more marvellous, that men will not believe it. For many Poets affirm it, yea, and if you look well into the matter (saith he) you shall find it easie to do. Item, he saith, that as natural Wolves persecute beasts; so do these Magical Wolves devour men, women and children. And yet God saith to the People, I trow, and not to the Cattel of *Israel*, If you observe not my commandments, I will send among you the beasts of the field, which shall devour both you and your cattel. Item, I will send the teeth of beasts upon you. Where is *Bodins* distinction now become? He never saith, I will send Witches in the likeness of Wolves, &c. to devour you or your cattel. Nevertheless, *Bodin* saith, it is a clear case, for the matter was disputed upon before Pope *Leo* the seventh, and by him all the matters were judged possible: and at that time, saith he, were the transformations of *Lucian* and *Apuleius* made canonical.

Furthermore, he saith, that through this art they are so cunning that no man can apprehend them, but when they are asleep. Item, he nameth another Witch, that, as *M. Mal.* saith, could not be caught, because he would transform himself into a mouse, and run into every little hole, till at length he was killed coming out of the hole of a jam in a window, which indeed is as possible, as a Camel to go through a needles eye. Item, he saith, that divers Witches at *Vernon*, turned themselves into Cats, and both committed and received much hurt. But at *Argentine* there was a wonderful matter done, by three Witches of great wealth, who transforming themselves into three Cats, assaulted a Faggot-maker; who having hurt them all with a faggot-stick, was like to have been put to death. But he was miraculously delivered, and they worthily punished; as the story saith from whence *Bodin* had it.

After a great many other such beastly fables, he inveiyeth against such Physicians as say that *Lycanthropia* is a disease, and a transformation. Item, he maintaineth, as sacred and true, all *Homers* fables of *Circe* and *Ulysses* his companions: inveiyng against *Chrysostome*, who rightly interpreteth *Homers* meaning, to be, that *Ulysses* his people were by the harlot *Circe* made in their brutish manners to resemble Swine.

But least some Poets fables might be thought lyes (whereby the Witchmongers arguments should quail) he maintaineth for true the most part of *Ovids* Metamorphosis, and the greatest absurdities and impossibilities in all that book; marry he thinketh some one tale therein may be fained. Finally, he confirmeth all these toys by the story of *Nebuchadnezzar*. And because (saith he) *Nebuchadnezzar* continued seven years in the shape of a beast; therefore may Witches remain so long in the form of a beast; having in all the mean time, the shape, hair, voice, strength, agility, swiftnes, food and excrements of beasts, and yet reserve the minds and souls of Women or Men. Howbeit, *St. Augustine* (whether to confute or confirm that opinion judge you) saith, *Non est credendum, humanum corpus demonum arte vel potestate in bestialia lineamenta converti posse*. We may not believe that a mans body may be altered into the lineaments of a beast, by the Devils art or power. Item, *Bodin* saith, that the reason

A warm season to swim in.

I marvel that they forsake not the Devil, who punisheth them so sore; I wis they get not so much at his hands,

Levit. 6.

Deut. 32.

Statius a Witch could not be apprehended, and why.

Mal. Malef.

John Bodin.

Barth. Spia. &c.

Mal. Malef.

part. 3.

An error about *Lycanthropia*.

August. lib. 8. de

Civit. Dei. c. 18.

Idem, lib. de

Spiritu & au-

ma, cap. 263.

why Witches are most commonly turned into Wolves, is, because they usually eat children, as Wolves eat cattle. *Item*, that the cause why other are truly turned into Asles, is, for that such have been desirous to understand the secrets of Witches. Why Witches are turned into Cats, he alledgeth no reason, and therefore (to help him forth with that paraphrase) I say, that Witches are curst queans, and many times scratch one another, or their neighbours by the faces, and therefore perchance are turned into Cats. But I have put twenty of these Witchmongers to silence with this one question; to wit, Whether a Witch that can turn a Woman into a Cat, &c. can also turn a Cat into a Woman?

C H A P. II.

Alserd reasons brought by Bodin, and such others, for confirmation of Transformations.

THese examples and reasons might put us in doubt, that every Asle, Wolf, or Cat that we see, were a Man, a Woman, or a Child. I marvel that no man useth this distinction in the definition of a man. But to what end should one dispute against these creations and recreations; when *Bodin* washeth away all our arguments with one word, confessing that none can create any thing but God; acknowledging also the force of the Canons, and embracing the opinions of such Divines as write against him in this behalf? Yea, he doth now (contrary to himself elsewhere) affirm, that the Devil cannot alter his form. And lo, this is his distinction, *Non essentialis forma (id est ratio) sed figura solum permutatur*: The essential form (to wit, reason) is not changed, but the shape or figure. And thereby he proveth it easie enough to create men or beasts with life, so as they remain without reason. Howbeit, I think it is an easier matter, to turn *Bodins* reason into the reason of an Asle, than his body into the shape of a Sheep; which he saith is an easie matter; because *Lot's* wife was turned into a stone by the Devil. Whereby he sheweth his gross ignorance. As though God that commanded *Lot* upon pain of death not to look back, who also destroyed the City of *Sodome* at that instant, had not also turned her into a salt stone. And as though all this while God had been the Devils drudge, to go about this business all the night before, and when a miracle should be wrought, the Devil must be faine to do it himself.

Item, he affirmeth, that these kind of Transformations are more common with them in the West parts of the World, then with us here in the East. Howbeit, this note is given withal, that that is meant of the second persons, and not of the first; to wit, of the bewitched, and not of the Witches. For they can transform themselves in every part of the World; whether it be East, West, North, or South. Marry, he saith, that Spirits and Devils vex men most in the North-countries, as *Norway*, *Finland*, &c. as in the Western Islands, as in the West-India; but among the Heathen specially, and wheresoever Christ is not preached. And that is true, though not in so foolish, gross, and corporal a sense as *Bodin* taketh it. One notable instance of a Witches cunning in this behalf touched by *Bodin* in the Chapter aforesaid, I thought good in this place to repeat: he taketh it out of *M. Mal.* which tale was delivered to *Sprenger* by a Knight of the *Rhodes*, being of the order of *St. Johns* at *Jerusalem*, and it followeth thus.

CHAP. III.

Of a Man turned into an Asse, and returned again into a man, by one of Bodin's Witches: S. Augustines opinion thereof.

IT happened in the City of Salamin, in the Kingdom of Cyprus (wherein is a good haven) that a ship loaden with Merchandize stayed there for a short space: In the mean time, many of the Soldiers and Marriners went to shoar, to provide fresh victuals; among which number, a certain *English* man, being a sturdy young fellow, went to a womans house, a little way out of the City, and not far from the Sea side, to see whether she had any eggs to sell: who perceiving him to be a lusty young fellow, a stranger, and far from his Countrey (so as upon the losse of him there would be the lesse miss or inquiry) she considered with her self how to destroy him, and willed him to stay there a while, she went to fetch a few eggs for him: but she tarried long, so as the young man called unto her, desiring her to make haste, for he told her that the tide would be spent, and by that means the ship would be gone, and leave him behind: Howbeit, after some detracting of time, she brought him a few eggs, willing him to return to her, if the ship were gone when he came. The young fellow returned towards the ship: but before he went abroad, he would needs eat an egge or twain to satisfie his hunger, and within short space he became dumb and out of his wits, as he afterwards said. When he would have entered into the ship, the Marriners beat him back with a cudgel, saying, What a murren lacks the Asse? Whicher the Devil will this Asse? The Asse or young man, I cannot tell by which name I should tearm him, being many times repelled, and understanding their words that called him Asse, considering that he could speak never a word, and yet could understand every body; he thought that he was bewitched by the woman, at whose house he was. And therefore, when by no means he could get into the boat, but was driven to tarry and see her departure; being also beaten from place to place, as an Asse, he remembred the Witches words, and the words of his own fellows that called him Asse, and returned to the Witches house, in whose service he remained by the space of three years, doing nothing with his hands all that while, but carryed such burthens as she laid on his back; having only this comfort, that although he were reputed an Asse among strangers and beasts, yet that both this Witch, and all other witches knew him to be a man.

What the Devil should the Witch mean to make choice of the *English* man?

A strange metamorphosis of body, but not of mind.

After three years were passed over, in a morning betimes he went to Town before his Dame; who upon some occasion, of like to make water, stayed a little behind: in the meantime, being near to a Church, he heard a little Sacring bell ring, to the elevation to a morrow Mass, and not daring to go into the Church, least he should have been beaten and driven out with cudgels, in great devotion he fell down in the Church-yard, upon the knees of his hinder legs, and did lift his forefeet over his head, as the Priest doth hold the Sacrament at the elevation. Which prodigious sight, when certain Merchants of *Genoa* espied, and with wonder beheld; anon cometh the Witch with a cudgel in her hand, beating forth the Asse. And because, as it hath been said, such kinds of Witchcrafts are very usual in those parts, the Merchants aforesaid made such means as both the Asse and Witch were attached by the Judge: And she being examined and set upon the rack, confessed the whole matter, and promised that if she might have liberty to go home, she would restore him to his old shape; and being dismissed, she did accordingly: so as, notwithstanding, they apprehended her again, and burned her, and the young man returned into his Countrey with a joyful and merry heart.

Note the devotion of the Ass.

*Aug. lib. 18. de
Civ. Dei. cap.
17. & 18.*

*At the Alps in
Arcadia.*

*Card. de var.
rerum. lib. 15.
cap. 80.
Aug. lib. 18. de
Civ. Dei.*

Upon the advantage of this story *M. Mal. Bodin*, and the residue of the Witchmongers triumph; and specially because *S. Augustine* subscribeth thereunto; or at the least to the very like. Which, I must confess, I find too common in his books, inasmuch as I judge them rather to be foisted in by some fond Papist or Witchmonger, then so learned a mans doings. The best is, that he himself is no eye-witness to any of those his tales, but speaketh only by report, wherein he uttereth these words, to wit, That it were a point of great incivility, &c. to discredit so many and so certain reports. And in that respect he justifieth the corporal transfigurations of *Ulysses* his mates, through the Witchcraft of *Circes*: and that foolish fable of *Praxantius* his father, who, he saith, did eat provender and hay among other horses, being himself turned into an horse. Yea, he verifieth the starkest lie that ever was invented, of the two Alewives that used to transform all their guests into horses, and to sell them away at Markets and Fairs. And therefore I say with *Cardanus*, that how much *Augustine* saith he hath seen with his eyes, so much I am content to believe. Howbeit, *S. Augustine* concludeth against *Bodin*; for he affirmeth these Transubstantiations to be but fantastical, and that they are not according to the verity, but according to the appearance: And yet I cannot allow of such appearances made by Witches, or yet by Devils; for I find no such power given by God to any creature. And I would know of *S. Augustine*, what became of them, whom *Bodin's* transformed Wolves devoured? But

O quam Credula mens hominis, & erecta fabulis aures!

Englished by *Abraham Fleming*:

*Good Lord! how light of credit is
the wavering mind of man!
How unto tales and lies his ears
attentive all they can?*

*Canon 26. qu. 5.
Episcopi ex con.
asquir. &c.*

General counsels, and the Popes Canons, which *Bodin* so regardeth, do condemn and pronounc his opinions in this behalf to be absurd, and the residue of Witchmongers, with himself in the number, to be worse than Infidels. And these are the very words of the Canons, which elsewhere I have more largely repeated; *Whosoever believeth, that any creature can be made or changed into better or worse, or transformed into any other shape, or into any other similitude, by any other than by God himself, the Creator of all things; without all doubt is an Infidel, and worse than a Pagan: and therewithal this reason is rendred, to wit, Because they attribute that to a Creature, which only belongeth to God the Creator of all things.*

C H A P. IV.

A summary of the former fable, with a Refutation thereof, after due examination of the same.

COncerning the verity or probability of this enterlude, betwixt *Bodin*, *M. Mal.* the Witch, the Ass, the Maf, the Merchants, the Inquisitors, the Tormentors, &c. First, I wonder at the miracle of Transubstantiation: Secondly, At the impudency of *Bodin*, and *James Sprenger*, for affirming so gross a lie, devised belike by the Knight of the *Rhodes*, to make a fool of *Sprenger*, and an ass of *Bodin*: Thirdly, That the Ass had no more wit than to kneel down and hold up his forefeet to a piece of starch or flowre, which neither would, nor could, nor did help him: Fourthly, That the Maf could not reform that

that which the Witch transformed : Fifthly, that the Merchants, the Inquisitors, and the Tormentors, could not either severally or joyntly do it, but refer the matter to the Witches courtesie and good pleasure.

But where was the young mans own shape all these three years, wherein he was made an Asse? It is a certain and general rule, that two substantial forms cannot be in one subject *simul & semel*, both at once, which is confessed by themselves. The form of the beatt occupied some place in the air, and so I think should the form of a man do also: For to bring the body of a man, without feeling, into such a thin airy nature, as that it can neither be seen nor felt, it may well be unlikely, but it is very impossible; for the air is inconstant and continueth not in one place: so as this airy creature would soon be carried into another region, as elsewhere I have largely proved. But indeed our bodies are visible, sensitive, and passive, and are indued with many other excellent properties, which all the Devils in hell are not able to alter; neither can one hair of our head perish, or fall away, or be transformed, without the special providence of God Almighty.

But to proceed unto the probability of this story. What luck was it, that this young fellow of England, landing so lately in those parts, and that old woman of Cyprus, being both of so base a condition, should both understand one anothers communication; England and Cyprus being so many hundred miles distant, and their languages so far differing? I am sure in these dayes, wherein traffick is more used, and learning in more price; few young or old Mariners in this Realm can either speak or understand the language spoken at Salamin in Cyprus, which is a kind of Greek; and as few old women there can speak our language. But Bodin will say, You hear, that at the Inquisitors commandement, and through the Tormentors correction, she promised to restore him to his own shape: and so she did, as being thereunto compelled. I answer, that as the whole story is an impious fable; so this assertion is false; and disagreeable to their own doctrine; which maintaineth, That the Witch doth nothing but by the permission and leave of God. For if she could do or undo such a thing at her own pleasure, or at the commandement of the Inquisitors, or for fear of the Tormentors, or for love of the party; or for remorse of conscience: then is it not either by the extraordinary leave, nor yet by the like direction of God; except you will make him a confederate with old Witches. I for my part wonder most, how they can turn and tesse a mans body so, and make it smaller and greater, to wit, like a Mousse, or like an Asse, &c. and the man all this while to feel no pain. And I am not alone in this maze: for Danæus, a special maintainer of their follies, saith, That although Augustine and Apuleius do write very credibly of these matters; yet will he never believe, that Witches can change men into other formes, as Asses, Apes, Wolves, Bears, Mice, &c.

His shape was in the woods: where else should it be? *Mal. Malef. par. 1. qua. 2.*

In my discourse of Spirits and Devils, being the 17. book of this volume.

Dan. in dialog. cap. 3. Aug. lib. de Civ. Dei. cap. 17. 2. 6.

CHAP. V.

That the body of a Man cannot be turned into the body of a Beast by a Witch, is proved by strong Reasons, Scriptures, and Authorities.

But was this Man an Asse all this while? or, was this Asse a Man? Bodin saith (his reason only reserved) he was truly transubstantiated into an Asse; so as there must be no part of a man, but reason, remaining in this Asse: And yet Hermes Trismegistus thinketh he hath good authority and reason to say, *Aliud corpus quam humanum non capere animam humanam; nec fas esse in corpus anima ratione carentis animam rationalem convertere*; that is, An humane soul cannot receive any other than an humane body, nor yet can light into a body that wanteth reason of mind. But S. James saith, *The body without the spirit*

Hermes Trismeg. in suo Pe-riandro.

Jam. 2. 26.

Phil. 1. 23.

is dead. And surely, when the soul is departed from the body, the life of man is dissolved; and therefore *Paul* wished to be dissolved, when he would have been with Christ. The body of man is subject to divers kinds of Agues, licknesses, and infirmities, whereunto an Asses body is not inclined; and mans body must be fed with bread, &c. and not with hay. *Bodins* Assé-headed man must either eat hay or nothing; as appeareth in the story. Man's body also is subject unto death, and hath his dayes numbred. If this fellow had died in the mean time, as his hour might have been come, for any thing the Devils, the Witch, or *Bodin* knew; I marvel then what would have become of this Assé, or how the Witch could have restored him to shape, or whether he should have risen at the day of Judgement in an Asses body and shape: For *Paul* saith, that *that very body which is sown and buried a natural body, is raised a spiritual body*. The life of Jesus is made manifest in our mortal flesh, and not in the flesh of an Assé.

1 Cor. 15. 44.

God hath endued every man and every thing with his proper nature, substance, form, qualities, and gifts, and directeth their wayes. As for the wayes of an Assé, he taketh no such care; howbeit, they have also their properties and substance severall to themselves. For there is one flesh (saith *Paul*) of men, another flesh of beasts, another of fishes, another of birds: And therefore it is absolutely against the ordinance of God (who hath made me a man) that I should flie like a Bird, or swim like a fish, or creep like a worm, or become an Assé in shape; inasmuch, as if God would give me leave, I cannot do it; for it were contrary to his own order and decree, and to the constitution of any body which he hath made. Yea, the spirits themselves have their laws and limits prescribed, beyond the which they cannot pass one hairs breadth; otherwise God should be contrary to himself, which is far from him. Neither is Gods omnipotency hereby qualified, but the Devils impotency manifested, who hath none other power, but that which God from the beginning hath appointed unto him, consonant to his nature and substance. He may well be restrained from his power and will, but beyond the same he cannot pass, as being Gods minister, no further but in that which he hath from the beginning enabled him to do: which is, that he being a spirit, may with Gods leave and ordinance viciate and corrupt the spirit and will of man; wherein he is very diligent.

1 Cor. 15. 39.

Psal. 119.

What a beastly assertion is it, that a man, whom God hath made according to his own similitude and likeness, should be by a Witch, turned into a beast? What an impiety is it to affirm, that an Asses body is the temple of the holy Ghost? Or, an Assé to be the child of God, and God to be his Father, as it is said of man? Which *Paul* to the *Corinthians* so divinely confuteth, who saith, *That our bodies are the members of Christ: in the which, we are to glorifie God, for the body is for the Lord, and the Lord is for the body*. Surely he meaneth not for an Asses body, as by this time I hope appeareth; in such wise as *Bodin* may go hide him for shame; especially when he shall understand, that even into these our bodies, which God hath framed after his own likeness, he hath also breathed that spirit, which *Bodin* saith, is now remaining within an Asses body, which God hath so subjected in such servility under the foot of man; of whom God is so mindful, that he hath made him little lower then Angels, yea than himself, and crowned him with glory and worship, and made him to have dominion over the works of his hands, as having put all things under his feet, all Sheep and Oxen, yea Wolves, Asses, and all other beasts of the field, the fowls of the air, the fishes of the sea, &c. *Bodins* Poet, *Ovid*, whose *Metamorphosis* makes so much for him; saith, to the overthrow of this phantastical imagination:

1 Cor. 6. 19.

ver. 15. &c.

ver. 2.

ver. 13.

Psal. 8. 5, 6, 7, 8.

*Os homini sublime dedit, cælumq; videre
Jussit, & erectos ad sidera tollere vultus.*

The

The effect of which verses is this :

*The Lord did set mans face so hie,
That he the heavens might behold,
And look up to the starry skie,
To see his wonders manifold.*

Now, if a Witch or a Devil, can so alter the shape of a man, as contrarily to make him look down to hell, like a beast ; Gods works should not only be defaced and disgraced, but his ordinance should be wonderfully altered, and thereby confounded.

CHAP. VI.

The Witchmongers Objections, concerning Nebuchadnezzar answered, and their error concerning Lycanthropia confuted.

M *Alless Maleficarum*, Bodin, and many other of them that maintain Witchcraft, triumph upon the story of *Nebuchadnezzar* as though *Circes* had transformed him with her sorceries into an Ox, as she did others into Swine, &c. I answer, that he was neither in body nor shape transformed at all, according to their gross imagination ; as appeareth both by the plain words of the text, and also by the opinions of the best Interpreters thereof ; but that he was for his beastly government and conditions, thrown out of his Kingdom and banished for a time, and driven to hide himself in the Wilderness, there in exile to lead his life in a beastly sort, among beasts of the field, and fowles of the air (for by the way I tell you it appeareth by the text, that he was rather turned into the shape of a fowl than of a beast) until he rejecting his beastly conditions, was upon his repentance and amendment called home, and restored unto his Kingdom. Howbeit, this (by their confession) was neither Devils nor Witches doing ; but a miracle wrought by God, whom alone I acknowledge to bring to pass such works at his pleasure. Wherein I would know what our Witch-mongers have gained ;

I am not ignorant that some write, that after the death of *Nebuchadnezzar*, his son *Evilmerodath* gave his body to the ravens to be devoured, least afterwards his father should arise from death, who of a beast became a man again. But this tale is meet to have place in the *Cabalistical* art, to wit, among unwritten verities, than here. To conclude, I say that the transformations, which these Witch-mongers do so rave and rage upon, is (as all the learned sort of Physicians affirm) a disease proceeding partly from melancholy, whereby many suppose themselves to be Wolves, or such ravening beasts. For *Lycanthropia* is of the ancient Physicians called *Lupina melancholia*, or *Lupina insania*. *J. Wierus* declareth very learnedly the cause, the circumstance, and the cure of this disease. I have written the more herein ; because hereby great Princes and Potentates, as well as poor Women and Innocents, have been defamed and accounted among the number of Witches.

Their ground-
work is as sure
as to hold a
quick Eel by
the tale.
Dan. 4.

*Cov. Agrip. lib.
viii. c. 44.*

*Paul. Agrip. lib.
3. cap. 16.
Actus lib. 6.
c. 11.
J. wier. de
praest. dam. lib.
4. cap. 23.*

CHAP. VII.

A special Objection answered concerning Transportations, with the consent of divers Writers thereupon.

Mat. 4. 8.
Luke 3. 9.

Answered to
the former
objection.

Mat. 26. 33.

Job 1. 11. 24.

J. Calvin in
Harmon. Evang.
in Mat. 4. &
Luke 4.

FOR the maintenance of Witches Transportations, they object the words of the Gospel, where the Devil is said to take up Christ, and to set him on a pinnacle of the Temple, and on a mountain, &c. which if he had done in manner and form as they suppose, it followeth not therefore that Witches could do the like; nor yet that the Devil would do it for them at their pleasure; for they know not their thoughts, neither can otherwise communicate with them. But I answer, that if it were so grossely to be understood, as they imagine it, yet should it make nothing to their purpose: For, I hope, they will not say, that Christ had made any ointments, or entred into any league with the Devil, and by vertue thereof was transported from out of the Wilderness, unto the top of the temple at Jerusalem; or that the Devil could have masteries over his body, whose soul he could never lay hold upon, especially when he might (with a beck of his finger) have called unto him, and have had the assistance of many legions of Angels: Neither (as I think) will they presume to make Christ partaker of the Devils purpose and sin in that behalf. If they say, This was an action wrought by the special providence of God, and by his appointment, that the Scripture might be fulfilled; then what gain our Witchmongers by this place? First, for that they may not produce a particular example to prove so general an argument. And again, if it were by Gods special providence and appointment, then why should it not be done by the hand of God, as it was in the story of Job? Or, if it were Gods special purpose and pleasure, that there should be so extraordinary a matter brought to pass by the hand of the Devil; could not God have given to the wicked Angel extraordinary power, and clothed him with extraordinary shape, whereby he might be made an instrument able to accomplish that matter, as he did to his Angel that carryed Habacuck to Daniel, and to them that he sent to destroy Sodom? But you shall understand, that this was done in a vision, and not in verity of action. So as they have a very cold pull of this place, which is the special piece of Scripture alledged of them for their Transportations.

Hear therefore what Calvin saith in his Commentary upon that place, in these words, *The question is, whether Christ were carried aloft indeed, or whether it were but in a vision? Many affirm very obstinately, that his body was truly and really as they say taken up; because they think it too great an indignity for Christ to be made subject to Satans illusions. But this objection is easily washed away: For it is no absurdity to grant all this to be wrought through Gods permission, or Christs voluntary subjection: so long as we yield not to think that he suffered these temptations inwardly, that is to say, in mind or soul. And that which is afterwards set down by the Evangelist, where the Devil shewed him all the Kingdoms of the world, and the glory of the same, and that to be done (as it is said in Luke) in the twinkling of an eye, doth more agree with a vision, than with a real action: So far are the very words of Calvin: Which differ not one syllable nor five words from that which I had written therein, before I looked for his opinion in the matter. And this, I hope, will be sufficient to overthrow the assertions of them that lay the ground of their Transportations and flying in the air hereupon.*

Ezek 3. 12, 14.

He that will say, that these words, to wit, *that Christ was taken up, &c.* can hardly be applyed to a vision, let him turn to the Prophecie of Ezekiel, and see the self same words used in a vision, saving that where Christ is said to be taken up by the Devil, Ezekiel is taken up, and lifted up, and carryed by the Spirit of God, and yet in a vision. But they have less reason that build upon this sandy rock, the supernatural frame of Transubstantiation; as almost

all our Witching Writers do. For *Sprenger* and *Institor* say, that the Devil in the likeness of a Falcon caught him up; *Danaus* saith, it was in the similitude of a man; others say, of an Angel painted with wings; others, invisable; *Ergo*, the Devil can take (say they) what shape he list. But though some may cavil upon the Devils transforming of himself; yet, that either Devil or Witch can transforme or transubstantiate others, there is no title or colour in the Scriptures to help them. If there were authority for it, and that it were past all peradventure, lo, what an easie matter is it to resubstantiate an Asse into a Man. For *Bodin* saith, upon the word of *Apuleius*, that if the Asse eat new Roses, Anise, or Bay-leaves out of spring-water, it will presently return him into a Man: Which thing *Sprenger* saith may be done, by washing the Asse in fair water; yea, he sheweth an instance, where, by drinking of water an Asse was turned into a man.

Mal. Malef.

J. Bod. lib. de
dam 3. cap. 5.
In Mal. Malef.

C H A P. VIII.

The Witchmongers objection concerning the history of Job answered.

THese Witchmongers, for lack of better arguments, do many times object *Job* against me; although there be never a word in that story which either maketh for them, or against me; inasmuch as there is not the name of a Witch mentioned in the whole book. But (I pray you) what Witchmonger now seeing one so afflicted as *Job*; would not say he were bewitched, as *Job* never saith? For first, *there came a messenger unto him, and said,* Job i. 14.
Thy oxen were plowing, and thy asses were feeding in their places; and the Sabeans came 15.
violently and took them; yea, they have slain thy servants with the edge of the sword,
but I only am escaped to tell thee. And whilest he was yet speaking, another came and 16.
said, The fire of God is fallen from heaven, and hath burnt up thy sheep, and thy ser-
vants, and devoured them, but I only am escaped alone to tell thee. And whilest he was 17.
yet speaking, another came, and said, The Chaldeans set out their bands, and fell up-
on thy camels, and have taken them, and have slain thy servants with the edge of the
sword, but I only am escaped alone to tell thee. And whilest he was yet speaking, came 18.
another and said, Thy sons and thy daughters were eating and drinking wine in their elder
brothers house, and behold, there came a great wind from beyond the wilderness, and 19.
smote the four corners of the house, which fell upon thy children, and they are dead;
and I only am escaped alone to tell thee. Besides all this, He was smitten with Job i. 7.
boiles, from the sole of his foot to the crown of his head. If any man in these dayes
called *Job*, should be by the appointment or hand of God thus handled; as this *Job* was, I warrant you that all the old Women in the Countrey, would be called *Coram nobis*; Warrants would be sent out on every side; publick and private inquiry made, what old Women lately resorted to *Jobs* house, or to any of those places where these misfortunes fell. If any poor old Woman had chanced within two or three months to have borrowed a courtesie of seasing; or to have fetcht from thence a pot of milk, or had she required some alms, and not obtained it at *Jobs* hand; there had been argument enough to have brought her to confusion; and to be more certain to have the right Witch apprehended, figures must have been cast, the five and shears must have been set on work; yea rather then the Witch should escape, a Conjuror must have earned a little money, a circle must have been made, and a Devil raised to tell the truth; Mocher *Bungy* must have been gone unto, and after she had learned her name whom *Job* most suspected, she would have confirmed the suspicion with artificiall accusations; in the end, some Woman or other must have been hanged for it. But as *Job* said, *Dominus dedisti*; so said he not, *Di-* J. Calvin in
abolus vel Lamia, sed Dominus abstulit. Which agreeth with the tenor of the Job i. 21.
text, where it is written, that the Devil at every of *Jobs* afflictions desired God

God to lay his hand upon him. Inſomuch as *Job* imputed no part of his calamity unto Devils, Witches, nor yet unto Conjurers, or their Inchantments; as we have learned now to do. Neither ſinned he, or did God any wrong, when he laid it to his charge: but we diſhonor God greatly, when we attribute either the power or propriety of God the creator unto a creature.

J. Calvin in
Job 1. Sermon 8.
Muscul. in loc.
comm.
Idem. ibidem.

Calvin ſaith, We derogate much from Gods glory and omnipotency, when we ſay, he doth but give Satan leave to do it: which is (ſaith he) to mock Gods juſtice: and ſo fond an aſſertion, that if Aſſes could ſpeak, they would ſpeak more wiſely than ſo: For a temporal judge ſaith not to the hangman, I give thee leave to hang this offender, but commandeth him to do it. But the maintainers of Witches omnipotency, ſay, Do you not ſee how really and palpably the Devil tempted and plagued *Job*? I answer firſt, that there is no corporal or viſible Devil named nor ſeen in any part of that circumſtance; ſecondly, that it was the hand of God that did it: thirdly, that as there is no community between the perſon of a Witch, and the perſon of a devil, ſo was there not any conference or praſtiſe between them in this caſe.

J. Calvin in his
Scr. upon Job.

And as touching the communication betwixt God and the Devil, behold what *Calvin* ſaith, writing or rather preaching of purpoſe upon that place, whereupon they think they have ſo great advantage; When Satan is ſaid to appear before God, it is not done in ſome place certain, but the Scripture ſpeaketh ſo to apply it ſelf to our rudeneſs. Certainly the Devil in this and ſuch like caſes is an inſtrument to work Gods will, and not his own; and therefore it is an ignorant and an ungodly ſaying (as *Calvin* judgeth it) to affirm, that God doth but permit and ſuffer the Devil: For if Satan were ſo at his own liberty (ſaith he) we ſhould be overwhelmed at a ſudden. And doubtleſs, if he had power to hurt the body, there were no way to reſiſt: for he would come inviſibly upon us, and knock us on the heads; yea he would watch the beſt and diſpatch them, whileſt they were about ſome wicked act. If they ſay, God commandeth him, no body impugneſt them; but that God ſhould give him leave, I ſay with *Calvin*, that the Devil is not in ſuch favour with God, as to obtain any ſuch requeſt at his hands.

J. Calvin in
Job 1. Sermon 5.

And whereas by our Witchmongers opinions and arguments, the Witch procureth the Devil, and the Devil asketh leave of God to plague whom the Witch is diſpoſed: there is not (as I have ſaid) any ſuch corporal communication between the Devil and a Witch, as Witchmongers imagine. Neither is God moved at all at Satans ſute, who hath no ſuch favour or grace with him, as to obtain any thing at his hands.

Mal. Malef. par.
1. queſt. 1.
Idem. part. 1.
queſt. 4.

But *Mal.* and his friends deny, that there were any Witches in *Jobs* time: yea the Witchmongers are content to ſay, that there were none found to exerciſe this art in Chriſts time, from his birth to his death, even by the ſpace of thirty three years. If there had been any (ſay they) they ſhould have been there ſpoken of. As touching the authority of the book of *Job*, there is no queſtion but that it is very canonical and authentick. Howbeit, many Writers, both of the Jews and others, are of opinion, that *Moses* was the Author of this book; and that he did ſet it as a looking-glaſs before the people: to the intent the children of *Abraham* (of whoſe race he himſelf came) might know, that God ſhewed favour to others that were not of the ſame line, and be aſhamed of their wickedneſs: ſeeing an uncircumciſed Painime had ſo well demeaned himſelf. Upon which argument *Calvin* (though he had written upon the ſame) ſaith, that forasmuch as it is uncertain, whether it were *Reſgeſta* or *Exempli gratia*, we muſt leave it in ſuſpenſe. Nevertheleſs (ſaith he) let us take that which is out of all doubt; namely, that the holy Ghoſt hath indited the book, to the end that the Jews ſhould know that God hath had a people alwayes to ſerve him throughout the World, even of ſuch as were no Jews, nor ſegregated from other nations.

Note what is
ſaid touching
the book of
Job.

Howbeit, I for my part deny not the verity of the ſtory; though indeed I muſt confeſs, that I think there was no ſuch corporal interlude between God, the

the Devil, and *Job*, as they imagine; neither any such real presence and communication as the Witchmongers conceive and maintain; who are so gross herein, that they do not only believe, but publish so palpable absurdities concerning such real actions betwixt the Devil and man, as a wise man would be ashamed to read, but much more to credit: As that *S. Dunstan* lead the Devil about the house by the nose with a pair of pinforks or tongs, and made him rore so lowd, as the place rung thereof, &c. with a thousand the like fables; without which neither the art of Popery nor of Witchcraft could stand. But you may see more of this matter elsewhere, where in few words (which I thought good here to omit, least I should seem to use too many repetitions) I answer effectually to their cavils about this place.

CHAP. IX.

What several sorts of Witches are mentioned in the Scriptures, and how the word Witch is there applyed.

BUt what sorts of Witches soever *M. Mal.* or *Bodin* say there are, *Moses* spake only of four kinds of impious Cofeners or Witches (whereof our Witchmongers, old women, which dance with the Fairies, &c. are none.) The first were *Præstigiatores Pharaonis*, which (as all Divines, both Hebrews and others conclude) were but Cofeners and Juglers, deceiving the Kings eyes with illusions and sleights, and making false things to appear as true; which nevertheless our Witches cannot do. The second is *Mecapha*, which is she that destroyeth with poyson. The third are such as use sundry kinds of Divinations, and hereunto pertain these words, *Kasam, Onen, Ob, Idoni*. The fourth is *Habar*, to wit, when Magicians, or rather such as would be reputed cunning therein, mumble certain secret words, wherein is thought to be great efficacy.

1. *Præstigiatores Pharaonis.*

2. *Mecapha.*

3. *Kasam, Onen, Ob, Idoni.*

4. *Habar.*

These are all Cofeners and Abusers of the people in their several kinds. But because they are all termed of our translators by the name of Witches in the Bible; therefore the lyes of *M. Mal.* and *Bodin*, and all our old Wivestales are applyed unto these names, and easily believed of the common people, who have never hitherto been instructed in the understanding of these words. In which respect, I will (by Gods grace) shew you (concerning the signification of them) the opinion of the most learned in our age; specially of *Johannes Wierus*; who though he himself were singularly learned in the tongues, yet for his satisfaction and full resolution in the same, he sent for the judgement of *Andreae Massim*, the most famous *Helrician* in the World, and had in it such sense and order, as I mean to set down unto you. And yet I give you this note by the way, that Witchcraft or Inchantment is diversly taken in the Scriptures; sometimes nothing tending to such end as it is commonly thought to do: For, *1 Sam. 15. 23.* it is all one with Rebellion. *Jesabel* for her idolatrous life, is called a Witch. Also in the new Testament, even *S. Paul* saith, the *Galathians* are bewitched, because they were seduced and led from the true understanding of the Scriptures.

Note:

1 *Sam. 15. 23.*

2 *Reg. 9. 22.*

Gal. 3. 1.

Mat. 2. 1.

Item, sometimes it is taken in good part, as the Magicians that came to worship and offer to Christ; and also where *Daniel* is said to be an Inchanter, yea a principal Inchanter; which title being given him in divers places of that story, he never seemed to refuse or dislike; but rather intreateth for the pardon and qualification of the rigor towards other Inchanters, which were meer cofeners indeed; as appeareth in the second Chapter of *Daniel*, where you may see that the King espied their fetches.

Daniel. 4.

Dan. 2. 8.

Sometimes, such are called Conjurers, as being but Rogues, and lewd people, would use the name of *Jesus* to work miracles, whereby, though they being faithless could work nothing; yet is their practice condemned by the name

Gen. 4. 18.
Exo. 7. 13, &c.
Acts 13.
Exod. 22. &c.
A. & 13. & 19.
Cant. 4. 9.
Deut. 18. 2.
Jerem. 27.
Acts 8.

of Conjurat[i]on. Sometimes Juglers are called Witches. Sometimes also they are called Sorcerers, that impugn[e] the Gospel of Christ, and seduce others with violent persuasions. Sometimes a Murtherer with poyson, is called a Witch. Sometimes they are so termed by the very signification of their names; as *Elymas*, which signifies a Sorcerer. Sometimes because they study curious and vain arts. Sometimes it is taken for wounding or grieving of the heart. Yea the very word *Magus*, which is Latin for a Magician, is translated a Witch; and yet it was heretofore alwayes taken in the good part. And at this day it is indifferent to say in the English tongue; She is a Witch; or, She is a wife Woman.

Sometimes observers of Dreams, sometimes Soothsayers; sometimes the observers of the flying of fowls, of the meeting of toads, the falling of salt, &c. are called Witches. Sometimes he or she is called a Witch, that take upon them either for gain or glory, to do miracles; and yet can do nothing. Sometimes they are called Witches in common speech, that are old, lame, curst, or melancholike, as a nick name. But as for our old Women, that are said to hurt children with their eyes, or Lambs with their looks, or that pull down the Moon out of heaven, or make so foolish a bargain, or do such homage to the Devil; you shall not read in the Bible of any such Witches, or of any such actions imputed to them.

BOOK

BOOK VI.

CHAP. I.

The exposition of this Hebrew word Chasaph; wherein is answered the Objection contained in Exod. 22. to wit, Thou shalt not suffer a Witch to live; and of Simon Magus, Acts 8.



Chasaph, being an Hebrew word, is latined *Veneficium*, and is in English *Poysoning*, or *Witchcraft*, if you will so have it. The Hebrew sentence written in Exod. 22. is by the 70 Interpreters translated thus into Greek *κατακτανετωσαν εν ανδραποδισμω*, which in Latin is, *Veneficas (five) Veneficas non retinebunt in vita*; in English, *You shall not suffer any Poysoners*, or (as it is translated) *Witches to live*. The which sentence, Josephus an Hebrew born, and a man of great estimation, learning, and fame, interpreteth in this wise; *Let none of the children of Israel have any poyson that is deadly, or prepared to any hurtful use: If any be apprehended with such stuffe, let him be put to death, and suffer that which he meant to do to them, for whom he prepared it.* The Rabbins exposition agreeth herewithal. *Lex Cornelia* differeth not from the sense, to wit, that he must suffer death; which either maketh, selleth, or hath any poyson to the intent to kill any man. This word is found in these places following: Exod. 22. 18. Deut. 18. 10. 2 Sam. 9. 22. Dan. 2. 2. 2 Chron. 33. 6. Esay 47. 9, 12. Malach. 3. 5. Jerem. 27. 9. Mich. 5. 2. Nah. 3. 4. bis. Howbeit, in all our English translations, Chasaph is translated, *Witchcraft*.

Joseph. in *Judeorum antiquitat.*

And because I will avoid prolixity and contention both at once, I will admit that *Venefica* were such Witches, as with their poysons did much hurt among the children of Israel; and I will not deny that there remain such unto this day, bewitching men, and making them believe, that by vertue of words, and certain Ceremonies, they bring to pass such mischiefs, and intoxications, as they indeed accomplish by poysons. And this abuse in cosenage of people, together with the taking of Gods name in vain, in many places of the Scripture is reproved especially by the name of *Witchcraft*, even where no poysons are. According to the sense which St. Paul used to the *Galathians* in these words, where he sheweth plainly, that the true signification of *Witchcraft* is cosenage, *O ye foolish Galathians (saith he) who hath bewitched you? to wit, cosened or abused you, making you believe a thing which is neither so nor so!* Whereby he meaneth not to ask of them, who hath with Charms, &c. or with poysons deprived them of their health, life, cattel, or children, &c. but who hath abused or cosened them, to make them believe lyes. This phrase is also used by Job 15. But that we may be thoroughly resolved of the true meaning of this phrase used by Paul, Gal. 3. let us examine the description of a notable Witch, called *Simon Magus*, made by St. Luke; *There was (saith he) in the City of Samaria, a certain man called Simon, which used Witchcraft, and bewitched the people of Samaria, saying that he himself was some great man.* I demand, in what other thing here do we see any *Witchcraft*, than that he abused the people, making them believe he could work miracles, whereas in truth he could do no such thing; as manifestly may appear in the 13 and 19 ver. of the same chap. where he wondered at the miracles wrought by

Gal. 3. 1.

Job 15. 12.

Act. 8. 9.

the Apostles, and would have purchased with money the power of the holy Ghost to work wonders.

Act. 8. 11.

1 Reg. 8. 39.

Mat. 9. 4, 12.

25. 22.

Act. 1. 24.

& 15. 8.

Rom. 8. 27.

Mark 2.

Luk. 6. 17. &

11. 9.

John 1. & 2.

& 6. 13.

Apoc. 2. & 3.

Luke 11. 29.

Ecl. 34. 5.

Lev. 19. 31.

It will be said, the people had reason to believe him, because it is written, *That he of long time had bewitched them with Sorceries.* But let the bewitched *Galatians* be a warning both to the bewitched *Samaritans*, and to all other that are cosened or bewitched through false Doctrine, or Legierdmain; least while they attend to such fables and lyes, they be brought into ignorance, and so in time be led with them away from God. And finally, let us all abandon such Witches and Coseners, as with *Simon Magus* set themselves in the place of God, boasting that they can do miracles, expound dreams, foretel things to come, raise the dead, &c. which are the works of the holy Ghost, who only seacheth the heart and reins, and only worketh great wonders, which are now stayed and accomplished in Christ, in whom who so steadfastly believeth, shall not need to be by such means resolved or confirmed in his Doctrine and Gospel: And as for the unfaithful, they shall have none other miracle shewed unto them, but the sign of *Jonas* the Prophet.

And therefore I say, whatsoever they be, that with *Simon Magus*, take upon them to work such Wonders, by Soothsaying, Sorcery, or Witchcraft, are but lyers, deceivers and coseners, according to *Syrachs* saying, *Sorcery, Witchcraft, Soothsaying, and Dreams, are but vanity, and the Law shall be fulfilled without such lies.* God commanded the people, *That they should not regard them that wrought with Spirits, nor Soothsayers:* for the estimation that was attributed to them, offended God.

CHAP. II.

Deut. 32. 17, 18. *The place of Deuteronomy expounded, wherein are recited all kind of Witches; also their opinions confuted, which hold, that they can work such Miracles as are imputed unto them.*

THe greatest and most common objection is, that if there were not some, which could work such miraculous or supernatural feats, by themselves, or by their Devils, it should not have been said, *Let none be found among you, that maketh his son or his daughter to go through the fire, or that useth Witchcraft, or is a regarder of times, or a marker of the flying of fowles, or a Sorcerer, or a Charmier, or that counselleth with Spirits, or a Soothsayer, or that asketh counsel of the dead, or (as some translate it) that raiseth the dead.* But as there is no one place in the Scripture that saith, they can work Miracles; so it shall be easie to prove, that these were all Coseners, every one abusing the people in his several kind; and are accursed of God. Not that they can do all such things indeed, as there is expressed; but for that they take upon them to be the mighty power of God, and to do that which is the only work of him, seducing the people, and blaspheming the Name of God, who will not give his glory to any creature, being himself the King of Glory and Omnipotency.

Isa. 42. 8.

Psal. 24. 8, 10.

First, I ask, What miracle was wrought by their passing through the fire? Truly it cannot be proved that any effect followed; but that the people were bewitched, to suppose their sins to be purged thereby; as the *Spaniards* think of scourging and whipping themselves: so as Gods power was imputed to that action, and so forbidden as an Idolatrous Sorcery. What wonders worketh the regarder of times? What other Devil dealeth he withal, than with the spirit of Superstition? Doth he not deceive himself and others, and therefore is worthyly condemned for a Witch? What spirit useth he, which marketh the flying of Fowls? Nevertheless, he is here condemned as a practiser of Witchcraft, because he coseneth the people, and taketh upon him to be a Prophet; impiously referring Gods certain ordinances to the flitting feathers and uncertain

uncertain wayes of a bird? The like effects produceth Sorcery, Charming, consultation with Spirits, Sooth-saying, and consulting with the dead; in every of the which Gods power is obscured, his glory defaced, and his commandment infringed.

And to prove that these Sooth-sayers and Witches are but lying mates and coseners; note these words pronounced by God himself, even in the self same place to the children of Israel. Although the Gentiles suffered themselves to be abused, so as they gave ear to these Sorcerers, &c. he would not suffer them so, but would raise them a Prophet, who should speak the truth. As if he should say, The other are but lying and cosening mates, deceitful and undermining Merchants, whose abuses I will make known to my people. And that every one may be resolved herein, let the last sentence of this precept be well weighed; to wit, Let none be found among you, that asketh counsel of, or raiseth the dead.

First, you know the souls of the righteous are in the hands of God, and resting with Lazarus in Abraham's bosome, do sleep in Jesus Christ. And from that sleep, man shall not be raised, till the heavens be no more, according to this of David, *Wilt thou shew wonders among the dead?* Nay, the Lord saith, *the living shall not be taught by the dead, but by the living*: As for the unrighteous, they are in hell, where is no redemption; neither is there any passage from heaven to earth, but by God and his Angels. As touching the resurrection and restoration of the body, read John 5. and you shall manifestly see, that it is the only work of the Father, who hath given the power thereof to the Son; and to none other, &c. *Dominus percutit, & ipse medetur. Ego occidam, & ego vivificam.* And in many other places it is written, that God giveth life and being to all. Although Plato, with his Master Socrates, the chief pillars of these vanities say, That one Pamphilus was called up out of hell, who when he came among the people, told many incredible tales concerning infernal actions. But herein I take up the Proverb, *Amicus Plato, amicus Socrates; sed major amicitia veritas.*

So as this last precept, or last part thereof, extending to that which neither can be done by Witch nor Devil, may well expound the other parts and points thereof. For it is not meant hereby, that they can do such things indeed, but that they make men believe they do them, and thereby cosen the people, and take upon them the office of God, and therewithal also blaspheme his holy name, and take it in vain; as by the words of charmes, and conjurations doth appear; which you shall see, if you look into these words *Habar* and *Idoni*.

In like manner I say you may see, that by the prohibition of divination by augury, and of Sooth-sayings, &c. who are Witches, and can indeed do nothing but lye and cosen the people, the law of God condemneth them not for that they can work miracles, but because they say they can do that which pertaineth to God, and for cosenage, &c. Concerning other points of Witch-craft contained therein, and because some cannot otherwise be satisfied, I will alledge under one sentence, the decretals, the mind of S. Augustine, the Aurelian Council, and the determination of Paris, to wit: Who so observeth or giveth heed unto Soothsayings, Divinations, Witch-craft, &c. or doth give credit to any such, he renounceth Christianity, and shall be counted a Pagan, and an enemy to God; yea, and he erreth both in Faith and Philosophy. And the Reason is therewithal expressed in the Canon, to wit, Because hereby is attributed to a creature, that which pertaineth to God only and alone. So as, under this one sentence [*Thou shalt not suffer a Poisoner or a Witch to live*] is forbidden both murder and Witchcraft; the murder consisting in poyson; the Witchcraft in cosenage or blasphemy.

Deut. 18. 14.
Luk. 16. 23.
Job 14. 12.
Plal. 88. 15.
Deut. 18. 11.
Luk. 16. 29, 31.
Luk. 16. 22.
Joh. 5. 21.
Hof. 6.
Act 17. 23, 28.
1 Tim. 6. 13.

26 qua. 7. non
obser. fact.
1398 act. 17.
August. de spi-
rit. & anima.
cap. 29.
1. 101

CHAP. III.

That Women have used poysoning in all ages more than Men, and of the inconvenience of poysoning.

Plin. lib. 27. c. 2.

AS Women in all ages have been counted most apt to conceive Witchcraft, and the Devils special instruments therein, and the only or chief practisers thereof: so also it appeareth, that they have been the first inventers, and the greatest practisers of poysoning, and more naturally addicted and given thereunto than men: according to the saying of *Quintilian*, *Latrocinium facilius in viro, veneficium in femina credam*: From whom *Pliny* differeth nothing in opinion, when he saith, *Scientiam faminarum in veneficiis prevalere*. To be short, *Augustine*, *Livy*, *Valerius*, *Diodorus*, and many other agree, That Women were the first inventers and practisers of the art of poysoning. As for the rest of their cunning, in what estimation it was had, may appear by these verses of *Horace*, wherein he doth not only declare the vanity of Witchcraft, but also expoundeth the other words, wherewithal we are now in hand.

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos lemures, portentosa, Thessala rides.*

*These dreames and terrors Magical,
These Miracles and Witches,
Night-walking Sprites, or Thessal bugs,
Esteem them not two rushes.*

Here *Horace* (you see) contemneth as ridiculous, all our Witches cunning; marry, herein he comprehendeth not their poysoning art, which hereby he only seemed to think hurtful. *Pythagoras* and *Democritus* give us the names of a great many Magical herbes and stones, whereof now, both the vertue, and the things themselves also are unknown: as *Marmaritin*, whereby Spirits might be raised: *Archimedes*, which would make one bewray in his sleep, all the secrets in his heart, *Adincantida*, *Calicia*, *Mevais*, *Chirocineta*, &c. which had all their several vertues, or rather poysons. But all these now are worn out of knowledge; marry in their stead, we have hogs-turd and chervil, as the only thing whereby our Witches work miracles.

Truly this poysoning art called *Veneficium*, of all others is most abominable; as whereby murders may be committed, where no suspicion may be gathered, nor any resistance can be made; the strong cannot avoid the weak, the wife cannot prevent the foolish, the godly cannot be preserved from the hands of the wicked; Children may hereby kill their Parents, the Servant the Master, the Wife her Husband, so privily, so inevitably, and so incurably, that of all other it hath been thought the most odious kind of murder; according to the saying of *Ovid*:

*Ovid Metamorph.
lib. 1.*

*Non hospes ab hospite tutus,
Non socer a genero, fratrum quoque gratiara est:
Imminet exitio vir conjugis, illa mariti;
Lurida terribiles miscet aconita noverca;
Filium ante diem patrios inquit in annos.*

Englisht by *Abraham Fleming*:

*The travelling guest oppress,
Doth stand in danger of his host,
The host eke of his guest:*

The

The Father of his son-in-law,
 Yearare is seen to rest
 'Twixt brethren love and amity,
 And kindness void of strife:
 The husband seeks the goodwifes death,
 And his again the wife.
 Ungentle stepdames grizly poy-
 son temper and do give:
 The Son too soon doth aske how long
 His Father is to live.

The Monk that poysoned King John, was a right *Veneficus*, to wit, both a Witch and a Murtherer; for he killed the King with poyson, and perswaded the people with lyes, that he had done a good and a meritorious act; and doubtles, many were so bewitched, as they thought he did very well therein. *Antonius Sabellicus* writeth of a horrible poysoning murther, committed by Women at Rome, where were executed (after due conviction) 170 Women at one time; besides 20 Women of that consort, who were poysoned with that poyson which they had prepared for others. *Aeneid. 4. lib. 4.*

C H A P. IV.

Of divers poysoning practices, otherwise call'd *Veneficia*, committed in Italy, Genua; Millen, Wittenberge, also how they were discovered and executed.

ANother practice, not unlike to that mentioned in the former Chapter, *Venefica* in Italy, was done in *Cassalis* at *Salassia* in Italy, Anno 1536. where 40 *Venefica*, or Witches being of one confederacy, renewed a Plague which was then almost ceased, besmeering with an ointment and a powder, the posts and doors of mens houses; so as thereby whole families were poysoned; and of that stuffe they had prepared above 40 crocks for that purpose. Herewithal they conveyed inheritances as it pleased them, till at length they killed the brother and only son of one *Netus* (as lightly none died in the house but the Masters and their children) which was much noted; and therewithal that one *Androgina* haunted the houses, specially of them that died: and she being suspected, apprehended, and examined, confessed the fact, conspiracy, and circumstance, as hath been shewed. The like villany was afterwards practised at *Genua*; and execution was done upon the offenders. At *Millen* there was another like attempt that took none effect. This art consisteth as well in poysoning of Cattel as Men; and that which is done by poysons unto Cattel, towards their destruction, is as commonly attributed to Witches charmes as the other. And I doubt not; but some that would be thought cunning in Incantations, and to do miracles, have experience in this behalf: For it is written by divers Authors, that if Wolves dung be hidden in the mangers, racks, or else in the hedges about the pastures, where cattel go (through the antipathy of the nature of the Wolf and other cattel) all the beasts that favour the same do not only forbear to eat, but run about as though they were mad, or (as they say) bewitched.

But *Wierum* telleth a notable story of a *Veneficus*, or destroyer of cattel, which I thought meet here to repeat. There was (saith he) in the Dukedom of *Wittenberge*, not far from *Tubing*, a Butcher; Anno 1564. that bargained with a Town for all their hides which were of steeven cattel, called in these parts *Morts*. He with poyson privily killed in great numbers, their bullocks, sheep, swine, &c. and by his bargain of the hides and tallow he grew infinitely rich: And at last being suspected, was examined, confessed the matter and manner thereof, and was put to death with hot tongs, wherewith his flesh was pulled from his bones. We for our parts would have killed five poor Women, before we would suspect one rich Butcher.

Of a Butcher
 a right *Venefi-
 cal* Witch.

C H A P. V.

A great Objection answered, concerning this kind of Witchcraft called Veneficium.

IT is objected, That if *Veneficium* were comprehended under the title of man-slaughter, it had been a vain repetition, and a disordered course undertaken by *Moses* to set forth a law against *Veneficium* severally. But it might suffice to answer any reasonable Christian, that such was the pleasure of the holy Ghost, to institute a particular Article hereof, as of a thing more odious, wicked and dangerous, then any other kind of Murther. But he that shall read the law of *Moses*, or the Testament of Christ himself, shall find this kind of repetition and reiteration of the law most common: For, as it is written, *Exod. 22. 21. Thou shalt not grieve nor afflict a stranger, for thou was a stranger in the land of Egypt*: so are the same words found repeated in *Levit. 19. 33.* Polling and shaving of heads and beards is forbidden in *Deut. 27.* which was before prohibited in 22. It is written in *Exod. 20. Thou shalt not steal*: and it is repeated in *Levit. 19.* and in *Deut. 5.* Murther is generally forbidden in *Exod. 20.* and likewise in 22. and repeated in *Numb. 35.* But the aptest example is, that Magick is forbidden in three several places, to wit, once in *Levit. 19.* and twice in *Levit. 20.* For the which a man might as well cavil with the holy Ghost, as for the other.

C H A P. VI.

In what kind of confessions that Witchcraft which is called Veneficium, consisteth: of Love-cups, and the same confuted by Poets.

AS touching this kind of Witchcraft, the principal part thereof consisteth in certain confessions prepared by lewd people to procure love; which indeed are meer poysons, bereaving some of the benefit of the brain, and so of the sense and understanding of the mind. And from some it taketh away life, and that is more common then the other. These be called *Philtra*, or *Pocula amatoria*, or *Venenosa pocula*, or *Hippomanes*, which bad and blind Physicians rather practise, than Witches or Conjurers, &c. But of what value these bables are, towards the end why they are provided, may appear by the opinions of Poets themselves, from whence was derived the estimation of that stufte. And first you shall hear what *Ovid* saith, who wrote of the very art of love, and that so cunningly and feelingly, that he is reputed the special doctor in that science.

*Ovid lib. 2. de
arte amandi.*

*Fallitur Amonias si quis decurrit ad artes,
Datq; quod a teneri fronte revellet equi.
Non facient ut vivat amor Medaeides herba,
Mistraq; cum Magicks mersa venena sonus.
Phasias Aesonidem, Circe tenuisset Ilysem,
Si modo servari carmine possent amor.
Nec data profuerint pallentia philtrea puellis,
Philtrea nocent animis, vimq; sarnis habent.*

Englisht by Abraham Fleming:

*Who so doth run to Hamon arts,
Giveth him for a dolt,
And giveth that which he doth pluck
from forehead of a colt:
Medicall herbs will not procure
that love shall lasting live,*

Nor

Nor steeped poyson mixt with Ma-
gick charmes the same can give.
The Witch *Medea* had full fast
held *Jason* for her own:
So had the grand Witch *Circe* too
Ulysses, if alone
With Charmes maintain'd and kept might be
the love of twain in one.
No slibberfawces given to Maids,
to make them pale and wan,
Will help: such slibberfawces marre
the minds of maid and man,
And have in them a furious force
of Phrensie now and than.

Philtre, sli-
berfawces to
procure love.

*Viderit Emonia si quis mala pabula terras,
Et magicas artes posse juvare putat.*

*Ovid. lib. de
remedio amo-
ris. l.*

English by *Abraham Flemming*:

If any think that evil herbs
in *Haman* land which be;
Or Witchcraft able is to help;
let him make proof and see.

These Verses precedent do shew, that *Ovid* knew that those beggerly Sorceries might rather kill one, or make him stark mad, than do him good towards the attainment of his pleasure of love; and therefore he giveth his counsel to them that are amorous in such hot manner, that either they must enjoy their love, or else needs dye; saying,

Sit procul omne nefas; ut amaris amabilis esto.

Farre off be all unlawful means;
thou amiable be,
Loving I mean, that she with love
may quit the love of thee.

CHAP. VII.

It is proved by more credible writers; that Love-cups rather ingender death through venom, than love by art: and with what toys they destroy cattel, and procure love.

BUt because there is no hold nor trust to these Poets, who say and unsay, dallying with these causes; so as indeed the wise may perceive they have them in derision: let us see what other graver Authors speak hereof. *Eusebius Casariensis* writeth, that the Poet *Lucretius* was killed with one of those lovers poysoned cups. *Hierom* reporteth that one *Livia* herewith killed her husband, whom she too much hated; and *Lucilla* killed hers, whom she too much loved; *Callisthenes* killed *Lucius Lucullus* the Emperour with a love-pot, as *Plutarch* and *Cornelius Nepos* say. *Pliny* and *Josephus* report, that *Caesonia* killed her husband *Caligula* amatorio poculo, with a Lovers-cup, which was indeed stark poyson. *Aristotle* saith; That all which is believed touching the efficacy of these matters, is lyes and old wives tales. He that will read more arguments and histories concerning these poysons, let him look in *J. Wier. de Veneficiis*.

*Hieron. in Reg.
Pia. lib. 25. c. 3.
Joseph lib. 11.
de Judaorum
antiquit.
Aristot. lib. 8. de
natura animal.
cap. 24.
Jo. Wier. de nef.
cap. 40.*

The

Toyes to mock
Aps.

The toyes, which are said to procure love, and are exhibited in their poyson loving cups, are these; the hair growing in the nethermost part of a Wolves tail, a Wolves yard, a little fish called *Remora*, the brain of a Cat, of a Newt, or of a Lizzard; the bone of a green Frog, the flesh thereof being consumed with Pismires or Ants, the left bone whereof ingendreth (as they say) love, the bone on the right side, hate. Also it is said, that a frogs bones, the flesh being eaten off round about with Ants, whereof some will swim, and some will sink: those that sink, being hanged up with a white linnen cloth, ingender love; but if a man be touched therewith, hate is bred thereby. Another experiment is thereof, with young Swallows, whereof one brood or nest being taken and buried in a crock under the ground, till they be starved up, they that be found open-mouthed, serve to engender love; they whose mouths are shut, serve to procure hate. Besides these, many other follies there be to this purpose proposed to the simple, as namely, the garments of the dead, candles that burn before a dead corps, and needles wherewith dead bodies are sown or sockt into their sheets; and divers other things, which for the reverence of the Reader, and in respect of the unclear speech to be used in the description thereof, I omit; which (if you read *Dioscorides*, or divers other learned Physicians) you may see at large. In the mean while, he that desireth to see more experiments concerning this matter, let him read *Leonardus Vairus de fascin.* now this present year 1583. newly published; wherein (with an incestuous mouth) he affirmeth directly, that Christ and his Apostles were *Venefici*; very fondly prosecuting that argument, and with as much Popish folly as may be; labouring to prove it lawful to charm and enchant Vermin, &c.

Dioscorid. de materia medica.
L. Vairus de fascin. lib. 2. cap. 11. prope finem.

CHAP. VIII.

John Bodin triumphing against John Wier, is overtaken with false Greek, and false interpretation thereof.

J. Bodin.

Monsieur Bodin triumpheth over Doctor Wier herein, pronouncing a heavy sentence upon him, because he referreth this word to Poyson. But he reigneth or rather rideth over him much more for speaking false Greek; affirming that he calleth *Veneficos qauandios*, which is as true as the rest of the reports and fables of Witches miracles contained in his book of Devilish devises: For in truth he hath no such word, but saith they are called *qauandios*, whereas he should have said *qauandios*, the true accent being omitted, and *di* being enterposed, which should have been left out; which is nothing to the substance of the matter, but must needs be the Printers fault.

But Bodin reasoneth in this wise, *qauandios* is sometimes put for *Magos* or *Prærigiatores*: Ergo, in the translation of the *Septuagint*, it is so to be taken. Wherein he manifesteth his bad Logick, more then the others ill Greek: For it is well known to the learned in this tongue, that the usual and proper signification of this word, with all its derivations and compounds, doth signifie *Veneficos*, Poysoners by Medicine. Which when it is most usual and proper, why should the Translators take it in a signification less usual, and nothing proper? Thus therefore he reasoneth and concludeth with his new-found Logick, and old found Greek: Sometimes it signifieth so, though improperly, or rather Metaphorically: Ergo, in that place it is so to be taken, when another fitter word might have been used: Which argument being vain, agreeth well with his other vain actions. The *Septuagint* had been very destitute of words, found for this purpose. But if no proper word could have been found where they have occasion to speak of Witchcraft in their Translations, they use *Magian*, *Maggagian*, &c. and therefore belike they see some difference betwixt them and the other, and knew some cause that moved them to use the word *qauandios*, *Veneficium*.

The

BOOK VII.

CHAP. I.

Of the Helrew word Ob, what it signifieth, where it is found : Of Pythonisses called Ventriloquæ, who they be, and what their practises are ; experience and examples thereof shewed.



His word Ob, is translated Pytho, or *Pythonicus spiritus* ; Dent. 18. Isa. 19. 1 Sam. 28. 2 Reg. 23. &c. sometime, though improperly, *Magus*, as 2 Sam. 23. But Ob signifieth most properly a Bottle, and is used in this place, because the *Pythonists* spake hollow, as in the bottom of their bellies ; whereby they are aply in Latin called *Ventriloqui* ; of which sort was *Elizabeth Barton*, the holy maid of Kent, &c. These are such as take upon them to give Oracles, to tell where things lost are become ; and finally, to appeach others of mischiefs, which they themselves most commonly have brought to pass ; whereby many times they overthrow the good fame of honest Women, and of such others of their neighbours, with whom they are displeased. For trial hereof, letting pass a hundred cosenages that I could recite at this time : I will begin with a true story of a Wench, practising her Diabolical Witchcraft and *Ventriloquie*, Anno 1574, at *Westwell* in Kent, within six miles where I dwell, taken and noted by two Ministers and Preachers of Gods Word, four substantial Yeomen, and three Women of good fame and reputation, whose names are after written.

Mildred the base daughter of *Alice Norrington*, and now servant to *William Spooner* of *Westwell* in the County of Kent, being of the age of seventeen years, was possessed with Satan in the night and day afore said : About two of the clock in the afternoon of the same day, there came to the same *Spooner's* house, *Roger Newman* Minister of *Westwell*, *John Brainford* Minister of *Kinington*, with others whose names are underwritten, who made their Prayers unto God, to assist them in that needful case ; and then commanded Satan in the name of the Eternal God, and of his Son Jesus Christ, to speak with such a voice as they might understand, and to declare from whence he came. But he would not speak, but roared and cryed mightily : And though we did command him many times, in the name of God, and of his Son Jesus Christ, and in his mighty power to speak, yet he would not ; until he had gone through all his delays, as roaring, crying, striving, and gnashing of teeth, and otherwise with mowing, and other terrible countenances, and was so strong in the maid, that four men could scarce hold her down. And this continued by the space almost of two hours : So sometimes we charged him earnestly to speak, and again praying unto GOD that he would assist us : at the last, he spake, but very strangely, and that was thus, He comes, he comes ; and that oftentimes he repeated ; and, He goes, he goes ; and then we charged him to tell us who sent him ? And he said, I lay in her way like a log, and I made her run like fire, but I could not hurt her : And why so ? said we : Because God kept her, said he : When comest thou to her ? said we : To night in her bed, said he : Then we charged him, as before, to tell what he was, and who sent him, and what his name was : At first he said, The Devil,

The holy maid
of Kent a Ven-
triloqua.

Anno Do 1574.
O Job. 13.
Confer this
story with the
Woman of En-
dor, 1 Sam. 28.
and see whe-
ther the same
might not be
accomplished
by this devise.

vil, the Devil : Then we charged him as before : Then he roared and cryed as before, and spake terrible words ; I will kill her, I will kill her, I will tear her in pieces, I will tear her in pieces. We said, Thou shalt not hurt her : He said, I will kill you all : We said, Thou shalt hurt none of us all : Then we charged him as before : Then he said, You will give me no rest : We said, Thou shalt have none here, for thou must have no rest within the servants of God ; but tell us in the name of God what thou art, and who sent thee ? Then he said, He would tear her in pieces : We said, Thou shalt not hurt her : Then he said again, He would kill us all : We said again, Thou shalt hurt none of us all, for we are the servants of God ; and we charged him as before : And he said again, Will you give me no rest ? We said, Thou shalt have none here, neither shalt thou rest in her, for thou hast no right in her, sith Jesus Christ hath redeemed her with his blood, and she belongeth to him, and therefore tell us thy name and who sent thee ? He said, his name was Satan : We said, Who sent thee ? He said, Old Alice, old Alice : Which old Alice ? said we : Old Alice, said he : Where dwelleth she ? said we : In *Westwell-street*, said he : We said, How long hast thou been with her ? These twenty years, said he. We asked him where she did keep him ? In two bottles, said he : Where be they ? said we : In the backside of her house, said he : In what place ? said we : Under the wall, said he : Where is the other ? In *Kenington* : In what place ? said we : In the ground, said he. Then we asked him, What she did give him : He said, Her will, her will : What did she bid thee do ? said we : He said, Kill her maid : Wherefore did she bid thee kill her ? said we : Because she did not love her, said he : We said, How long is it ago, since she sent thee to her ? More than a year, said he : Where was that ? said we : At her Masters, said he : Which Masters ? said we : At her Master *Brainfords* at *Kinington*, said he : How oft wert thou there ? said we : Many times, said he : Where first ? said we : In the garden, said he : Where the second time ? In the hall : Where the third time ? In her bed : Where the fourth time ? In the field : Where the fifth time ? In the Court : Where the sixth time ? In the water, where I cast her into the mote : Where the seventh time ? In her bed. We asked him again, Where else ? He said, in *Westwell* : Where there ? said we : In the Vicarage, said he : Where there ? In the loft : How camest thou to her ? said we : In the likeness of two birds, said he : Who sent thee to that place ? said we : Old Alice, said he : What other Spirits were with thee there ? said we : My servant, said he : What is his name ? said we : He said, Little Devil : What is thy name ? said we : Satan, said he : What doth old Alice call thee ? said we : Partner, said he : What doth she give thee ? said we : Her will, said he : How many hast thou killed for her ? said we : Three, said he : Who are they ? said we : A man and his child, said he : What were their names ? said we : The child's name was *Edward*, said he : What more then *Edward* ? said we : *Edward Ager*, said he : What was the mans name ? said we : *Richard*, said he : What more ? said we : *Richard Ager*, said he : Where dwelt the man and the child ? said we : At *Dig*, at *Dig*, said he : This *Richard Ager* of *Dig*, was a Gentleman of forty pounds land by the year, a very honest man, but would often say, he was bewitched, and languished long before he dyed : Whom else hast thou killed for her ? said we : *Woltons* wife, said he : Where did she dwell ? In *Westwell*, said he : What else hast thou done for her ? said we : What she would have me, said he : What is that ? said we : To fetch her meat, drink, and corn, said he : Where hadst thou it ? said we : In every house, said he : Name the houses, said we : At *Petmans*, at *Farmes*, at *Millens*, at *Fullers*, and in every house. After this, we commanded Satan in the name of Jesus Christ to depart from her, and never to trouble her any more, nor any man else : Then he said, He would go ; he would go ; but he went not : Then we commanded him as before with some more words. Then he said, I go, I go ; and so he departed. Then said the maid, He is gone, Lord have mercy upon me, for he would have killed me. And then we kneeled down and gave God thanks, with the maiden ; praying that God would keep her from Satans power, and assist her with his grace.

grace. And noting this in a piece of paper, we departed. Satans voice did differ much from the maids voice, and all that he spake, was in his own name: Subscribed thus:

Witnesses to this, that heard and saw this whole matter, as followeth:

*Roger Newman, Vicar of Westwell.
John Brainford Vicar of Kenington.
Thomas Taylor.
Henry Taylors Wife.
John Taylor.
Thomas Frenchborns Wife.
William Spooner.
John Frenchborne and his wife.*

CHAP. II.

How the lewd practice of the Pythonist of Westwell came to light, and by whom she was examined; and that all her Diabolical speech was but Ventriloquie and plain consenage, which is proved by her own confession.

IT is written, *That in the latter dayes there shall be shewed strange illusions, &c. inso-* Mar. 24. 24!
much as (if it were possible) the very elect shall be deceived: Howbeit, St. Paul
saith, There shall be lying and false Wonders. Nevertheless, this sentence, and
such like, have been often laid in my dish, and are urged by divers writers, to
approve the miraculous working of Witches, whereof I will treat more large-
ly in another place: Howbeit, by the way, I must confess, that I take that
sentence to be spoken of Antichrist, to wit, the Pope; who miraculously, con-
trary to Nature, Philosophy, and all Divinity, being of birth and calling
base; in learning gross; in valure, beauty, or activity most commonly a
very lubber, hath placed himself in the most lofty and delicate seat, putting
almost all Christian Princes heads not only under his girdle, but under his
foot, &c.

Surely, the tragedy of this Pythonist is not inferiour to a thousand stories,
which will hardly be blotted out of the memory and credit either of the com-
mon people, or else of the learned. How hardly will this story suffer discre-
dit, having testimony of such authority? How could Mother Alice escape con-
demnation and hanging, being arraigned upon this evidence: when a poor
Woman hath been cast away, upon a cosening Oracle, or rather a false lye, de-
vised by Feats the Jugler, through the malicious instigation of some of her ad-
versaries?

But how cunningly soever this last cited Certificate be penned, or what shew
soever it carryeth of truth and plain dealing, there may be found contained
therein matter enough to detect the cosening knavery thereof; and yet divers
have been deeply deceived therewith, and can hardly be removed from the
credit thereof, and without great disdain cannot endure to hear the reproof
thereof. And know you this by the way, that heretofore Robin Goodfellow, and Hob-
goblin, were as terrible, and also as credible to the people, as Hags and Witches
be now; and in time to come, a Witch will be as much derided and condemned,
and as plainly perceived, as the illusion and knavery of Robin Goodfellow. And in
truth, they that maintain walking spirits, with their transformation, &c. have
no reason to deny Robin Goodfellow, upon whom there have gone as ma-
ny and as credible tales, as upon Witches; saving that it hath not pleased
the translators of the Bible, to call Spirits, by the name of Robin Goodfellow, as
they have termed Diviners, Soothsayers, Prisoners, and Coseners by the name
of Witches.

*The Ventrilo-
qua of Westwell
discovered.*

The Pythonist
of Westwell con-
victed by her
own confession.

But to make short work with the confutation of this bastardly queans enterprize, and cosenage; you shall understand, that upon the bruit of her divinity and miraculous trances, she was convented before M. *Thomas Wotton* of *Bocton Malherbe*, a man of great worship and wisdom, and for deciding and ordering of matters in this Common-wealth, of rare and singular dexterity; through whose discreet handling of the matter, with the assistance and aid of M. *George Darrel*, Esq; being also a right good and discreet Justice of the same limit, the fraud was found, and the cosenage confessed, and she received condigne punishment: Neither was her confession won, according to the form of the *Spanish* Inquisition, to wit, through extremity of tortures, nor yet by guile or flattery, nor by presumptions; but through wise and perfect tryal of every circumstance the illusion was manifestly disclosed: not so (I say) as Witches are commonly convinced and condemned; to wit, through malicious accusations, by guesses, presumptions, and extorted confessions, contrary to sense and possibility, and for such actions as they can shew no tryal nor example before the wise, either by direct or indirect means; but after her due tryal, she shewed her fears, illusions, and trances, with the residue of all her miraculous works, in the presence of divers Gentlemen and Gentlewomen of great worship and credit, at *Bocton Malherbe*, in the house of the said Mr. *Wotton*. Now compare this wench with the Witch of *Endor*, and you shall see that both the cosenages may be done by one art.

CHAP. III.

Bodins stufte concerning the Pythonist of Endor, with a true story of a counterfeit Dutch-man.

*J. Bodin lib. de
demon. 3 cap. 2.*

UPON the like tales both *Bodin* built his doctrine, calling them *Atheists* that will not believe him, adding to this kind of Witchcraft, the miraculous works of divers maidens, that would spue pins, clowts, &c. as one *Agnes Briggs*, and *Rachel Pinder* of *London* did, till the miracles were detected, and they set to open penance. Others he citeth of that sort, the which were bound by Devils with garters, or some such like stufte to posts, &c. with knots that could not be undone, which is an *Egyptians* juggling or cosening feat. And of such foolish lyes joyned with bawdy tales, his whole book consisteth; wherein I warrant you there are no fewer then two hundred fables, and as many impossibilities. And as these two Wenches, with the Maiden of *Westwell*, were detected of cosenage; so likewise a *Dutch-man* at *Maidstone*, long after he had accomplished such knaveries, to the astonishment of a great number of good men, was revealed to be a cosening knave; although his miracles were imprinted and published at *London*, Anno 1572. with this title before the book, as followeth.

A very wonderful and strange Miracle of God shewed upon a Dutch-man of the age of 23 years, which was possessed of ten Devils, and was by Gods mighty providence dispossessed of them again, the 27 of January last past, 1572.

Unto this the Maior of *Maidstone*, with divers of his Brethren subscribed, chiefly by the perswasion of *Nicasius Vander-Secure*, the Minister of the *Dutch-Church* there, *John Stikelbar*, whom (as it is there said) God made the instrument to cast out the Devils, and four other credible persons of the *Dutch-Church*. The history is so strange, and so cunningly performed, that had not his knavery afterwards brought him into suspicion, he should have gone away unsuspected of this fraud. A great many other such miracles have been lately Printed, whereof divers have been bewrayed; all the residue doubtless, if
tryal

tryal had been made, would have been found like unto these. But some are more finely handled then other some. Some have more advantage by the simplicity of the audience; some by the majesty and countenance of the confederates: as namely, that cosening of the holy Maid of Kent. Some escape utterly unsuspected. Some are prevented by death, so as that way their examination is untaken. Some are weakly examined: but the most part are so revered, as they which suspect them, are rather called to their answers, then the others.

CHAP. IV.

Of the great Oracle of Apollo the Pythonist, and how men of all sorts have been deceived, and that even the Apostles have mistaken the nature of Spirits, with an unsferable argument, that Spirits can take no shapes.

WITH this kind of Witchcraft, *Apollo* and his Oracles abused and cosened the whole World: which Idol was so famous, that I need not stand long in the description thereof. The Princes and Monarchs of the earth reposed no small confidence therein: the Priests, which lived thereupon, were so cunning, as they also overtook almost all the godly and learned men of that age; partly with their doubtful answers, as that which was made unto *Pyrrhus*, in these words, *Aio te Aeacida Romanos vincere posse*; and to *Cræsus* his Ambassadors, in these words, *Si Cræsus arma Persis inferat, magnum Imperium evertet*; and otherwise thus, *Cræsus Halin penetrans, magnam subvertet opum vim*: or thus, *Cræsus perdet Halin, transgressus plurima regna*, &c. partly through confederacy, whereby they knew mens errands ere they came; and partly by cunning, as promising victory upon the sacrificing of some person of such account, as victory should rather be neglected, then the murder accomplished. And if it were, yet should there be such conditions annexed thereunto, as alwayes remained unto them a starting hole, and matter enough to cavil upon, as that the party sacrificed must be a Virgin, no baltard, &c. Furthermore, of two things only proposed, and where yea or nay only doth answer the question, it is an even lay, that an Idiot shall conjecture right: So as, if things fell out contrary, the fault was always in the Interpreter, and not in the Oracle or the Prophet. But what marvel (I say) though the multitude and common people have been abused herein, since Lawyers, Philosophers, Physicians, Astronomers, Divines, General Councils, and Princes, have with great negligence and ignorance been deceived and seduced hereby, as swallowing up and devouring an inveterate opinion, received of their elders, without due examination of the circumstance?

The Amphibologies of Oracles.

The subtilty of our Oracles.

Howbeit, the godly and learned Fathers (as it appeareth) have alwayes had a special care and respect, that they attributed not unto God such devilish devices; but referred them to him who indeed is the inventer and author, though not the personal executioner, in manner and form as they supposed: so as the matter of faith was not thereby by them impeached. But who can assure himself not to be deceived in matters concerning Spirits, when the Apostles themselves were so far from knowing them, as even after the Resurrection of Christ, having heard him preach and expound the Scriptures, all his life time, they shewed themselves not only ignorant therein, but also to have misconceived thereof? Did not the Apostle *Thomas* think that Christ himself himself had been a Spirit, until Christ told him plainly, that a Spirit was no such creature as had flesh and bones, the which (he said) *Thomas* might see to be in him? And for the further certifying and satisfying of his mind, he commended unto him his hands to be seen, and his sides to be felt. *Thomas*, if the answer be true that some make hereunto, to wit, that Spirits take formes and shapes of bodies at their pleasure, might have answered Christ, and remaining unsatisfied might have said, Oh Sir, what do you tell

John 20. 9.

me that Spirits have no flesh and bones? Why they can take shapes and formes, and so perchance have you done. Which argument all the Witchmongers in the World shall never be able to answer.

Some of them that maintain the Creation, the Transformation, the Transportation, and Transubstantiation of Witches, object that Spirits are not palpable, though visible, and answer the place by me before cited: so as the feeling and not the seeing should satisfy *Thomas*. But he that shall well weigh the text and the circumstances thereof, shall perceive, that the fault of *Thomas* his incredulity was secondly bewrayed, and condemned, in that he would not trust his own eyes, nor the view taken by his fellow-Apostles, who might have been thought too credulous in this case, if Spirits could take shapes at their pleasure. *Jesus saith to him, because thou hast seen* (and not, because thou hast felt) *thou believest*. Item, he saith, *Blessed are they that believe and see not*, (and not, they that believe and feel not.) Whereby he noteth, that our corporal eyes may discern betwixt a Spirit and a natural body; reproveth him, because he so much relied upon his external senses, in cases where faith should have prevailed; and here, in a matter of faith revealed in the Word, would not credit the miracle which was exhibited unto him in a most natural and sensible sort.

John 10. 19.

Eras. fol. 61.

Howbeit, *Erasmus* saith, and so doth *Hyperius*, *Hemingius*, *Danaus*, *M. Mal. Bodin*, &c. that evil Spirits eat, drink, and keep company with men, and that they can take palpable formes of bodies, producing examples thereof, to wit, *Spectrum Germanicum seu Augustanum*, and the Angel whose feet *Lot* washed; as though because God can indue his Messengers with bodies at his pleasure, therefore the Devil and every Spirit can do the like. How the eleven Apostles were in this case deceived, appeareth in *Luke* 24. and in *Mark* 16. and also in *Matth.* 14. where the Apostles and Disciples were all deceived, taking Christ to be a Spirit, when he walked on the Sea. And why might not they be deceived herein, as well as in that they thought Christ had spoken of a temporal Kingdom, when he preached of the Kingdom of Heaven? Which thing they also much misconceived; as likewise when he did bid them beware of the leaven of the Pharisees, they understood that he spake of material bread.

Luke 24. 37.
Mark 16. 14.
Mat. 14. 26.
Chap. 20.
& 16. 11.

C H A P. V.

Why Apollo was called Pytho, whereof those Witches were called Pythonists: Gregory his Letter to the Devil.

BUt to return to our Oracle of *Apollo* at *Delphos*, who was called *Pytho*, for that *Apollo* slue a Serpent so called, whereof the *Pythonists* take their name: I pray you consider well of this tale, which I will truly rehearse out of the Ecclesiastical history, written by *Eusebius*, wherein you shall see the absurdity of the opinion, the cosenages of these Oracles, and the deceived mind or vain opinion of so great a Doctor bewrayed and deciphered altogether as followeth.

*Euseb. lib. 7.
cap. 25.*

Gregory Neocesariensis in his journey and way to pass over the *Alpes*, came to the Temple of *Apollo*; where *Apollo's* Priest living richly upon the revenues and benefit proceeding from that Idol, did give great entertainment unto *Gregory*, and made him good cheer: But after *Gregory* was gone, *Apollo* waxed dumb, so as the Priests gains decayed; for the Idol growing into contempt, the Pilgrimage ceased. The Spirit taking compassion on the Priests case, and upon his grief of mind in this behalf, appeared unto him, and told him flatly, that his late guest *Gregory* was the cause of all his misery: For (saith the Devil) he hath banished me, so that I cannot return without a special license or passport from him. It was no need to bid the Priest make haste, for immediately he took post-horse, and galloped after *Gregory*, till at length he overtook him, and then expostulated with him for his discourtesie proffered in recompence of

of his good cheer ; and said, that if he would not be so good unto him, as to write his Letter to the Devil in his behalf, he should be utterly undone : To be short, his importunity was such, that he obtained of *Gregory* his Letter to the Devil, who wrote unto him in manner and form following, word for word, *Permitto tibi redire in locum tuum, & agere qua consuevisti* : which is in English, *I am content thou return into thy place, and do as thou wast wont*. Immediately upon the receipt of this Letter, the Idol spake as before. And here is to be noted, that as well in this, as in the execution of all their other Oracles and Cosenages, the answers were never given *Ex tempore*, or in that day wherein the question was demanded ; because, forsooth, they expected a Vision (as they said) to be given the night following, whereby the cosenage might the more easily be wrought.

Note the cosenage of Oracles.

CHAP. VI.

Apollo, who was called Pytho, compared to the Rood of Grace : Gregories Letter to the Devil confuted.

WHat need many words to confute this fable ? For if *Gregory* had been an honest man, he would never have willingly permitted, that the people should have been further Cosened with such a lying spirit ; or if he had been half so holy as *Eusebius* maketh him, he would not have consented or yielded to so lewd a request of the Priest, nor have written such an impious Letter, no not though good might have come thereof : And therefore as well by the impossibility and folly contained therein, as of the impiety (whereof I dare excuse *Gregory*) you may perceive it to be a lye. Me thinks they which still maintain that the Devil made answer in the Idol of *Apollo*, &c. may have sufficient perswasion to revoke their erroneous opinions, in that it appeareth in record, that such men as were skilful in *Angury*, did take upon them to give Oracles at *Delphos* in the place of *Apollo* ; of which number *Tisanius* the son of *Antiochus* was one : But vain is the answer of Idols. Our Rood of grace, with the help of little *S. Rumbal*, was not inferior to the Idol of *Apollo* ; for these could not work eternal miracles, but manifest the internal thoughts of the heart, I believe with more lively shew, both of humanity and also of Divinity, then the other. As, if you read *M. Lamberts* book of the perambulation of *Kent*, it shall partly appear. But if you talk with them that have been beholders thereof, you will be satisfied herein. And yet in the blind time of Popery, no man might under pain of damnation, nor without danger of death, suspect the fraud. Nay, what Papiests will yet confess they were Idols, though the wiers that made their eyes gogle, the pins that fastened them to the poits to make them seem heavy, were seen and burnt together with the Images themselves, the knavery of the Priests bewrayed, and every circumstance thereof detected and manifested ?

Zach. 10.

W. Lambert in titula Boxley.

CHAP. VII.

How divers great Clerks and good Authors have been abused in this matter of spirits through false reports, and by means of their credulity have published lies, which are confuted by Aristotle and the Scriptures.

PLutarch, Livy, and *Valerius Maximus*, with many other grave Authors, being abused with false reports, write, that in times past beasts spake, and that Images could have spoken and wept, and did let fall drops of blood, yea and could walk from place to place ; which they say was done by procreation of spirits. But I rather think with *Aristotle*, that it was brought to pass, *Hominum & sacerdotum deceptionibus*, to wit, by the cosening art of crafty Knaves and Priests. And therefore let us follow *Isaiah's* advice, who saith, *When they shall say unto you,*

Isa. 8. 19.

me that Spirits have no flesh and bones? Why they can take shapes and formes, and so perchance have you done. Which argument all the Witchmongers in the World shall never be able to answer.

Some of them that maintain the Creation, the Transformation, the Transportation, and Transubstantiation of Witches, object that Spirits are not palpable, though visible, and answer the place by me before cited: so as the feeling and not the seeing should satisfy *Thomas*. But he that shall well weigh the text and the circumstances thereof, shall perceive, that the fault of *Thomas* his incredulity was secondly bewrayed, and condemned, in that he would not trust his own eyes, nor the view taken by his fellow-Apostles, who might have been thought too credulous in this case, if Spirits could take shapes at their pleasure. *Jesus saith to him, because thou hast seen* (and not, because thou hast felt) *thou believest. Item,* he saith, *Blessed are they that believe and see not,* (and not, they that believe and feel not.) Whereby he noteth, that our corporal eyes may discern betwixt a Spirit and a natural body; reproving him, because he so much relied upon his external senses, in cases where faith should have prevailed; and here, in a matter of faith revealed in the Word, would not credit the miracle which was exhibited unto him in a most natural and sensible sort.

John 10. 19.

Eras. fol. 62.

Luke 24. 37.
Mark 16. 14.
Mat. 14. 26.
Chap. 20.
& 16. 11.

Howbeit, *Erasmus* saith, and so doth *Hyperius, Hemingius, Danaus, M. Mal. Bodin,* &c. that evil Spirits eat, drink, and keep company with men, and that they can take palpable formes of bodies, producing examples thereof, to wit, *Spectrum Germanicum seu Augustanum*, and the Angel whose feet *Lot* washed; as though because God can indue his Messengers with bodies at his pleasure, therefore the Devil and every Spirit can do the like. How the eleven Apostles were in this case deceived, appeareth in *Luke* 24. and in *Mark* 16. and also in *Math.* 14. where the Apostles and Disciples were all deceived, taking Christ to be a Spirit, when he walked on the Sea. And why might not they be deceived herein, as well as in that they thought Christ had spoken of a temporal Kingdom, when he preached of the Kingdom of Heaven? Which thing they also much misconceived; as likewise when he did bid them beware of the leaven of the Pharisees, they understood that he spake of material bread.

C H A P. V.

Why Apollo was called Pytho, whereof those Witches were called Pythonists: Gregory his Letter to the Devil.

But to return to our Oracle of *Apollo* at *Delphos*, who was called *Pytho*, for that *Apollo* slue a Serpent so called, whereof the *Pythonists* take their name: I pray you consider well of this tale, which I will truly rehearse out of the Ecclesiastical history, written by *Eusebius*, wherein you shall see the absurdity of the opinion, the cosenages of these Oracles, and the deceived mind or vain opinion of so great a Doctor bewrayed and deciphered altogether as followeth.

Euseb. lib. 7.
cap. 25.

Gregory Neocæsariensis in his journey and way to pass over the *Alpes*, came to the Temple of *Apollo*; where *Apollo's* Priest living richly upon the revenues and benefit proceeding from that Idol, did give great entertainment unto *Gregory*, and made him good cheer: But after *Gregory* was gone, *Apollo* waxed dumb, so as the Priests gains decayed; for the Idol growing into contempt, the Pilgrimage ceased. The Spirit taking compassion on the Priests case, and upon his grief of mind in this behalf, appeared unto him, and told him flatly, that his late guest *Gregory* was the cause of all his misery: For (saith the Devil) he hath banished me, so that I cannot return without a special license or passport from him. It was no need to bid the Priest make haste, for immediately he took post-horse, and galloped after *Gregory*, till at length he overtook him, and then expostulated with him for his discourtesie proffered in recompence

of

of his good cheer ; and said, that if he would not be so good unto him, as to write his Letter to the Devil in his behalf, he should be utterly undone : To be short, his importunity was such, that he obtained of *Gregory* his Letter to the Devil, who wrote unto him in manner and form following, word for word, *Permitto tibi redire in locum tuum, & agere quæ consuevistis* : which is in English, *I am content thou return into thy place, and do as thou wast wont*. Immediately upon the receipt of this Letter, the Idol spake as before. And here is to be noted, that as well in this, as in the execution of all their other Oracles and Cosenages, the answers were never given *Ex tempore*, or in that day wherein the question was demanded ; because, forsooth, they expected a Vision (as they said) to be given the night following, whereby the cosenage might the more easily be wrought.

Note the cosenage of Oracles.

CHAP. VI.

Apollo, who was called Pytho, compared to the Rood of Grace : Gregories Letter to the Devil confuted.

WHat need many words to confute this fable ? For if *Gregory* had been an honest man, he would never have willingly permitted, that the people should have been further Cosened with such a lying spirit ; or if he had been half so holy as *Eusebius* maketh him, he would not have consented or yielded to so lewd a request of the Priest, nor have written such an impious Letter, no not though good might have come thereof : And therefore as well by the impossibility and folly contained therein, as of the impiety (whereof I dare excuse *Gregory*) you may perceive it to be a lye. Me thinks they which still maintain that the Devil made answer in the Idol of *Apollo*, &c. may have sufficient perswasion to revoke their erroneous opinions, in that it appeareth in record, that such men as were skilful in *Augury*, did take upon them to give Oracles at *Delphos* in the place of *Apollo* ; of which number *Tisanius* the son of *Antiochus* was one : But vain is the answer of Idols. Our Rood of grace, with the help of little *S. Rumbal*, was not inferior to the Idol of *Apollo* ; for these could not work eternal miracles, but manifest the internal thoughts of the heart, I believe with more lively shew, both of humanity and also of Divinity, then the other. As, if you read *M. Lamberts* book of the perambulation of *Kent*, it shall partly appear. But if you talk with them that have been beholders thereof, you will be satisfied herein. And yet in the blind time of Popery, no man might under pain of damnation, nor without danger of death, suspect the fraud. Nay, what Papiſts will yet confess they were Idols, though the wiers that made their eyes gogle, the pins that fastened them to the poſts to make them seem heavy, were seen and burnt together with the Images themselves, the knavery of the Priests bewrayed, and every circumstance thereof detected and manifested ?

Zach. 10.

W. Lambert in titulo Boxley.

CHAP. VII.

How divers great Clerks and good Authors have been abused in this matter of spirits through false reports, and by means of their credulity have published lies, which are confuted by Aristotle and the Scriptures.

P*lutarch, Livy, and Valerius Maximus*, with many other grave Authors, being abused with false reports, write, that in times past beasts spake, and that Images could have spoken and wept, and did let fall drops of blood, yea and could walk from place to place ; which they say was done by procreation of spirits. But I rather think with *Aristotle*, that it was brought to pass, *Hominum & sacerdotum deceptionibus*, to wit, by the cosening art of crafty Knaves and Priests. And therefore let us follow *Isaiah's* advice, who saith, *When they shall say unto you,* *Isa. 8. 19.*
enquire

enquire of them that have a spirit of Divination, and at the Soothsayers, which whisper and mumble in your ears to deceive you, &c. enquire at your own God, &c. And so let us do. And here you see they are such as run into corners, and cosen the people with lies, &c. for if they could do as they say, they could not aptly be called lyers, neither need they to go into corners to whisper, &c.

CHAP. VIII.

Of the Witch of Endor, and whether she accomplished the raising of Samuel truly, or by deceit; the opinion of some Divines hereupon.

1 Sam. 28.

THe Woman of Endor is comprised under this word *Ob*; for she is called *Pythonissa*. It is written in 1 Sam. 28. that she raised up Samuel from death; and the other words of the text are strongly placed, to inforce his very resurrection. The mind and opinion of *Iesus Sirach* evidently appeareth to be, that Samuel in person was raised out from his grave, as if you read *Ecc.* 46. 19, 20. you shall plainly perceive. Howbeit, he disputeth not there, whether the story be true or false, but only citeth certain verses of 1 Sam. 28. simply according to the letter, perswading to manners and the imitation of our vertuous predecessors, and repeating the examples of divers excellent men, namely, of Samuel; even as the text it self urgeth the matter, according to the deceived mind and imagination of Saul, and his Servants: And therefore in truth, *Sirach* spake there according to the opinion of Saul, which so supposed; otherwise it is neither Heresie nor Treason to say he was deceived.

He that weigheth well that place, and looketh it advisedly, shall see that Samuel was not raised from the dead, but that it was an illusion or cosenage practised by the Witch: For the souls of the righteous are in the hands of God: according to that which *Chrysostom* saith, Souls in a certain place expecting judgement, and cannot remove from thence. Neither is it Gods will, that the living should be taught by the dead. Which things are confirmed and approved by the example of *Lazarus* and *Dives*; where it appeareth, according to *Deut.* 18. that he will not have the living taught by the dead, but will have us stick to his Word, wherein his will and testament is declared. Indeed *Lyra* and *Dionysius* incline greatly to the latter. And *Lyra* saith, *That as when Balaam would have raised a Devil, God interposed himself; so did he in this case bring up Samuel, when the Witch would have raised her Devil*: which is a probable interpretation. But yet they dare not stand to that opinion, least they should impeach *S. Augustines* credit, who, they confess, remained in judgement and opinion, without contradiction of the Church, that Samuel was not raised; for he saith directly, *That Samuel himself was not called up*. And indeed, if he were raised, it was either willingly, or per force; if it were willingly, his sin had been equal with the Witches.

And *Peter Martyr*, me thinks, saith more to the purpose, in these words, to wit, *This must have been done by Gods good will, or per force of art magick: it could not be done by his good will, because he forbad it; nor by art, because Witches have no power over the goodly*. Where it is answered by some, that the commandment was only to prohibit the Jews to aske counsel of the dead, and so no fault in Samuel to give counsel: We may as well excuse our Neighbours wife, for consenting to our filthy desires, because it is only written in the Decalogue, *Thou shalt not desire thy neighbours wife*. But, indeed, Samuel was directly forbidden to answer Saul before he dyed; and therefore it was not likely that God would appoint him when he was dead, to do it.

Sap. 3.
Psal. 92. & 97.
Chrysost. Hom.
21. in Matth.
Luke 16.

August. lib.
que vet. & no-
vi. Testam.
quest. 27. item,
part. 2. cap. 26.
item, quest. 5.
nec mirum. ad
Simplician. lib. 2.
93. ad Dulci-
tium. qua. 6.
item, lib. 2. de
doct. Chri.
Deut. 18.
Exod. 20.

CHAP. IX.

That Samuel was not raised indeed, and how Bodin and all Papists dote herein, and that souls cannot be raised by Witchcraft.

Furthermore, it is not likely that God would answer Saul by dead Samuel, when he would not answer him by living Samuel; and most unlikely of all, that God would answer him by a Devil, that denyed to do it by a Prophet. That he was not brought up *per force*, the whole course of the Scripture witnesseth, and proveth; as also our own reason may give us to understand. For what quiet rest could the souls of the elect enjoy or possess in Abrahams bosome, if they were to be plucked from thence at a Witches call and commandment? But so should the Devil have power in heaven, where he is unworthy to have any place himself, and therefore unmeet to command others.

Many other of the Fathers are flatly against the raising up of Samuel; namely, Tertullian in his book *De anima*: Justin Martyr, *In explicatione, qua*. 25. Rabanus, *In epistolis ad Bonos*. Abat. Origen, *In historia de Bileamo*, &c. Some other dote exceedingly herein, as namely, Bodin and all Papists in general; also Rabbi Sedias Hajas, and also all the Hebrews, saving R. David Kimchi, which is the best writer of all the Rabbins; though never a good of them all. But Bodin, in maintenance thereof, falleth into many absurdities, proving by the small faults that Saul had committed, that he was an elect; for the greatest matter, saith he, laid unto his charge, is the reserving of the Amalekites cattel, &c. He was an elect, &c. confirming his opinion with many ridiculous fables, and with this argument, to wit, his fault was too little to deserve damnation; for Paul would not have the incestuous man punished too sore, that his soul might be saved. Justin Martyr in another place was not only deceived in the actual raising up of Samuels soul, but affirmed, that all the souls of the Prophets and just men are subject to the power of Witches. And yet were the Heathen much more fond herein, who (as Lactantius affirmeth) boasted that they could call up the souls of the dead, and yet did think that their souls dyed with their bodies. Whereby is to be seens how alwayes the world hath been abused in the matters of Witchcraft and Conjurat[i]on. The Necromancers affirm, that the spirit of any man may be called up, or recalled (as they term it) before one year be past, after their departure from the body: Which C. Agrippa, in his book *De occulta Philosophia* saith, may be done by certain natural forces and bonds. And therefore corpses in times past were accompanied and watched with lights, sprinkled with holy water, perfumed with incense, and purged with prayer all the while they were above ground: otherwise the Serpent (as the Masters of the Hebrews say) would devour them, as the food appointed him by God, *Gen. 3.* alledging also this place, *We shall not all sleep, but we shall be changed*; because many shall remain for perpetual meat to the Serpent: whereupon riseth the contention between him and Michael, concerning the body of Moses, wherein Scripture is alledged. I confesse that Augustine, and the residue of the Doctors, that deny the raising of Samuel, conclude, that the Devil was fetcht up in his likeness; from whose opinions (with reverence) I hope I may dissent.

*J. Bod. lib. de
dam. 2. cap. 3.
1 Sam. 28.*

*1 Cor. 5.
J. Martyr in
colloquio cum
Triphone Ju-
deo.*

Lact. lib. 7. c. 13.

1 Cor. 15. 51.

Jud. vers. 9.

C H A P. X.

That neither the Devil nor Samuel was raised, but that it was a meer cōfenge, according to the guise of our Pythonists.

A Gain, if the Devil appeared, and not *Samuel*, why is it said in *Ecc.* that *he slept*? for the Devil neither sleepeth nor dyeth. But in truth we may gather, that it was neither the Devil in person, nor *Samuel*: but a circumstance is here described according to the deceived opinion and imagination of *Saul*. Howbeit *Augustine* saith, that both these sides may easily be defended. But we shall not need to fetch an exposition so far off: for indeed (me thinks) it is *Longe petita*; nor to descend so low as hell, to fetch up a Devil to expound this place. For it is ridiculous (as *Pompanacius* saith) to leave manifest things, and such as by natural reason may be proved, to seek unknown things, which by no likelihood can be conceived, nor tryed by any rule of reason. But inſomuch as we have liberty by *S. Auguſtine's* rule, in ſuch places of Scripture as ſeem to contain either contrariety or abſurdity, to vary from the letter, and to make a godly conſtruction agreeable to the word; let us confeſs that *Samuel* was not raised, for that were repugnant to the word, and ſee whether this illuſion may not be contrived by the art and cunning of the Woman, without any of theſe ſupernatural devices; for I could cite a hundred Papiftical and cōfening practices, as difficult as this, and as cleanly handled. And it is to be ſurely thought, if it had been a Devil, the text would have noted it in ſome place of the ſtory, as it doth not: But *Bodin* helpeth me exceedingly in this point, wherein he forſaketh, he ſaith, *Auguſtine*, *Tertullian*, and *D. Kimchi* who ſay it was the Devil that was raised up; which, ſaith *Bodin*, could not be; for that in the ſame communication between *Saul* and *Samuel*, the name of *Jehovah* is five times repeated, of which name the Devil cannot abide the hearing.

Pompanacius
lib. de incant.
cap. 2.]

J. Bod. lib. de
dam. 2. cap. 3.

C H A P. XI.

The objection of the Witchmongers concerning this place fully answered, and what circumstances are to be conſidered for the underſtanding of this ſtory, which is plainly opened from the beginning of 1 Sam. 28. to ver. 12.

W Here ſuch a ſupernatural miracle is wrought, no doubt it is a teſtimony of truth, as *Peter Martyr* affirmeth. And in this caſe it ſhould have been a witneſs of lyes; for, ſaith he, a matter of ſuch weight cannot be attributed to the Devil, but it is the mighty power of God that doth accompliſh it. And if it lay in a Witches power to call up a Devil; yet it lyeth not in a Witches power to work ſuch miracles; for, *God will not give his power and glory to any creature*. To underſtand this place, we muſt diligently examine the circumſtance thereof: It was well known, that *Saul*, before he reſorted to the Witch, was in deſpair of the mercies and goodneſs of God; partly for that *Samuel* told him long before, that he ſhould be overthrown, and *David* ſhould have his place; and partly, becauſe God before had reſuſed to anſwer him, either by *Samuel* when he lived, or by any other Prophet, or by *Urim* or *Thummim*, &c. And if you deſire to ſee this matter diſcuſſed, turn to 1 Sam. 28. and confer my words therewith.

P. Martyr in
comment. in
1 Sam. 28. 9.

Iſa. 43. 8.

1 Sam. 28.

Vetſ. 7.

Saul ſeeing the hoſt of the *Philiftines* come upon him, which thing could not be unknown to all the people, fainted, becauſe he ſaw their ſtrength, and his own weakneſs, and ſpecially that he was forſaken: ſo as being now ſtrait of mind, deſperate, and a very fool, he goeth to certain of his ſervants that ſaw in what taking he was, and asked them for a Woman that had a familiar Spirit,

Spirit, and they told him by and by, that there dwelt one at *Endor*. By the way you shall understand, that both *Saul* and his Servants, meant such a one as could by her Spirit raise up *Samuel*, or any other that was dead and buried: Wherein you see they were deceived, though it were true, that she took upon her so to do. To what use then served her familiar spirit, which you conceive she had, because *Saul's* servants said so? Surely, as they were deceived and abused in part, so doubtless were they in the rest; for to what purpose, I say, should her familiar serve, if not for such intents as they reported, and she undertook? I think you will grant, that *Saul's* men never saw her familiar; for I never heard any yet of credit say, that he was so much in the Witches favour, as to see her Devil; although indeed we read amongst the Popish trumpery, that *S. Cicillie* had an Angel to her familiar, and that she could shew him to whom she would, and that she might ask and have what she or her friend list; as appeareth in the lesson read in the Popish Church on *S. Cicillies* day. Well, I perceive the Woman of *Endor's* spirit was a counterfeit, and kept belike at her closet at *Endor*, or in the bottle, with mother *Alices* Devil at *Westwell*, and are now bewrayed and fled together to *Limbo patrum*, &c. And though *Saul* were bewitched and blinded in the matter, yet doubtless a wise man would have perchance espied her knavery. Me thinks *Saul* was brought to this Witch, much after the manner that Doctor *Burcot* was brought to *Feats*, who sold master Doctor a familiar, whereby he thought to have wrought miracles, or rather to have gained good store of money. This fellow by the name of *Feats* was a Jugler, by the name of *Hilles* a Witch or Conjuror, every way a Cofener; his qualities and feats were to me, and many others, well known and detected: And yet the opinion conceived of him, was most strange and wonderful, even with such and in such cases, as it grieveth me to think of; specially because his knavery and cofenage reached to the shedding of innocent blood. But now forsooth, *Saul* covereth himself with a net; and because he would not be known, he put on other garments: but to bring that matter to pass, he must have been cut shorter by the head and shoulders, for by so much he was higher then any of the people: and therefore whatsoever face the crafty quean did set upon it, she knew him well enough. And for further proof thereof, you may understand, that the Princes of the *Jews* were much conversant with the people. And it appeareth manifestly, that *Saul* dwelt very near to *Endor*, so as she should the rather know him; for in the evening he went from his lodging unto her house: neither should it seem that she was gone to bed when he came; but because that may be uncertain, you may see in the process of the text, That in a piece of the night he went from his house to hers, and with much ado intreated her to consent to his request. She finished her conjuration, so as both *Saul's* part, the Witches part, and also *Samuel's* part was played; and after the solemnization thereof, a Calf was killed, a batch of Bread baked, and a supper made ready and eaten up; and after all this, he went home the same night; and had need so to do, for he had some business the next day. By these and many other circumstances, it may be gathered, that she dissembled, in saying, *she knew him not*, and consequently counterfeited, and made a fool of him in all the rest.

It appeareth there, that he, with a couple of his men, went to her by night, and said, *Conjuncture unto me by thy familiar spirit, and bring me up whom I shall name unto thee.* The godly-learned know, that this was not in the power of the Witch of *Endor*, but in the God of heaven only to accomplish. Howbeit, *Saul* was bewitched so to suppose; and yet is he more simple that will be overtaken with the devises of our old Witches, which are produced to resemble her. And why should we think, that God would rather permit the Witch to raise *Samuel*, then that *Dives* could obtain *Lazarus* to come out of *Abrahams* bosome, upon more likely and more reasonable conditions? Well now doth this strumpet (according to the guise of our cofening Witches and Conjurors) make the matter strange unto *Saul*, saying, *that he came to her in a snare*, &c. But Witches seldom make this objection, saving when they mistrust that he which cometh to them

S. Cicillies familiar.

Dr. Burcot. Feats.

1 Sam. 28. 8.

Ibid. 10. 23.

Ibid. 28. 8.

Ibidem.

1 Sam. 28. 9.

them will espie their Jugling: for otherwise, where the Witchmonger is simple and easie to be abused, the Witch will be as easie to be intreated, and nothing dangerous of her cunning; as you see this Witch was soon perswaded, notwithstanding that objection, because she perceived and saw that *Saul* was afraid and out of his wits: And therefore she said unto him, *Whom shall I raise up?* As though she could have brought unto him *Abraham, Isaac, or Jacob*; who cannot hear us, therefore cannot rise at our call: For it is written, *Look thou down from heaven and behold us, &c. as for Abraham he is ignorant of us, and Israel knoweth us not.*

C H A P. XII.

1 Sam. 28. 12, 13, 14. expounded: wherein is shewed, That Saul was cosened and abused by the Witch; and that Samuel was not raised, is proved by the Witches own talk.

THE manner and circumstance of their communion, or of her conjuration, is not *verbatim* set down and expressed in the text; but the effect thereof briefly touched: yet will I shew you the common order of their conjuration, and specially of hers at this time used. When *Saul* had told her, that he would have *Samuel* brought up to him, she departed from his presence into her Closet, where doubtless she had had her familiar, to wit, some lewd crafty Priest, and made *Saul* stand at the door like a fool (as it were with his finger in a hole) to hear the cosening answers, but not to see the cosening handling thereof, and the counterfeiting of the matter: And so goeth she to work, using ordinary words of Conjuration, of which there are sundry varieties and forms (whereof I shall have occasion to repeat some in another place) as you see the Juglers (which be inferior Conjurors) speak certain strange words of course, to lead away the eie from espying the manner of their conveyance, whilst they may induce the mind to conceive and suppose that he dealeth with Spirits, saying, *Hay, fortune fury, nung; credo, passe, passe, when come you sirra!* So belike after many such words spoken, she said to her self, Lo now the matter is brought to pass, for I see wonderful things: So as *Saul* hearing these words, longed to know all, and asked her what she saw: whereby you may know that *Saul* saw nothing, but stood without like a mome, whilst she played her part in her closet, as may most evidently appear by the 21 *ver.* of this *Chap.* where it is said, *Then the woman came out unto Saul.* Howbeit, a little before she cunningly counterfeited that she saw *Samuel*, and thereby knew that it was *Saul* that was come unto her: whereby all the world may perceive the cosening, and her dissimulation; for by that which hath been before said, it must needs be that she knew him. And (I pray you) why should she not have suspected as well him to be *Saul* before, when in expresse words he required her to bring unto him *Samuel*, as now when *Samuel* appeared unto her?

Well, to the question before proposed by *Saul*, she answereth and lyeth, that she saw Angels or Gods ascending up out of the earth. Then proceedeth she with her enchanting phrases and words of course, so as thereby *Saul* gathereth and supposeth that she hath raised a man; for otherwise his question dependeth not upon any thing before spoken: For when she hath said, I saw Angels ascending, &c. the next word he saith is, *What fashion is he of?* which (I say) hangeth not upon her last expressed words: And to this she answered not directly, that it was *Samuel*; but that it was an old man lapped in a mantle: as though she knew not him that was the most notorious man in *Israel*, that had been her neighbour by the space of many years, and upon whom (while he lived) every eye was fixed, and whom also she knew within less then a quarter of an hour before; as by whose means also she came acquainted with *Saul*. Read the text and see.

But

But she describeth his personage, and the apparel which he did usually wear when he lived; which if they were both buried together, were consumed and rotten, or devoured with worms before that time. Belike he had a new mantle made him in heaven; and yet they say Taylors are skanty there, for that their consciences are so large here. In this Countrey, men give away their garments when they dye; if *Samuel* had so done, he could not have borrowed it again; for, of likelihood, it would have been worn out in that space, except the donor had been a better husband than I; for the testator was dead (as it is supposed) two years before.

CHAP. XIII.

The residue of 1 Sam. 28. expounded; wherein is declared, how cunningly this Witch brought Saul resolutely to believe that she raised Samuel: what words are used to colour the cosenage, and how all might also be wrought by Ventriloquie.

NOW cometh in *Samuel* to play his part; but I am perswaded it was performed in the person of the Witch her self, or of her confederate. He saith to *Saul*, *Why hast thou disquieted me, to bring me up?* As though without guile or packing, it had been *Samuel* himself. *Saul* answered, that he was in great distress; for the *Philistines* made war upon him. Whereby the Witch, or her confederate Priest might easily conjecture that his heart failed, and direct the Oracle or Prophesie accordingly: especially, understanding by his present talk, and also by former Prophesies and doings that were past, that God had forsaken him, and that his people were declining from him. For when *Jonathan* (a little before) overthrew the *Philistines*, being thirty thousand chariots, and six thousand horsemen: *Saul* could not assemble above six hundred souldiers. Then said *Samuel* (which some suppose was *Satan*, and as I think, was the Witch, with a confederate; for what need so far fetches, as to fetch a Devil supernaturally out of hell, when the illusion may be here by natural means decyphered? And if you note the words well, you shall perceive the phrase not to come out of a spiritual mouth of a Devil; but from a lying corporal tongue of a Cosener, that careth neither for God nor the Devil; from whence issueth such advice and communication, as greatly disagreeeth from *Satans* nature and purpose.) For thus (I say) the said *Samuel* speaketh, *Wherefore dost thou aske of me, seeing the Lord is gone from thee, and is thine enemy? Even the Lord hath done unto him as he spake by my hand; for the Lord will rent thy Kingdom out of thine hand, and give it to thy neighbour David; because thou obeyedst not the voyce of the Lord, &c.* This (I say) is no phrase of a Devil, but of a Cosener, which knew before what *Samuel* had Prophesied concerning *Sauls* destruction. For it is the Devils condition to allure the people unto wickedness, and not in this sort to admonish, warn, and rebuke them from evil. And the Popish writers confesse, That the Devil would have been gone at the first naming of God. If it be said, That it was at God's special commandment and will, that *Samuel* or the Devil should be raised, to propound this admonition, to the profit of all posterity. I answer, that then he would rather have done it by some of his living Prophets, and that *Satan* had not been so fit an instrument for that purpose. After this falleth the Witch (I would say *Samuel*) into the vein of Prophecyng, and speaketh to *Saul* on this wise, *The Lord will rent thy Kingdom out of thine hand, and give it to thy neighbour David; because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day. Moreover, the Lord will deliver thee into the hands of the Philistines, and to morrow shalt thou and thy sons be with me, and the Lord shall give the host of Israel into the hands of the Philistines.* What could *Samuel* have said more?

Me thinks the Devil would have used another order, encouraging *Saul* rather than rebuking him for his evil. The Devil is craftier than to leave such an admonition

1 Sam. 28. 15.
ibidem.

1 Sam. 14. 5;
15.

1 Sam. 28. 16,
17.
& 15. 28.

1 Sam. 28. 17;
18, 19.

1 Reg. 4.

Canon. 26. quest.
c. 5. nec mirum.Right Ventrilo-
logue.

monition to all posterities, as should be prejudicial unto his Kingdom, and also be void of all impiety. But so divine a sentence maketh much for the maintenance of the Witches credit, and to the advancement of her gains. Howbeit, concerning the verity of this Prophecie, there be many disputable questions: First, Whether the battel were fought the next day? Secondly, Whether all his sons were killed with him? *Item*, Whether they went to heaven or hell together; as being with *Samuel*, they must be in heaven; and being with *Satan*, they must be in hell. But although every part of this Prophecie were false, as that all his sons were not slain (*Ishbosheth* living and reigning in *Israel* two years after *Saul's* death) and that the battel was not on the morrow, and that wicked *Saul*, after that he had killed himself, was not with good *Samuel*, yet this Witch did give a shrewd guess to the sequel: Which, whether it were true or false, pertains not to my purpose, and therefore I will omit it. But as touching the opinion of them that say it was the Devil, because that such things came to pass; I would fain know of them where they learn that Devils foreknow things to come? If they say, he gueseth only upon probabilities, the Witch may also do the like. But here I may not forget the Decrees, which conclude, That *Samuel* appeared not unto *Saul*; but that the Historiographer set forth *Saul's* mind and *Samuel's* estate, and certain things that were said and seen, omitting whether they were true or false: and further, that it were a great offence for a man to believe the bare words of the story. And if this expolition like you not, I can easily frame my self to the opinion of some of great learning expounding this place, and that with great probability, in this sort, to wit, that this *Pythonist* being *Ventriloqua*, that is, speaking, as it were, from the bottom of her belly, did cast her self into a trance, and so abused *Saul*, answering to *Saul* in *Samuel's* name, in her counterfeit hollow voice: as the Wench of *Westwel* spake, whose history I have rehearsed before at large, in pag. 71, 72. and this is right *Ventriloquie*.

C H A P. XIV.

Opinions of some learned men, that Samuel was indeed raised, not by the Witches art or Power, but by the special miracle of God: that there are no such visions in these our dayes; and that our Witches cannot do the like.

J. Bod. and
L. Vairus dis-
fer herein.A bold, discreet
and faithful
challenge.

A Jas and *Sadajas* write, That when the Woman saw the miracle indeed, and more then she looked for, or was wont to do, she began to cry out, that this was a vision indeed, and a true one, not done by her art, but by the power of God. Which expolition is far more probable than our late writers judgements hereupon, and agreeth with the expolition of divers good Divines. *Gelasius* saith, It was the very spirit of *Samuel*: and where he suffered himself to be worshipped, it was but in civil salutation and courtelie; and that God did interpose *Samuel*, as he did *Elias* to the messenger of *Ochofias*, when he sent to *Belzebub* the God of *Achaz*. And here is to be noted, that the Witchmongers are set up in this point: for the Papists say, that it cannot be a Devil, because *Jehovah* is thrice or five times named in the story. Upon this piece of Scripture, arguments are dayly devised, to prove and maintain the miraculous actions of Witchcraft, and the raising of the dead by Conjurations. And yet, if it were true, that *Samuel* himself were raised, or the Devil in his likeness; and that the Witch of *Endor* by her art and cunning did it, &c. it maketh rather to the disproof than to the proof of our Witches, which can neither do that kind of miracle, or any other, in any such place or company, where their jugling and cosenage may be seen and laid open. And I challenge them all (even upon the adventure of my life) to shew one piece of a Miracle, such as *Christ* did truly, or such as they suppose this Witch did diabolically, be it not with art nor confederacy, whereby some colour thereof may be made; neither are there any such visions in these dayes shewed.

Heretofore

Heretofore God did send his visible Angels to men ; but now we hear not of such apparitions, neither are they necessary. Indeed it pleased God heretofore, by the hand of *Moses*, and his Prophets, and specially by his Son Christ and his Apostles, to work great Miracles for the establishing of the faith ; but now, whatsoever is necessary for our salvation, is contained in the Word of God : our faith is already confirmed, and our Church established by Miracles ; so as now to seek for them is a point of Infidelity. Which the Papists (if you note it) are greatly touched withal, as in their lying Legends appeareth. But in truth their Miracles are knaveries most commonly, and specially of Priests, whereof I could cite a thousand. If you read the story of *Bell and the Dragon*, you shall finde a cosening Miracle of some antiquity. If you will see newer devices, read *Wierus*, *Cardanus*, *Baleus*, and specially *Lavaterus*, &c. There have been some * walking spirits in these parts, so conjured, not long since, as afterwards they little delighted to make any more apparitions.

* At Canterbury by R. Lee Esq; and others, Anno 1573. At Aye by Mr. Maymor and others, Anno 1577.

CHAP. XV.

Of vain Apparitions : how people have been brought to fear Bugs ; which is partly reformed by the Preaching of the Gospel : the true effect of Christs Miracles.

BUt certainly, some one knave in a white sheet hath cosened and abused many thousands that way ; specially when *Ro. in Good-fellow* kept such a coil in the Countrey. But you shall understand, that these Bugs specially are tyed and feared of sick folk, children, women, and cowards, which through weakness of mind and body, are shaken with vain dreams and continual fear. The *Scythians*, being a stout and a warlike Nation (as divers writers report) never see any vain sights, or spirits. It is a common saying, A Lyon feareth no Bugs. But in our childhood, our Mothers maids have so terrified us with an ugly Devil having horns on his head, fire in his mouth, and a tail in his breech, eyes like a bafon, fangs like a Dog, claws like a Bear, a skin like a Niger, and a voyce roaring like a Lyon, whereby we start and are afraid when we hear one cry Bough : and they have so frayed us with Bul-beggars, Spirits, Witches, Urchens, Elves, Hags, Fairies, Satyrs, Pans, Faunes, Sylens, Kit with the canstick, Tritons, Centaures, Dwarfes, Gyants, Imps, Calcars, Conjurers, Nymphes, Changelings, *Inculus*, *Robin Goodfellow*, the Spoorne, the Mare, the man in the Oak, the Hell-wain, the firedrake, the Puckle, Tom-thombe, Hob-goblin, Tom-tumbler, Boneless, and such other Bugs, that we are afraid of our own shadows : insomuch that some never fear the Devil, but in a dark night ; and then a polled Sheep is a perilous beast, and many times is taken for our Fathers soul, specially in a Churchyard, where a right hardy man heretofore scant durst passe by night, but his hair would stand upright. For right grave writers report, that spirits most often and specially take the shape of women appearing to Monks, &c. and of Beasts, Dogs, Swine, Horses, Goats, Cats, Hares ; of Fowles, as Crows, night Owles, and shreek Owles ; but they delight most in the likeness of Snakes and Dragons. Well, thanks be to God, this wretched and cowardly infidelity, since the Preaching of the Gospel, is in part forgotten : and doubtless, the rest of those illusions will in short time (by Gods grace) be detested and vanish away.

J. Wier. l. 3. c. 8. Theodor. Bizantius. Lavat. de spect. Cardan. de var. renum.

Peucer, &c. Lavat. de spect.

Divers writers report, that in *Germany*, since *Luthers* time, Spirits and Devils have not personally appeared, as in times past they were wont to do. This argument is taken in hand of the ancient Fathers, to prove the determination and ceasing of Oracles. For in times past (saith *Athanasius*) Devils in vain shapes did intricate men with their illusions, hiding themselves in waters, stones, woods, &c. But now, that the word of God hath appeared, those sights, Spirits and mockeries of Images are ceased. Truly, if all such Oracles, as that of *Apollo*, &c. (before the coming of Christ) had been true, and done according to the report, which hath been brought through divers ages, and from far Countries unto us,

Cardan. de var. renum. J. Wier. de prest. damo. &c. Athanas. de humanitate verbi.

The true end
of Miracles.

John 2. 23.

Acts 2. 22.

John 5.

without Priestly fraud or guile, or as the spirits of Prophecy, and working of Miracles, had been inserted into a Idol, as hath been supposed; yet we Christians may conceive, that Christs coming was not so fruitless and prejudicial in this point unto us, as to take away his spirit of Prophecy and Divination from out of the mouth of his elect people, and good Prophets, giving no answers of any thing to come by them, nor by *Urim* nor *Thummim*, as he was wont, &c. And yet to leave the Devil in the mouth of a Witch, or an Idol to Prophecy or work Miracles, &c. to the hinderance of his glorious Gospel, to the discountenance of his Church, and to the furtherance of Infidelity and false religion; whereas the working of Miracles was the only, or at least, the most special means that moved men to believe in Christ, as appeareth in sundry places of the Gospel, and specially in *John*, where it is written, *That a great multitude followed him, because they saw his Miracles which he did*, &c. Nay, is it not written, *That Jesus was approved by God among the Jews, with miracles, wonders and signes*? &c. And yet, if we confer the Miracles wrought by Christ, and those that are imputed to Witches; Witches miracles shall appear more common, and nothing inferior unto his.

CHAPTER XVI.

Witches Miracles compared to Christs; that God is the creator of all things; of Apollo, and of his names and portraiture.

An Ironical
collation.

Mal. Malef. par.

2. quæ. 1. c. 14.

Acts 17.

1 Tim. 6. 13.

Col. 1. 16.

Athanas. symbol.

IF the Witch of *Endor* had performed that, which many conceive of the matter, it might have been compared with the raising up of *Lazarus*. I pray you, is not the converting of water into milk, as hard a matter as the turning of water into wine? And yet, as you may read in the Gospel, That Christ did the one, as his first miracle; so may you read in *M. Mal.* and in *Bodin*, that Witches can easily do the other; yea, and that which is a great deal more, of Water they can make Butter. But to avoid all cavils, and least there should appear more matter in Christs miracle, then the others, you shall finde in *M. Mal.* that they can change water into Wine: and, What is it to attribute to a Creature, the power and work of the Creator, if this be not? Christ saith, *Opera qua ego facio nemo potest facere*. Creation of substance was never granted to Man nor Angel; Ergo, neither to Witch nor Devil; for God is the only giver of life and being, and by him all things are made, visible and invisible.

Apollo, Pytho,
unscald.

Finally, this woman of *Endor* is in the Scripture called *Pythonissa*; whereby it may appear that she was but a very cosener: for *Pytho* himself, whereof *Pythonissa* is derived, was a counterfeit. And the original story of *Apollo*, who was called *Pytho*, because he killed a Serpent of that name, is but a Poetical fable; for the Poets say, he was the God of Musick, Physick, Poetry and Shooting. In heaven he is called *Sol*, in earth *Liber Pater*, in hell *Apollo*. He flourisheth alwayes with perpetual youth, and therefore he is painted without a beard; his picture was kept as an Oracle-giver; and the Priests that attended thereon at *Delphos* were coseners, and called *Pythonists* of *Pytho*, as *Papists* of *Papa*; and afterwards all Women that used that trade, were named *Pythonissa*, as was this Woman of *Endor*. But because it concerneth this matter, I will briefly note the opinions of divers learned men, and certain other proofs, which I finde in the Scripture touching the ceasing of Miracles, Prophecies and Oracles.

B O O K VIII.

CHAP. I.

That Miracles are ceased.



Although in times past, it pleased God, extraordinarily to shew Miracles amongst his people, for the strengthening of their faith in the Messias; and again, at his coming to confirm their faith by his wonderful doings, and his special graces and gifts bestowed by him upon the Apostles, &c. yet we ordinarily read in the Scriptures, *That it is the Lord that worketh great wonders.* Yea, David saith, *That among the dead* (as in this case of Samuel) *God himself sheweth no wonders.* I find also, *That God will not give his glory and power to a creature.* Nicodemus being a Pharisee, could say, *That no man could do such Miracles as Christ did, except God were with him:* according to the saying of the Prophet to those Gods and Idols, which took on them the power of God, *Do either good or ill if you can,* &c. So as the Prophet knew and taught thereby, *That none but God could work Miracles.* Infinite places for this purpose might be brought out of the Scripture, which for brevity I omit and overslip.

St. Augustine, among other reasons, whereby he proveth the ceasing of Miracles, saith, Now blind flesh doth not open the eyes of the blinde by the Miracle of God, but the eyes of our heart are opened by the word of God. Now is not our dead carcase raised any more up by Miracle, but our dead bodies be still in the grave, and our souls are raised to life by Christ. Now the ears of the deaf are not opened by Miracle, but they which had their ears shut before, have them now opened to their salvation. The miraculous healing of the sick, by anointing, spoken of by S. James, is objected by many; specially by the Papists, for the maintenance of their Sacrament of Extream Unction; which is apishly and vainly used in the *Romish Church*, as though the miraculous gift had continuance till this day: Herein you shall see what Calvin speaketh in his Institutions, The grace of hearing (saith he) spoken of by S. James, is vanished away, as also the other miracles, which the Lord would have shewed only for a time, that he might make the new preaching of the Gospel marvellous for ever. Why (saith he) doth not these (meaning Miracle-mongers) appoint some Siloah to swim in, whereinto at certain ordinary recourses of times sick folk may plunge themselves? Why do they not lye along upon the dead, because Paul raised up a dead child by that means? Verily (saith he) James in the miracle to anoint, spake for that time, whilst the Church still enjoyed such blessing of God. Item, he saith, That the Lord is present with his in all ages; and so often as need is, he helpeth their sicknesses, no less then in old time. But he doth not so utter his manifest power, nor distribute miracles, as by the hands of the Apostles, because the gift was but for a time. Calvin even there concludeth thus, They say such virtues or miracles remain, but experience says nay. And see how they agree among themselves. Danais saith, that neither Witch nor Devil can work miracles. Giles Alley saith directly, That Witches work Miracles. Calvin saith, They are all ceased. All Witchmongers say, They continue. But some affirm, That Popish Miracles are vanished and gone away; howbeit Witches miracles remain in full

Psal. 136. 4:
&c 72. 18.
&c 88. 11.
Isa. 42. 8.
John 3. 2.
&c 7. 16.
In annotat. in
Joan 3.
Isa. 45.

August. de ver-
bis Dom. secun-
dum Mat. ser.
18.

James 5. 15.

J. Calvin. In-
stitut. lib. 4.
cap. 19. sect. 18.
Idem. ibid. sect.
19.
Isa. 9. 7.

A& 20. 10.
Idem. ibid.
nempe J. Cal.

Prov. 5. 1.

H. Card. de
Miracul.

force. So as *S. Loy* is out of credit for a horse-leach; *Matter T.* and *Mother Bungie* remain in estimation for Prophets; nay *Hobgoblin* and *Robin-Goodfellow* are contemned among young children, and *Mother Alice* and *Mother Bungie* are feared among old fools. The estimation of these continue, because the matter hath not been called in question: the credit of the other decayeth, because the matter hath been looked into: Whereof I say no more, but that *S. Antonies* blifs will help your pig, whensoever *Mother Bungie* doth hurt it with her curse; and therefore we are warned by the Word of God, in any wise not to fear their curses. But let all the Witchmongers, and specially the Miracle-mongers in the World answer me to this supposition; Put the case, that a Woman of credit, or else a Woman-witch should say unto them, that she is a true Prophet of the Lord, and that he revealeth those secret mysteries unto her, whereby she detecteth the lewd acts and imaginations of the wicked, and that by him she worketh Miracles, and Prophelieth, &c. I think they must either yield, or confess, that Miracles are ceased. But such things (saith *Cardigan*) as seem miraculous, are chiefly done by Deceit, Legierdemain, or Confederacy; or else, they may be done, and yet seem impossible; or else, things are said to be done, and never were nor can be done.

CHAP. II.

The gift of Propheſie is ceaſed.

Iſa. 41. 23.

Eccl. 6. 11.

1 Sam. 28.

Rom. 12.

1 Cor. 12.

1 Pet. 1.

THAT Witches, nor the Woman of *Endor*, nor yet her Familiar or Devil can tell what is to come, may plainly appear by the words of the Prophet, who saith, *Shew what things are to come, and we will say, you are gods indeed*: According to that which *Solomon* saith, *Who can tell a man what shall happen him under the sun?* Marry that can I (saith the Witch of *Endor* to *Saul*.) But I will rather believe *Paul* and *Peter*, which say, *That Propheſie is the gift of God, and no worldly thing*; then a coſening quean, that taketh upon her to do all things, and can do nothing but beguile men: Up steppeth also another *Bungie*, and she can tell you where your Horse or your Aſs is bestowed, or any thing that you have lost is become, as *Samuel* could; and what you have done in all your age past, as *Chriſt* did to the Woman of *Sichar* at *Jacobs* well; yea, and what your errand is, before you speak, as *Elizæus* did.

John 4.

P. Martyr. loc.

com. 9. ſect. 17.

Peter Martyr saith, That only God and man knoweth the heart of man, and therefore, that the Devil must be secluded; alledging these places; *Solus Deus eſt ſcrutator cordium*; Only God is the searcher of hearts: And, *Nemo ſcit que ſunt hominis, niſi ſpiritus hominis qui eſt in eo*; None knoweth the things of man, but the spirit of man which is within him: *Solomon* saith, *Tu ſolus noſti cogitationes hominum*; Thou only knowest the thoughts of men. And *Jeremiah* saith, in the person of God, *Ego Deus ſcrutans corda & renes*; I am God searching hearts and reins: Also, *Mathew* saith of *Chriſt*, *Jeſus autem videns cogitationes eorum*; And *Jeſus* seeing their thoughts, who in Scripture is called the searcher and knower of the thoughts in the heart, as appeareth in *Act. 1. & 15. Rom. 8. Mat. 9. 12. & 22. Mark 2. Luke 6. & 7. & 11. John 1. 2. 6. & 13. Apoc. 2. & 3.* and in other places infinite.

P. Martyr in
loc. com.

The same *Peter Martyr*, also saith, That the Devil may suspect, but not know our thoughts; for if he should know our thoughts, he should understand our faith, which if he did, he would never assault us with one temptation. Indeed we read that *Samuel* could tell where things lost were strayed, &c. but we see that gift also ceased by the coming of *Chriſt*, according to the saying of *Paul*, *At ſundry times, and in divers manners God ſpake in the old times by our Fathers the Prophets; in theſe laſt dayes he hath ſpoken unto us by his ſon, &c.* And therefore I say, that gift of Propheſie, wherewith God in times past endued his people, is also ceased, and counterfeits and coſeners, are come in their places, according to this saying of *Peter*, *There were falſe Prophets among the people, even as there ſhall be falſe*

Heb. 1. 2.

2 Pet. 2. 1.

false teachers among you, &c. And think not that so notable a gift should be taken from the beloved, and the elect people of God, and committed to Mother Bungle, and such like of her profession.

The words of the Prophet *Zechary* are plain, touching the ceasing both of the good and bad Prophet, to wit, *I will cause the Prophets and unclean spirits to depart out of the land, and when any shall yet Prophecie, his parents shall say to him, Thou shalt not live, for thou speakest lyes in the name of the Lord; and his Parents shall thrust him through when he Prophecieth, &c.* No, no; the foretelling of things to come, is the only work of God, who disposeth all things sweetly, of whose counsel there hath never yet been any man; And to know our labours, the times and moments God hath placed in his own power. Also *Phavorinus* saith, That if these cold Prophets or Oracles tell thee of prosperity, and deceive thee, thou art made a miser through vain expectation; if they tell thee of adversity, &c. and lye, thou art made a miser through vain fear. And therefore I say, we may as well look to hear Prophecies at the Tabernacle, in the bush; of the Cherubin, among the clouds, from the Angels, within the Ark, or out of the flame, &c. as to expect an oracle of a Prophet in these dayes.

But put the case, that one in our Common-wealth should step up and say he were a Prophet (as many frantick persons do) who would believe him, or not think rather that he were a lewd person? See the Statutes *Eliz. 5.* whether there be not laws made against them, condemning their arrogance and cosenage: so also the canon laws to the same effect.

CHAP. III.

That Oracles are ceased.

Touching Oracles, which for the most part were Idols of silver, gold, wood, stones, &c. within whose bodies some say unclean spirits hid themselves, and gave answers, as others say, that exhalations rising out of the ground, inspire their minds, whereby their Priests gave out Oracles; so as spirits and winds rose up out of that soil, and indued those men with the gift of Prophecie of things to come, though in truth they were all devices to cosen the people, and for the profit of Priests, who received the Idols answers over night, and delivered them back to the idolaters the next morning: you shall understand, that although it had been so, as it is supposed; yet by the reasons and proofs before rehearsed, they should now cease: and whatsoever hath affinity with such miraculous actions, as Witchcraft, Conjurat[i]on, &c. is knocked on the head, and nailed on the cross with Christ, who hath broken the power of Devils, and satisfied Gods justice, who also hath troden them under his feet, and subdued them, &c. At whose coming the Prophet *Zachary* saith, *That the Lord will cut the names of Idols out of the Land, and they shall be no more remembered; and he will then cause the Prophets and unclean spirits to depart out of the land.* It is also written, *I will cut off thine Inchanters out of thine hand, and thou shalt have no more Soothsayers.* And indeed, the Gospel of Christ hath so laid open their knavery, &c. that since the preaching thereof, their combs are cut, and few that are wise regard them. And if ever these Prophecies came to take effect, it must be upon the coming of Christ, whereat you see the Devils were troubled and fainted, when they met him, saying, or rather exclaiming upon him on this wise, *Fili Dei, cur venisti nos cruciare ante tempus?* O thou Son of God, why comest thou to molest us (or confound us) before our time appointed? which he indeed prevented, and now remaineth he our defender and keeper from his claws: So as now you see here is no room left for such guests.

Howbeit, you shall hear the opinion of others, that have been as much deceived as your selves in this matter; and yet are driven to confess, that God hath constituted his Son to beat down the power of Devils, and to satisfy Gods justice, and to heal our wound received by the fall of *Adam*, according to Gods promise

Gen. 3.
Euseb. l. 4. c. 1.
Idem. ibid.
Porphy. in lib.
contra Christ.
relig.
Cic. de divin.
lib. 2.
F. Chrysost. de
laud.
Paul. rom. 4.

in Genesis 3. The seed of the woman shall tread down the serpent, or the Devil. Eusebius (in his first book *De predicatione Evangelii*, the title whereof is this, That the power of Devils is taken away by the coming of Christ) saith, All answers made by Devils, all Soothsayings and Divinations of men are gone and vanished away. Item, he citeth Porphyry, in his book against Christian Religion, wherein these words are rehearsed, *It is no marvel, though the Plague be sobet in this City; for ever since Jesus hath been worshipped, we can obtain nothing that good is at the hands of our Gods.* And of this defection and ceasing of Oracles writeth Cicero long before, and that to have happened also before his time. Howbeit, Chrysostome living long since Cicero, saith, That Apollo was forced to grant, that so long as any relike of a Martyr was held to his nose, he could not make any answer or Oracle. So as one may perceive, that the Heathen were wiser in this behalf then many Christians, who in times past were called *Oppugnatores incantamentorum*, as the English Princes are called *Defensores fidei*. Plutarch calleth Boetia (as we call bablers) by the name of *Many words*, because of the multitude of Oracles there; which now (saith he) are like to a spring or fountain which is dried up. If any one remained, I would ride five hundred miles to see it: but in the whole world there is not one to be seen at this hour; Popish cosenages excepted.

Porphy. writeth
verses in Apol-
lo's name, of
the death of
Apollo, cited by
F. Bod. fol. 6.

But Plutarch saith, That the cause of this defection of Oracles, was the Devils death, whose life he held to be determinable and mortal, saying, they dyed for very age; and that the divining Priests were blown up with a Whirle-winde, and sunk with an earthquake. Others imputed it to be the light of the place of the Planets, which when they passed over them, carryed away that art with them, and by revolution may return, &c. Eusebius also citeth out of him the story of Pan, which because it is to this purpose, I will insert the same; and since it mentioneth the Devils death, you may believe it if you list, for I will not, as being assured, that he is reserved alive to punish the wicked, and such as impute unto those Idols the power of Almighty God.

CHAP. IV.

A tale written by many grave Authors, and believed by many wise men of the Devils death. Another story written by Papists, and believed of all Catholicks, approving the Devils honesty, conscience and courtesie.

Thamus having
liude to do,
thought to play
with his com-
pany, whom he
might easily
overtake with
such a jest.

Plutarch saith, That his Countreyman Epitherses told him, that as he passed by Sea into Italy, many passengers being in his boar, in an evening when they were about the Islands Echinada, the wind quite ceased, and the ship driving with the tide, was brought at last to Pax; and whilst some slept, and others quaff, and othersome were awake (perhaps in as ill case as the rest) after supper suddenly a voyce was heard calling Thamus, in such sort as every man marvelled. This Thamus was a Pilot born in Egypt, unknown to many that were in the ship: wherefore being twice called, he answered nothing; but the third time he answered: and the other with a lower voyce commanded him, that when he came to Palodes, he should tell them, That the great God Pan was departed. Whereat every one was astonyed (as Epitherses affirmed.) And being in consultation what were best to do, Thamus concluded, that if the wind were high, they must pass by with silence; but if the weather were calme, he must utter that which he had heard. But when they came to Palodes, and the weather calme, Thamus looking out toward the land, cryed aloud, that the great God Pan was deceased; and immediately there followed a lamentable noise of a multitude of people, as it were, with great wonder and admiration. And because there were many in the ship, they said, the same thereof was speedily brought to Rome, and Thamus sent for by Tiberius the Emperor, who gave such credit thereto, that he diligently inquired and asked who that Pan was. The learned men about him supposed, that Pan was he who was the son of Mercury and Penelope, &c. Eusebius saith,

faith, That this chanced in the time of *Tiberius* the Emperour, when Christ expelled all Devils, &c. *Paulus Martinus*, in his Notes upon *Ovids Fasti*, saith, that this voyce was heard out of *Paxe*; that very night that Christ suffered, in the year of *Tiberius* the nineteenth. Surely, this was a merry jest devised by *Thamus*, who with some confederates thought to make sport with the passengers, who were some asleep, and some drunk, and some other at play, &c. whiles the first voice was used: And at the second voyce, to wit, when he should deliver his message, he being an old Pilot, knew where some noise was usual, by means of some *Eccho* in the Sea, and thought he would (to the astonishment of them) accomplish his device, if the weather proved calm: Whereby may appear, that he would in other cases of tempests, &c. rather attend to more serious business, then to that ridiculous matter; for why else should he not do his errand in rough weather, as well as in calm? or, what need he tell the Devil thereof, when the Devil told it him before, and with much more expedition could have done the errand himself?

A detection of
Thamus his
knavery.

But you shall read in the Legend a fable, an Oracle I would say, more authentick; for many will say, that this was a prophane story, and not so canonical as those which are verified by the Popes authority: and thus it is written. A Woman in her travel sent her Sister to *Diana*, which was the Devil in an Idol (as all those Oracles are said to be) and willed her to make her Prayers, or rather a request, to know of her safe delivery; which thing she did: But the Devil answered, Why prayest thou to me? I cannot help thee, but go pray to *Andrew* the Apostle, and he may help thy sister, &c. Lo, this was not only a gentle, but a godly Devil, pitying the Womans case, who revealing his own disability, enabled *S. Andrew* more. I know some Protestants will say, That the Devil, to maintain Idolatry, &c. referred the Maid to *S. Andrew*: But what answer will the Papists make, who think it great piety to pray unto Saints, and so by consequence a honest courtesie in the Devil, to send her to *S. Andrew*, who would not fail to serve her turn, &c?

Legend aur. in
vita sancti An-
dree. fol. 39.

A gentle and a
godly Devil.

CHAP. V.

The judgements of the ancient Fathers touching Oracles, and their abolishment, and that they be now transferred from Delphos to Rome.

THe opinions of the Fathers, That Oracles are ceased by the coming of Christ, you shall find in these places following, to wit, *Justinus*, *Indialogis adversus Judeos*; *Athanasius*, *De humanitate verbi*; *Augustine*, *De Civitate Dei*; *Eusebius*, lib. 7. cap. 6. Item, lib. 5. cap. 1. 8. *Rupertus*, in *Joan. lib. 10. 12.* *Plutarch.* *De abolitione oraculorum*; *Pliny* lib. 30. *Natural. Historia.* Finally, *Athanasius* concludes, That in times past, there were Oracles in *Delphos*, *Boetia*, *Lycia*, and other places; but now, since Christ is preached unto all men, this madness is ceased. So as you see, that whatsoever estimation in times past, the ancient Fathers conceived (by hearsay) of those miraculous matters of Idols and Oracles, &c. they themselves refuse now, not only to bear witness of, but also affirm, That ever since Christs coming, their miracles have been stopped.

Athanas. de
human. verb.
fol. 55. & 64.

For the ceasing of the knaveries and cosening devices of Priests, I see no authority of Scripture, or ancient Father, but rather the contrary, to wit, that there shall be strange illusions shewed by them even unto the end. And truly, whosoever knoweth and noteth the order and devices of and in Popish Pilgrimages, shall see both the Oracles and their conclusions remaining, and as it were transferred from *Delphos* to *Rome*, where that adulterous generation continually seeketh a sign, though they have *Moses* and the Prophets, yea even Christ and his Apostles also, &c.

CHAPTER VI.

Where and wherein Coseners, Witches, and Priests were wont to give Oracles, and to work their feats.

THESE cosening Oracles, or rather Oracles used (I say) to exercise their feats, and to do their miracles most commonly in Maids, in Beasts, in Images, in Dens, in Cloysters, in dark holes, in Trees, in Churches or Churchyards, &c. where Priests, Monks, and Fryers, had laid their plots, and made their confederacies aforehand, to beguile the world; to gain money, and to add credit to their profession. This practice began in the Oaks of *Dodona*, in the which was a wood, the Trees thereof (they say) could speak. And this was done by a knave in a hollow-tree, that seemed sound unto the simple people. This Wood was in *Molossus* a part of *Greece*, called *Epyrus*, and it was named *Dodona* Oracle. There were many Oracles in *Egypt*, namely, of *Hercules*, of *Apollo*, of *Minerva*, of *Diana*, of *Mars*, of *Jupiter*, and of the Ox *Apyr*, who was the son of *Jupiter*, but his image was worshipped in the likeness of an Ox. *Lato*, who was the Mother of *Apollo*, was an Oracle in the City of *Bute*. The Priests of *Apollo*, who alwayes counterfeited fury and madness, gave Oracles in the Temple called *Clarius*, within the City of *Colophon* in *Greece*. At *Thebes* in *Bæotia*, and also in *Laebadia*, *Trophonius* was the chief Oracle. At *Memphis*, a Cow; at *Corinth*, an Ox, called *Minus*; in *Arsinoe*, a Crocodile; in *Athens*, a Prophet called *Amphiaras*, who indeed dyed at *Thebes*, where they say, the earth opened and swallowed him up quick. At *Delphos* was the great Temple of *Apollo*, where Devils gave Oracles by maids (as some say) though indeed it was done by Priests. It was built upon *Parnassus* hill in *Greece*. And the defenders of Oracles say, that even as rivers oftentimes are diverted to another course; so likewise the spirit, which inspired the chief Prophets, may for a time be silent, and revive again by revolution.

Demetrius saith, That the spirits which attended on Oracles, waxed weary of the peoples curiosity and importunity, and for shame forsook the Temple. But as one that of late hath written against Prophecies, saith, It is no marvel, that when the familiars that speak in trunks were repelled from their harbour for fear of discovery, the blocks almighty lost their senses; for these are all gone now, and their knavery is espyed, so as they can no longer abuse the world with such bables. But whereas these great Doctors suppose, that the cause of their dispatch was the coming of Christ; if they mean that the Devil dyed, so soon as He was born; or, that then he gave over his occupation, they are deceived: For the Popish Church hath made a continual practice hereof, partly for their own private profit, lucre, and gain; and partly to be had in estimation of the World, and in admiration among the simple. But indeed, men that have learned Christ, and been conversant in his Word, have discovered and shaken off the vanity and abomination hereof. But if those Doctors had lived till this day, they would have said and written, that Oracles had ceased, or rather been driven out of *England*, in the time of King *Henry* the Eight, and of Queen *Elizabeth* his Daughter; who have done so much in that behalf, as at this hour, they are not only all gone, but forgotten here in this *English* Nation, where they swarmed as thick as they did in *Bæotia*, or in any other place in the world. But the credit they had, depended not upon their desert, but upon the credulity of others. Now therefore I will conclude and make an end of this matter, with the opinion and saying of the Prophet, *Vain is the answer of Idols. For they have eyes and see not, ears and hear not, mouths and speak not, &c.* and, *Let them shew what is to come, and I will say, they are gods indeed.*

Strabo Geog.

lib. 16.

J. Hier. lib. 1.

de prest. dem.

cap. 12.

H. Haw. in his
defensive a-
gainst Prophe-
cies.

In whose dayes
Oracles ceased
in England.

Zech. 10. 2.

Psal. 115. 5. 6.

Isa. 44. 23.

BOOK IX.

CHAP. I.

The Helrew word Kafam expounded, and how far a Christian may conjecture of things to come.



Kafam (as *John Wierius* upon his own knowledge affirmeth, and upon the word of *Andreas Masius* reporteth) differeth little in signification from the former word *Ob*; betokening *Vitiginari*, which is, To Prophesie, and is most commonly taken in evill part, as in *Dent.* 18. *Jerem.* 27. &c. howbeit, sometime in good part, as in *Isa.* 3. 2. To foretell things to come upon probable conjectures, so as therein we reach no further then becometh humane capacity, is not

J. Wier. lib. de praest. demon.

All Divinations are not condemnable.

(in mine opinion) unlawful, but rather a commendable manifestation of Wisdome and Judgement, the good gifts and noble blessings of GOD, for the which we ought to be thankful; as also to yield due honour and prayse unto him, for the noble order which he hath appointed in nature: praying him to lighten our hearts with the beams of his wisdome, that we may more and more profit in the true knowledge of the workmanship of his hands. But some are so nice, that they condemn generally all sorts of Divinations, denying those things that in nature have manifest causes, and are so framed, as they foreshew things to come, and in that shew admonish us of things after to insue, exhibiting signs of unknown and future matters to be judged upon, by the order, law, and course of nature proposed unto us by God.

And some on the other side are sobewitched with folly, as they attribute to creatures that estimation, which rightly and truly appertaineth to God the Creator of all things; affirming, That the publick and private destinies of all humane matters, and whatsoever a man would know of things come or gone, is manifested to us in the heavens; so as by the Stars and Planets all things might be known. These would also, that nothing should be taken in hand or gone about, without the favourable aspect of the Planets. By which, and other the like devices they deprave and prophane the ancient and commendable observations of our fore-fathers; as did *Colebrasus*, who taught, That all mans life was governed by the seven Planets; and yet a Christian, and condemned for Heresie. But let us so far forth embrace and allow this Philosophy and Prophesying, as the Word of God giveth us leave, and commendeth the same unto us.

Colebrasus erroneous and impious opinion.

C H A P. II.

Proofes by the old and new Testament, that certain observations of the Weather are lawful.

Gen. I. 14.

& 9. 13.

Eccius. 43.

Pfal. 19. 1, 2.
& 50. 6.

Eccius. 43.
Baruch. 3.

Luk. 12. 54, 55.

Mat. 16. 2, 3.

WHen God by his Word and Wisdom had made the Heavens, and placed the Stars in the firmament, he said, *Let them be for signs, and for seasons, and for dayes, and years.* When he created the rainbow in the clouds, he said it should be for a *sign and token unto us.* Which we find true, not only of the flood past, but also of the showres to come. And therefore, according to *Iesus Sirachs* advice, *Let us behold it, and prayse him that made it.* The Prophet *David* saith, *The heavens declare the glory of God, and the earth sheweth his handy work: day unto day uttereth the same, and night unto night teacheth knowledge.* It is also written, *That by the commandment of the the holy one, the Stars are placed, and continue in their order, and fail not in their watch.* It should appear, that Christ himself did not altogether neglect the course and order of the heavens, in that he said, *When you see a cloud rise out of the west, straightway you say a showre cometh; and so it is: And when you see the southwinde blow, you say it will be hot, and so it cometh to pass.* Again, *When it is evening, you say fair weather, for the skie is red; and in the morning you say, to day shall be a tempest, for the skie is red and lowring.* Wherein as he noteth that these things do truly come to pass, according to ancient observation, and to the rule Astronomical; so doth he also by other words following admonish us, that in attending too much to those observations, we neglect not specially to follow our Christian Vocation.

The Physician is commended unto us, and allowed in the Scriptures: but so to put trust in him, as to neglect and distrust God, is severely forbidden and reprov'd. Surely, it is most necessary for us to know and observe divers rules Astrological; otherwise we could not with opportunity dispatch our ordinary affairs. And yet *Lactantius*, condemneth and recounteth it among the number of Witchcrafts; from whose censure *Calvin* doth not much vary. The poor husbandman perceiveth that the increase of the Moon maketh Plants and living creatures fruitful; so as in the Full Moon they are in best strength, decaying in the wane, and in the conjunction do utterly wither and fade. Which when by observation, use and practice, they have once learned, they distribute their business accordingly; as their times and seasons to sow, to plant, to prune, to let their Cattel blood, to cur, &c.

*Lactant. contra
Astrologos.
Pencer. de
Astrol. pag. 383.*

C H A P. III.

That certain observations are indifferent, certain ridiculous, and certain impious; whence that cunning is derived of Apollo, and of Aruspices.

The ridiculous
Art of Nativ-
ity-casting.

IKnow not whether to disallow or discommend the curious observation used by our elders, who conjectured upon Nativities; so as, if *Saturn* and *Mercury* were opposite in any brute sign, a man then born should be dumb or stammer much; whereas it is dayly seen, that children naturally imitate their Parents conditions in that behalf. Also they have noted, that one born in the Spring of the Moon, shall be healthy; in that time of the wane, when the Moon is utterly decayed, the child then born cannot live; and in the conjunction, it cannot long continue.

*Julius Mater-
nus his most
impious opi-
nion.*

But I am sure the opinion of *Julius Maternus* is most impious, who writeth, that he which is born when *Saturn* is in *Leo*, shall live long, and after his death shall go to heaven presently. And so is this of *Albunazar*, who saith, that whosoever prayeth to God, when the Moon is in *Capite Draconis*, shall be heard, and

and obtain his Prayer. Furthermore, to play the cold Prophet, as to recount it good or bad luck, when Salt or Wine falleth on the table, or is shed, &c. or to prognosticate that guests approach to your house, upon the chattering of Pies or Haggisters, whereof there can be yielded no probable reason, is altogether vanity and superstition; as hereafter shall be more largely shewed. But to make simple people believe, that a Man or Woman can foretel good or evil fortune, is meer Witchcraft or Cosenage; for God is the only searcher of the heart, and delivereth not his counsel to fo lewd reprobates. I know divers writers affirm, that Witches foretel things, as prompted by a real Devil; and that he again learneth it out of the Prophecies written in the Scriptures, and by other nimble sleights, wherein he passeth any other earthly creature; and that the same Devil, or some of his fellows runs or flies as far as *Rochester*, to Mother *Bungie*; or to *Canterbury* to *M. T.* or to *Delphos*, to *Apollo*; or to *Æsculapius*, in *Pergamo*; or to some other Idol or Witch; and there, by way of Oracle, answers all Questions, through his understanding of the Prophecies contained in the Old Testament, especially in *Daniel* and *Isaiah*; whereby the Devil knew of the translation of the Monarchy from *Babylon* to *Gracia*, &c. But either they have learned this of some Oracle or Witch; or else I know not where the Devil they find it. Marry certain it is, that herein they shew themselves to be Witches and fond Diviners: for they find no such thing written in Gods Word.

Bodinus.
Danius.
Evastus.
Hemingius.
Mal. Malef.
Thom. Aquinas,
&c.

Of the Idol called *Apollo*, I have somewhat already spoken in the former title of *Ob* or *Pytho*, and some occasion I shall have to speak thereof hereafter; and therefore at this time it shall suffice to tell you, that the credit gained thereunto, was by the craft and cunning of the Priests, which tended thereupon; who with their counterfeited miracles so bewitched the people, as they thought such vertue to have been contained in the bodies of those Idols, as God hath not promised to any his Angels, or elect people: For it is said, that if *Apollo* were in a chafe, he would sweat; if he had remorse to the afflicted, and could not help them, he would shed tears, which I believe might have been wiped away with that handkerchief, that wiped and dried the *Rood of Graces* face, being in the like perplexities. Even as another sort of Witching Priests called *Aruspices* prophesied victory to *Alexander*, because an Eagle lighted on his head: which Eagle might (I believe) be coop'd or caged with Mahomets Dove, that picked peason out of his ear.

Apollo's passions.

CHAP. IV.

The predictions of Soothsayers, and lewd Priests; the prognostications of Astronomers and Physicians allowable: Divine Prophecie holy and good.

THe cosening tricks of Oracling Priests and Monks, are and have been specially most abominable. The superstitious observations of senceless Augurers, and Soothsayers (contrary to Philosophy, and without authority of Scripture) are very ungodly and ridiculous. Howbeit I reject not the Prognostications of Astronomers, nor the conjectures or forewarnings of Physicians, nor yet the interpretations of Philosophers; although in respect of the Divine Prophecies contained in holy Scriptures, they are not to be weighed or regarded: For the end of these, and the other, is not only far differing; but whereas these contain only the words and will of God, with the other are mingled most horrible lyes and cosenages; for though there be many of them learned and godly, yet lurk there in corners, of the same profession, a great number of counterfeits and coseners. *J. Bodin* putteth this difference between Divine Prophets and Inchanters; to wit, the one saith alwayes true, the others words (proceeding from the Devil) are alwayes false; or for one truth, they tell a hundred lyes. And then, why may not every Witch be thought as cunning as *Apollo*? and, why not every counterfeited cosener as good a Witch as Mother *Bungie*?

What Prophecies allowable.

J. Bodin liketh demon. l. 1. c. 4.

For

For it is odds, but they will hit the truth once in a hundred Divinations, as well as the best.

C H A P. V.

The diversity of true Prophets; of Urim, and of the Prophetical use of the twelve precious stones contained therein; of the divine voyce called Eccho.

Divers degrees
of Prophetic.

2 Reg. 2.

IT should appear, that even of holy Prophets, there were divers sorts: for David and Solomon, although in their Psalms and Parables are contained most excellent Mysteries, and notable Allegories; yet they were not indued with that degree of Prophesie, that Ely and Elisha were, &c. For as often as it is said, that God spake to David or Solomon, it is meant to be done by the Prophets; for NATHAN or GAD were the Messengers and Prophets to reveal Gods will to David. And Ahiam the Shilonite was sent from God to Solomon. Item, the spirit of Prophesie which Elias had, was doubled upon Elisha. Also, some Prophets prophesied all their lives, some had but one vision, and some had more according to Gods pleasure; yea, some prophesied unto the people of such things as came not to pass, and that was where Gods wrath was pacified by Repentance. But these Prophets were alwayes reputed among the people to be wise and godly; whereas the Heathen Prophets were evermore known and said to be mad and foolish, as it is written both of the Prophets of Sibylla, and also of Apollo; and at this day also in the Indies, &c.

J. Bodin.

But that any of these extraordinary gifts remain at this day, Bodin, nor any Witchmonger in the World shall never be able to prove; though he in his book of *Devilish madnes* would make men believe it: for these were miraculously maintained by God among the Jews, who were instructed by them of all such things as should come to pass; or else informed by Urim: so as the Priest by the brightness of the twelve pretious stones contained therein, could Prognosticate or expound any thing: Which brightness and vertue ceased (as Josephus reporteth) two hundred years before he was born. So as since that time, no answers were yielded thereby of Gods will and pleasure. Nevertheless, the Hebrews write, That there hath been ever since that time, a Divine voyce heard among them, which in Latin is called *Filia vocis*, in Greek *ἡχώ*, in English the *Daughter of speech*.

Joseph. de antiquis.

Josue filius
Levi lib. Pir-
hebooth.

C H A P. VI.

Of Prophecies conditional; whereof the Prophecies in the old Testament do intreat, and by whom they were published; Witchmongers answers to the objections against Witches supernatural actions.

Prophecies
conditional.

CHRIST and his Apostles prophesied of the calamities and afflictions, which shall grieve and disturb the Church of God in this life; also, of the last day, and of the signs and tokens that shall be shewed before that day: and finally, of all things which are requisite for us to foreknow. Howbeit, such is the mercy of God, that all Prophecies, Threatnings, Plagues, and Punishments are annexed to conditions of Repentance: as on the other side, corporal blessings are tyed under the condition of the cross and castigation. So as by them the mysteries of our salvation being discovered unto us, we are not to seek new signes and miracles; but to attend to the doctrine of the Apostles, who preached Christ exhibited and crucified for our sins, his Resurrection, Ascension, and thereby the Redemption of as many as believe, &c.

The Prophecies in the old Testament, treat of the continuance, the government, and the difference of Estates; of the distinction of the four Monarchies, of

of their order, decay and intauration; of the changes and ruines of the Kingdoms of *Juda, Israel, Egypt, Persia, Gracia, &c.* and specially of the coming of our Saviour Jesus Christ, and how he should be born of a Virgin, and where, of his Tribe, Passion, Resurrection, &c. These Prophecies were published by Gods special and peculiar Prophets, endued with his particular and excellent gifts, according to his promise, *I will raise them up a Prophet out of the midst of their Brethren, I will put my words in his mouth, &c.* Which though it were specially spoken of Christ, yet was it also spoken of those particular Prophets, which were placed among them by God to declare his will; which were also figures of Christ the Prophet himself. Now if Prophecie be an extraordinary gift of God, and a thing peculiar to himself, as without whose special assistance, no creature can be a Prophet, or shew what is to come: Why should we believe, that those lewd persons can perform by Divinations and Miracles, that which is not in humane, but in Divine power to accomplish?

Howbeit, when I deny that Witches can ride in the Air, and the miraculous circumstance thereof; by and by it is objected to me, *That Enoch and Elias were rapt into the heaven bodily: and Habacuck was carryed in the Air, to feed Daniel: and so falsly oppose a Devils or a Witches power against the virtue of the holy Ghost.* If I deride the Poets opinions, saying, that Witches cannot *Caelo deducere Lunam*, fetch the Moon from Heaven, &c. they tell me, that at *Josuah's* battel, *the sun staid*; and at the passion of Christ, *there was palpable darkness.* If I deny their cunning in the expolition of Dreams, advising them to remember *Jeremiah's* counsel, *not to follow or credit the expositors of Dreams*; they hit me in the teeth with *Daniel* and *Joseph*; for that the one of them expounded *Pharaoh* the *Egyptian Kings*, the other *Nebuchadnezzar* the *Persian Kings* dream. If I say with *Solomon*, *That the dead know nothing, and that the dead know us not, neither are removable out of Abrahams bosom, &c.* they produce the story of *Samuel*: wherein, I say, they set the power of a Creature as high as the Creator. If I say, that these Witches cannot transubstantiate themselves, nor others into beasts, &c. they cite the story of *Nebuchadnezzar*, as though indeed he were made a material beast, and that also by Witchcraft; and strengthen that their assertion with the fables of *Circe* and *Ulysses* his companions, &c.

The subject of the Prophecies of the Old Testament.

Deut. 18. 15.

Ecclef. 9. 5.

1 Sam. 28.

CHAP. VII.

What were the Miracles expressed in the old Testament; and what are they in the new Testament; and that we are not now to look for any more Miracles.

THe Miracles expressed in the old Testament were many, but the end of them all was one, though they were divers and differing in shew: as where the sacrifices of *Moses, Elias, and Solomon*, being abundantly wer, were burnt with fire from heaven, &c. The variety of tongues at the building of *Babylon*; *Isaacs* birth of *Sarah* being by nature past children; the passage through the Red-sea; *Daniels* foretelling of the four Monarchies, in the fourth whereof he apparently foresheweth the coming of the Lord. All these, and many other, which are expressed in the old Testament, were merciful instructions, and notable miracles to strengthen the faith of Gods people in their Messias. If you had gone to *Delfhos*, *Apollo* would have made you believe with his Amphibological answers, that he could have foretold you all these things.

Gen. 22. 6.

Gen. 21.

Dan. 11.

The Miracles wrought by Christ were the raising up of the dead (which many would impute to the woman of *Endor*, and also to our Witches and conjurors) the restoring of the lame to lims; the blinde to sight; the dumb to speech; and finally, the healing of all diseases; which many believe our Witches can do; yea, and as they themselves will take it upon them: As for casting out of Devils (which was another kind of Miracles usual with Christ) Witches and Conjurors are said to be as good thereat, as ever he was: and yet, if you will believe Christs words, it cannot be so; for he saith, *Every Kingdom divided against it self, shall be brought*

A summe of Christs Miracles.

Mat. 12. 25, 26.

to nought, &c. If Satan cast out Satan, he is divided, &c. and his Kingdom shall not endure, &c.

Luke 10, 13.

Peters Chains fell off in Prison, so did Richard Gallifes fetters at Winsor; marry the Prison doors opened not to Richard, as they did to Peter. Elias by special grace obtained rain, our Witches can make it rain when they list, &c. But sithence Christ did these Miracles, and many more, and all to confirm his truth, and strengthen our faith, and finally, for the conversion of the people (as appeareth in John 6. 7. & 12. inso much as he vehemently reproved such as upon the sight of them would not believe, saying, *Wo be to thee Corazin, wo be to thee Bethsaida; if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, &c.* Let us settle and acquit our Faith in Christ, and believing all his wonderous works, let us reject all these old wives fables; as lying vanities: whereof you may finde in the *Golden Legend*, *M. Mal.* and specially in *Bodin* miraculous stuffe, enough to check all the Miracles expressed in the old and new Testament; which are of more credit with many bewitched people, then the true Miracles of Christ himself: Inso much as they stand in more awe of the menacies of a Witch, then of all the threatnings and curses pronounced by God, and expressed in his Word. And thus much touching the word *Kasam*.

BOOK

BOOK X.

CHAP. I.

The interpretation of this Hebrew word Onen; of the vanity of Dreams, and Divinations thereupon.



ONE N differeth not much from *Kasam*, but that it is extended to the Interpretation of Dreams. And as for Dreams, whatsoever credit is attributed unto them, proceedeth of folly; and they are fools that trust in them; for why? they have deceived many. In which respect the Prophet giveth us good warning, *Not to follow norarken to the Expositors of Dreams, for they come through the multitude of businss.* And therefore those Witches, that make men believe they can Prophesie upon Dreams, as knowing the interpretation of them, and either for money or glory abuse men and women thereby, are meer cose-ners, and worthy of great punishment, as are such Witchmongers, as believing them, attribute unto them such Divine power as only belongeth to God, as appeareth in *Jeremiah* the Prophet.

Eccus. 24.

Jerem. 27.

Eccl. 5.

Jerem. 23. 25;
26, 27. read
the words.

CHAP. II.

Of Divine, Natural, and Casuall Dreams; with their differing causes and effects.

MAcrobis recounteth five differences of Images, or rather Imaginations exhibited unto them that sleep, which for the most part do signifie somewhat in admonition. There be also many subdivisions made hereof, which I think needles to rehearse. In *Jasper Peucer* they are to be seen, with the causes and occasions of Dreams. There were wont to be delivered from God himself or his Angels, certain Dreams and Visions unto the Prophets, and holy Fathers, according to the saying of *Joel*, *I will powre my spirit upon all flesh, your young men shall dream Dreams, and your old men shall see Visions.* These kind of Dreams (I say) were the admonishments and forewarnings of God to his people; as that of *Joseph*, *To abide with Mary his wife, after she was conceived by the holy Ghost*; as also, *To convey our Saviour Christ into Egypt*, &c. the interpretation whereof are the peculiar gifts of God, which *Joseph* the Patriarch, and *Daniel* the Prophet, had most specially.

Peucer in divi-
nat. ex somniis.

Joel 2. 28.

Mat. 1. 20.

& 2. 13.

Gen. 39. & 40.

& 41.

Dan. 2.

As for Physicall conjectures upon Dreams, the Scriptures reprove them not; for by them the Physicians many times do understand the state of their Patients bodies: For some of them come by means of Choler, Flegme, Melancholy, or Blood; and some by Love, Surfet, hunger, thirst, &c. *Galen* and *Boetius*, were said to deal with Devils, because they told their Patients Dreams, or rather by their Dreams, their special Diseases. Howbeit, Physicall Dreams are natural, and the cause of them dwelleth in the nature of Man; for they are the inward actions of the mind in the spirits of the brain, whilest the body is occupied with sleep: for as touching the minde it self, it never sleepeth. These Dreams vary, according to the difference of humors and vapors. There are also casuall Dreams, which (as *Solomon* saith) *come through the multitude of businss*: for as a looking-

Eccles. 5. 3.

glasſheweth the image or figure thereunto oppoſite; ſo in Dreams, the phantaſie and imagination informes the underſtanding of ſuch things as haunt the outward ſenſe: whereupon the Poet ſaith:

*Somnia ne curis; nam mens humana quod optat,
Dum vigilat ſperans, per ſomnum cernit id ipſum.*

Engliſhed by Abraham Fleming:

*Regard no Dreams, for why? the minde
Of that in ſleep a view doth take,
Which it doth wiſh and hope to finde,
At ſuch time as it is awake.*

CHAP. III.

The opinion of divers old Writers touching Dreams, and how they vary in nothing; the cauſes thereof.

A diſſonancy in
opinions about
Dreams.

Syneſius, Themiftius, Democritus, and others grounding themſelves upon examples that chance hath ſometimes verified, perſwade men; that nothing is dreamed in vain; affirming, that the heavenly influences do bring forth divers formes in corporal matters, and of the ſame influences, viſions, and dreams are printed in the fantaſtical power, which is inſtrumental, with a Celeſtial diſpoſition, meet to bring forth ſome effect, eſpecially in ſleep, when the mind (being free from bodily cares) may more liberally receive the heavenly influences, whereby many things are known to them ſleeping in Dreams, which they that wake cannot ſee. Plato attributeth them to the forms and ingendred knowledges of the ſoul: Avicen to the laſt intelligence that moveth the Moon, through the light that lighteneth the fantaſie in ſleep: Ariſtotele to the Phantaſtical ſenſe: Averroës to the imaginative: Albert to the influence of ſuperior bodies.

CHAP. IV.

Againſt Interpreters of Dreams; of the ordinary cauſe of Dreams: Hemingius his opinion of Diabolical Dreams; the Interpretation of Dreams ceaſed.

THere are Books carried about concerning this matter, under the name of Abraham, who (as Philo, in lib. gigantum, ſaith) was the inventor of the expoſition of Dreams; and ſo likewise of Solomon and Daniel. But Cicero, in lib. de divinatione, confuteth the vanity and folly of them that give credit to Dreams. And as for the Interpreters of Dreams, as they know not before the Dream, nor yet after, any certainty; yet when any thing afterwards happeneth, then they apply the Dream to that which hath chanced.

Certainly, men never lightly fail to Dream by night, of that which they meditate by day: and by day they ſee divers and ſundry things, and conceive them ſeverally in their minds: Then thoſe mixed conceits being laid up in the cloſet of the memory, ſtrive together; which, becauſe the phantaſie cannot diſcern nor diſcuſs, ſome certain thing gathered of many conceits is bred and contrived in one together. And therefore in my opinion, it is time vainly employed, to ſtudy about the interpretation of Dreams. He that liſt to ſee the folly and vanity thereof, may read a vain Treatiſe, ſet out by Thomas Hill a Londoner, 1568.

The Pleaſant
Art of the In-
terpretation of
Dreams.

Laſtly,

Lattly, there are Diabolical Dreams, which *Nicholaus Hemingius* divideth into three sorts. The first is, when the Devil immediately of himself (he meaneth corporally) offereth any matter of Dream. Secondly, when the Devil sheweth Revelations to them that have made request unto him therefore. Thirdly, when Magicians by Art bring to pass, that other men Dream what they will. Assuredly these, and so all the rest (as they may be used) are very Magical and Devilish Dreams. For although we may receive comfort of mind by those which are called Divine Dreams, and health of body through Physical Dreams: yet if we take upon us to use the office of God in the Revelation, or rather the Interpretation of them; or if we attribute unto them miraculous effects (now when we see the gifts of Prophesie, and of interpretation of Dreams, and also the operation of Miracles are ceased, which were special and peculiar gifts of God, to confirm the truth of the Word, and to establish his people in the faith of the Messias, who is now exhibited unto us both in the Testament, and also in the blood of our Saviour Jesus Christ) we are bewitched, and both abuse and offend the Majesty of God, and also seduce, delude and cosen all such as by our persuasion, and their own light belief, give us credit.

N. Hemm. in admonitionib. de superstitionib. Magicis vitandis.

The end and use of Prophesie, interpretation of dreams, operation of Miracles, &c.

CHAP. V.

That neither Witches, nor any other, can either by words or hearbs, thrust into the mind of a sleeping man, what Cogitations or Dreams they list; and whence Magical Dreams come.

I Grant there may be hearbs and stones found and known to the Physitians, which may procure Dreams; and other hearbs and stones, &c. to make one bewray all the secrets of his mind, when his body sleepeth, or at least-wise to procure speech in sleep: But that Witches or Magicians have power by words, hearbs, and imprecations to thrust into the mind or conscience of man, what it shall please them, by vertue of their charmes, hearbs, stones or familiars, &c. according to the opinion of *Hemingius*, I deny; though therewithall I confess, that the Devil both by day and also by night, travellerh to seduce man, and to lead him from God; yea, and that no way more then this, where he placeth himself as God in the minds of them that are so credulous, to attribute unto him, or unto Witches, that which is only in the office, nature, and power of God to accomplish.

Seek for such stuffe in my book of *Hartimim*.

Doth not *Daniel* the Prophet say, even in this case, *It is the Lord only that knoweth such secrets*, as in the exposition of Dreams is required? And doth not *Joseph* repeat those very words to *Pharaohs* officers, who consulted with him thereon? Examples of Divine Dreams you may find a great number in the Scripture; such (I mean) as it pleased God to reveal his pleasure by. Of Physical Dreams we may both read in Authors, and see in our own experience dayly, or rather nightly. Such Dreams also as are casual, they are likewise usual, and come (as hath been said) through the multitude of affairs and business. Those which in these dayes are called Magical or Diabolical Dreams, may rather be called Melancholical. For out of that black vapor in sleep, through Dreams appeareth (as *Aristotle* saith) some horrible thing, and as it were the image of an ugly Devil: sometimes also other terrible visions, imaginations, counsels, and practises. As, where we read of a certain man, that Dreamed there appeared one unto him that required him to throw himself into a deep pit, and that he should reap great benefit thereby at Gods hands: So as the miserable wretch giving credit thereunto, performed the matter and killed himself. Now I confess, that the Interpretation or execution of that Dream, was indeed Diabolical; but the Dream was casual, derived from the heavy and black humor of Melancholy.

Dan. 2. Gen. 11. 8. Gen. 37. & 11. 11a. 11. Dan. 2.

Aristot. de somnio.

CHAP. VI.

How men have been bewitched, cosened or abused by Dreams to dig and seach for Money.

Such would be embarked in the ship of fools.

An English Proverb.

HOW many have been bewitched with Dreams, and thereby made to consume themselves with digging and searching for Money, &c. whereof they or some other have dreamt, I my self could manifest, as having known how many wise men have been that way abused by very simple persons, even where no dream hath been met withal, but waking dreams. And this hath been used heretofore, as one of the finest cosening feats; insomuch as there is a very formal art thereof devised, with many excellent and Superstitions and Ceremonies thereunto belonging, which I will set down as briefly as may be. Albeit that here in England, this Proverb hath been current, to wit, *Dreams prove contrary*: according to the answer of the Priests boy to his Master, who told his said boy, *that he dreamt he kissed his tail: Yea Master (saith he) but dreams prove contrary, you must kiss mine.*

CHAP. VII.

The Art and Order to be used in digging for money, revealed by Dreams: how to procure pleasant Dreams: of morning and midnight Dreams.

Note this superstitious doctrine.

THERE must be made upon a hazel wand, three crosses, and certain words both blasphemous and impious, must be said over it; and hereunto must be added certain characters, and barbarous names. And whilst the Treasure is a digging, there must be read the Psalms, *D: profundis, Missa, Misereatur nostri, Requiem, Pater Noster, Ave Maria, Et ne nos inducas in tentationem, sed libera nos à malo, Amen. A porta inferni credo videre bona, &c. Expectate Dominum, Requiem eternam.* And then a certain prayer. And if the time of digging be neglected, the Devil will carry all the treasure away. See other more absolute Conjurations for this purpose, in the word *Iidoni* following.

J. Bap. Neap. in Natural. Mag. lib. 2. cap. 26. fol. 83. & 84.

You shall finde in *Johannes Baptista Neapolitanus*, divers Receipts by hearbs and potions, to procure pleasant or fearful Dreams; and Perfumes also to that effect: who affirmeth, That Dreams in the dead of the night are commonly preposterous and monstrous; and in the morning when the gross humors be spent, there happen more pleasant and certain Dreams, the blood being more pure than at other times: the reason whereof is there expressed.

CHAP. VIII.

Sundry Receipts and Ointments made and used for the transportation of Witches and other miraculous effects: an instance thereof reported and credited by some that are learned.

IT shall not be amiss here in this place, to repeat an Ointment greatly to this purpose, rehearsed by the aforesaid *Johannes Baptista Neapolitanus*, wherein, though he may be overtaken and cosened by an old Witch, and made not only to believe, but also to report a false tale; yet because it greatly overthroweth the opinion of *M. Mal. Bodin*, and such other, as write to absolutely in maintenance of Witches transportations, I will set down his words in this behalf.

The

The Receipt is as followeth :

The fat of young children, and seeth it with water in a lrazen vesse^l, referring the thickest of that which remaineth boyled in the bottome, which they lay up and keep, until occasion serveth to use it. They put herennto Eleoselinum, Aconitum, Frondes populeas, Mountain parsly, Wolves-bane, leaves of the Poplar and Soot.

Confections or
Reccipes for
miraculous
transportation
of Witches.

Another Receipt to the same purpose :

Sium, Acarum vulgare, Pentaphyllon, yellow Water-creffes, common Acornus, Cinquefoyl, the blood of a Flitter-Mouse, Solanum Somniferum & oleum, Sleeping Nightshade and Oyle : They stampe all these together, and then they rub all parts of their bodies exceedingly, till they look red, and be very hot, so as the pores may be opened, and their flesh soluble and loose : They joyn herewithal, either fat, or oyl in stead thereof, that the force of the Ointment may the rather pierce inwardly, and so be more effectual.

By this means (saith he) in a Moon-light night, they seem to be carried in the Air, to Feasting, Singing, Dancing, Kissing, Culling, and other acts of Venery, with such youths as they love and desire most : For the force (saith he) of their imagination is so vehement, that almost all that part of the brain, wherein the memory consisteth, is full of such conceits. And whereas they are naturally prone to believe any thing, so do they receive such impressions and stedfast imaginations into their minds, as even their spirits are altered thereby ; not thinking upon any thing else, either by day or by night. And this helpeth them forward in their imaginations, that their usual food is none other commonly but Beets, Roots, Nuts, Beans, Pease, &c.

Vetula, quas a
strigis similitu-
dine, striges vo-
cant, quas, no-
ctu puerulorum
sanguinem in
cunis cubanti-
um exsorbent.

Now (saith he) when I considered throughly hereof, remaining doubtful of the matter, there fell into my hands a Witch, who of her own accord did promise me to fetch me an errand out of hand from far Countries, and willed all them, whom I had brought to witness the matter, to depart out of the chamber. And when she had undressed her self, and froted her body with certain Ointments (which action we beheld through a chink or little hole of the door) she fell down through the force of those Soporiferous or Sleepy Ointments into a most sound and heavy sleep ; so as we did break open the door, and did beat her exceedingly ; but the force of her sleep was such, as it took from her the sense of feeling ; and we departed for a time. Now when her strength and powers were weary and decayed, she awoke of her own accord, and began to speak many vain and doting words, affirming, that she had passed over both Seas and Mountains ; delivering to us many untrue and false reports : we earnestly denied them, she impudently affirmed them. This (saith he) will not so come to pass with every one, but only with old Women that are melancholick, whose nature is extream cold, and their evaporation small : and they both perceive and remember what they see in that case and taking of theirs.

CHAP. IX.

A confutation of the former follies, as well concerning Ointments, Dreams, &c. as also of the assembly of Witches, and of their consultations and bankets at sundry places, and all in Dreams.

BUt if it be true that S. Augustine saith, and many other writers, That Witches nightwalkings are but Phantasies and Dreams ; then all the reports of their bargain, transporting, and meetings with Diana, Minerva, &c. are but fables ; and then do they lye that maintain those actions to be done in deed and verity, which in truth are done no way. It were marvel on the one side (if those thing happened in Dreams, which nevertheless the Witches affirm to be otherwise) that when those Witches awake, they neither consider

consider nor remember that they were in a Dream. It were marvel that their Ointments, by the Physicians opinions having no force at all to that effect, as they confesse which are Inquisitors, should have such operation. It were marvel that their Ointments cannot be found any where, saving only in the Inquisitors Books. It were marvel, that when a stranger is anointed therewith, they have sometimes, and yet not alwayes, the like operation as with Witches; which all the Inquisitors confesse.

Bar. Spin. qu. de
strigil. c. 30. 31.

New matter
and worthy to
be marvelled
at.

But to this last, Fryer *Bartholomew* saith, That the Witches themselves, before they anoint themselves, do hear in the night time, a great noise of Minstrels, which flye over them, with the Lady of the Fairies, and then they address themselves to their journey. But then I marvel again, that no body heareth nor seeth this troop of Minstrels, especially riding in a Moon-light night. It is marvel, that they that think this to be but in a Dream, can be perswaded that all the rest is any other then Dreams. It is marvel, that in Dreams, Witches of old acquaintance meet so just together, and conclude upon Murthers, and receive Ointments, Roots, Powders, &c. (as Witchmongers report they do, and as they make the Witches confesse) and yet lye at home fast asleep. It is marvel, that such preparation is made for them (as *Sprenger*, *Bartholomew*, and *Bodin* report) as well in Noble-mens houses, as in Alehouses; and that they come in dreams, and eat up their meat: and the Alewife specially is not wearyed with them for non-payment of their score, or false payment; to wit, with imaginary money, which they say is not substantial, and that they talk not afterwards about the reckoning, and so discover the matter. And it is most marvel of all, that the Hostess, &c. doth not sit among them, and take part of their good cheer: For so it is, that if any part of these their meetings and league be true, it is as true and as certainly proved and confessed, that at some Alehouse, or some time at some Gentlemans house, there is continual preparation made monethly for this assembly: as appeareth in *S. Germans* story.

Legend. aw.
in vita S. Ger-
mani.

CHAP. X.

That most part of Prophecies in the Old Testament were revealed in Dreams: that we are not to look for such Revelations: of some who have dreamt of that which hath come to pass: that Dreams prove contrary. Nebuchadnezzars rule to know a true Expositor of Dreams.

IT is held and maintained by divers, and gathered out of the 12 of Numbers, that all which was written or spoken by the Prophets, among the children of Israel (*Moses* excepted) was propounded to them by Dreams. And indeed it is manifest, that many things, which are thought by the unlearned to have been really finished, have been only performed by Dreams and Visions. As where *Solomon* required of God the gift of Wisdom, that was (I say) in a Dream: and also, where he received promise of the continuance of the Kingdom of Israel in his line. So was *Isaiah's* vision, in the 6. of his Prophecie: as also that of *Ezekiel* the 12. Finally, where *Jeremiah* was commanded To hide his girdle in the cleft of a rock at the river *Euphrates* in *Babylon*; and that after certain dayes, it did there putrifie, it must needs be in a Dream; for *Jeremiah* was never (or at leastwise not then) at *Babylon*. We that are Christians must not now slumber and dream, but watch and pray, and meditate upon our salvation in Christ both day and night. And if we expect revelations in our Dreams, now, when Christ is come, we shall deceive our selves; for in him are fulfilled all Dreams and Prophecies. Howbeit, *Bodin* holdeth, That Dreams and Visions continue till this day, in as miraculous manner as ever they did.

1 Kin. 3. 5, 15.

1 King. 9. 5.

Isa. 6.

Ezek. 12.

Jerem. 13.

J. Bodin lib. de
clam. 1. cap. 5.

If you read *Artemidorus*, you shall read many stories of such as dreamt of things that afterwards came to pass. But he might have cited a thousand for one that fell out contrary; for, as for such Dreams among the *Jews* themselves, as had not extraordinary Visions miraculously exhibited unto them by God, they were counted coseners, as may appear by these words of the Prophet *Zechary*, *Surely the Idols have spoken vanity, and the Soothsayers have seen a lye, and the* *zech. 10. 2.*
Dreamers have told a vain thing; According to *Solomons* saying, *In the multitude* *Ecclef. 5. 3.*
of dreams and vanities are many words. It appeareth in *Jeremiah* 23. that the false *Jerem. 23.*
 Prophets, whilst they illuded the people with lyes, counterfeiting the true Prophets, used to cry out, *Dreams, dreams; We have dreamed a dream, &c.* Finally, *Nebuchadnezzar* teacheth all mento know a true Expofitor of Dreams; to wit, such a one as hath his Revelation from God; for he can (as *Daniel* did) repeat *Dan. 2:*
your Dream before you discover it; which thing, if any Expounder of Dreams can do at this day, I will believe him.

BOOK

BOOK XI.

CHAP. I.

The Hebrew word Nahas expounded; of the Art of Augury; who invented it; how slovenly a Science it is; the multitude of Sacrifices, and Sacrificers of the Heathen; and the causes thereof.



The slovenly
Art of Augury.

NAHAS, is to observe the flying of Birds, and comprehendeth all such other observations, where men do guesse upon uncertain toyes. It is found in *Deut.* 18. and in *2 Chron.* 33. and elsewhere. Of this Art of Augury, *Tyresias* the King of the *Thebans* is said to be the first inventor; but *Tages* first published the discipline thereof, being but a little boy, as *Cicero* reporteth out of the books of the *Hetruscans* themselves. Some points of this Art are more high and profound then some others, and yet are they more homely and slovenly then the rest; as namely, the Divination upon the entrails of beasts, which the Gentiles in their sacrifices specially observed. Infomuch as *Marcus Varro*, seeing the absurdity thereof, said, that these gods were not only idle, but very slovens, that used so to hide their secrets and counsels in the guts and bowels of Beasts.

How vainly, absurdly, and superstitiously the Heathen used this kind of Divination in their sacrifices, is manifested by their actions and ceremonies in that behalf practised, as well in times past, as at this hour. The *Egyptians* had 666 several sorts and kinds of Sacrifices: the *Romans* had almost as many: the *Grecians* had not so few as they: the *Persians* and *Medes* were not behind them: the *Indians* and other Nations have at this instant their Sacrifices full of variety, and more full of barbarous impiety; for in sundry places, these offer sacrifices to the Devil, hoping thereby to move him to lenity; yea, these commonly sacrifice such of their enemies, as they have taken in war: as we read that the *Gentiles* in ancient time did offer sacrifice, to appease the wrath and indignation of their feigned gods.

CHAP. II.

Of the Jews sacrifice to Moloch, a discourse thereupon, and of Purgatory.

2 Reg. 23. 10.
2 Chr. 33. 6.

Deut. 18. 10.
Levit. 18. 21.
& 20. 2.

An invincible
argument a-
gainst Purga-
tory.

THE Jews used one kind of Diabolical Sacrifice, never taught them by *Moses*, namely, To offer their children to Moloch, making their sons and their daughters to run through the fire: supposing such grace and efficacy to have been in that action, as other Witches affirm to be in Charmes and Words; and therefore among other points of Witchcraft, this is specially and namely forbidden by *Moses*. We read of no more Miracles wrought hereby, then by any other kind of Witchcraft in the old or new Testament expressed. It was no ceremony appointed by God, no figure of Christ; perhaps it might be a sacrament, or rather a figure of Purgatory, the which place was not remembered by *Moses*. Neither was there any sacrifice appointed by the law for the relief of *Israelites* souls that there should be tormented. Which without all doubt should

not

not have been omitted, if any such place of Purgatory had been then, as the Pope hath lately devised for his private and special lucre. This Sacrificing to *Moloch* (as some affirm) was usual among the *Gentiles*, from whence the *Jews* brought it into *Israel*; and there (of likelihood) the *Eutichists* learned the abomination in that behalf.

CHAP. III.

The Canibals cruelty: of Popish Sacrifices exceeding in tyranny the Jews or Gentiles.

THe incivility and cruel Sacrifices of Popish Priests do yet exceed both the *Jew* and the *Gentile*; for these take upon them to sacrifice Christ himself. And to make their tyranny the more apparent, they are not contented to have killed him once, but dayly and hourly torment him with new deaths; yea they are not ashamed to swear, that with their carnal hands they tear his humane substance, breaking it into small gobbets; and with their external teeth chew his flesh and bones, contrary to Divine or humane nature; and contrary to the Prophesie, which saith, *There shall not a bone of him be broken*. Finally, in the end of their sacrifices (as they say) they eat him up raw, and swallow down into their guts every member and parcel of him: and last of all, that they convey him into the place where they bestow the residue of all that which they have devoured that day. And this same barbarous impiety exceedeth the cruelty of all others; for all the *Gentiles* consumed their sacrifices with fire, which they thought to be holy.

Against the
Papists abominable and blasphemous Sacrifice of the Mass.

Psal. 34:20

CHAP. IV.

The superstition of the Heathen about the element of fire, and how it grew in such reverence among them; of their corruptions, and that they had some inkling of the godly Fathers doings in that behalf.

AS touching the element of fire, and the superstition thereof about those businesses, you shall understand, that many superstitious people of all Nations have received, and revered, as the most holy thing among their sacrifices; insomuch (I say) as they have worshipped it among their gods, calling it *Orimasda* (to wit) holy fire, and Divine light: The Greeks called it *Isia*, the Romans, *Vesta*, which is, *The fire of the Lord*. Surely they had heard of the fire that came down from heaven, and consumed the oblations of the Fathers; and they understood it to be God himself: For there came to the Heathen, the bare names of things, from the doctrine of the godly Fathers and Patriarches, and those so obscured with fables, and corrupted with lyes, so overwhelmed with superstitions, and disguised with ceremonies, that it is hard to judge from whence they came. Some cause thereof (I suppose) was partly the translations of Governments, whereby one Nation learned folly of another; and partly blind devotion, without knowledge of Gods Word; but specially the want of Grace, which they sought not for, according to Gods commandment and will. And that the *Gentiles* had some inkling of the godly Fathers doings, may diversly appear. Do not the *Muscovits*, and *Indian* prophets at this day, like apes, imitate *Esay*? Because he went naked certain years, they forsooth counterfeit madness, and drink potions for that purpose; thinking that whatsoever they say in their madness, will certainly come to pass. But hereof is more largely discoursed before in the word *Kasam*.

The Gymnosophists of India their apish imitation of *Esay*.

C H A P. V.

Of the Roman Sacrifices : of the estimation they had of the Augury ; of the twelve Tables.

THe Romans, even after they were grown to great civility, and enjoyed a most flourishing State and Common-wealth, would sometimes sacrifice themselves, sometimes their children, sometimes their friends, &c. consuming the same with fire, which they thought holy. Such estimation (I say) was attributed to that of Divination upon the entrails of Beasts, &c. At Rome, the chief Princes themselves exercised the same ; namely, *Romulus, Fabius Maximus*, &c. inasmuch as there was a decree made there, by the whole Senate, that six of the chief Magistrates Sons should from time to time be put forth, to learn the mystery of these Arts of Augury and Divination, at *Hetruria*, where the cunning and knowledge thereof most abounded. When they came home well informed and instructed in this Art, their estimation and dignity was such, as they were accounted, reputed, and taken to be the interpreters of the gods, or rather between the gods and them. No high Priest, nor any other great officer was elected, but these did absolutely nominate them, or else did exhibit the names of two, whereof the Senate must choose the one.

The law of the twelve tables.

In their ancient Laws were written these words : *Prodigia & portenta ad Hetruscis aruspices (si Senatus jussit) deferunt, Hetruriam principes disciplinam discunt. Quibus divis decreverunt, procurant, isdem fulgura & ostenta pianto, auspicia servant, auguri parento* : the effect of which words are this, Let all prodigious and portentous matters be carried to the Soothsayers of *Hetruria*, at the will and commandment of the Senate ; and let the young Princes be sent to *Hetruria*, there to learn that Discipline, or to be instructed in that Art and Knowledge. Let there be always some Solicitor, to learn with what gods they have decreed or determined their matters ; and let Sacrifices be made unto them in times of lightening, or at any strange or supernatural shew. Let all such conjecturing tokens be observed ; whatsoever the Soothsayer commandeth, let it be religiously obeyed.

C H A P. VI.

Colleges of Augurers, their office, their number, the signification of Augury, that the practisers of that Art were coseners ; their profession, their places of exercise, their apparel, their superstition.

Romulus erected three Colleges or Centuries of those kinds of Soothsayers, which only (and none other) should have authority to expound the minds and admonishment of the gods. Afterwards that number was augmented to five, and after that to nine : for they must needs be odd. In the end they increased so fast, that they were fain to make a decree for stay, from the further proceeding in those erections ; like to our Statute of *Mormaine*. Howbeit, *Sylla* (contrary to all orders and constitutions before made) increased that number to four and twenty.

Magna Charta
3 H. 36. 7 Ed.
1. 15. 2 R. 5.

And though *Augurium* be most properly that Divination which is gathered by Birds ; yet because this word *Nabab* comprehendeth all other kinds of Divination, as *Extispicium, aruspicum*, &c. which is as well the guessing upon the entrails of beasts, as divers other wayes : omitting Physiognomy and Palmistry, and such like, for the tediousness and folly thereof ; I will speak a little of such Arts as were above measure regarded of our elders, neither mind I to discover the whole circumstance, but to refute the vanity thereof, and specially of the Professors of them, which are and always have been cosening Arts, and in them contained

contained both special and several kinds of Witchcrafts: For the Masters of these faculties have ever taken upon them to occupy the place and name of God; blasphemously ascribing unto themselves his Omnipotent Power to foretel, &c. whereas in truth, they could or can do nothing, but make a shew of that which is not.

One matter, to bewray their cosening, is; that they could never work nor foreshew any thing to the poor or inferior sort of people: for portentous shews (say they) alwayes concerned great Estates. Such matters as touched the baser sort, were inferior causes; which the superstition of the people themselves would not neglect to learn. Howbeit, the Professors of this Art descended not so low, as to communicate with them: for they were Priests (which in all Ages and Nations have been jolly fellows) whose office was, to tell what should come to pass, either touching good luck, or bad fortune; to expound the minds, admonitions, warnings and threatnings of the Gods, to foreshew calamities, &c. which might be (by their Sacrifices and common contrition) removed and qualified. And before their entrance into that action, they had many observations, which they executed very superstitiously; pretending that every Bird and Beast, &c. should be sent from the Gods as fore-shewers of somewhat. And therefore first they used to choose a clear day, and fair weather to do their business in: for the which their place was certainly assigned, as well in *Rome* as in *Hetruria*, wherein they observed every quarter of the element, which way to look, and which way to stand, &c. Their Apparel was very Priest-like, of fashion altered from all others, specially at the time of their Prayers, wherein they might not omit a word nor a syllable: in respect whereof one read the Service, and all the residue repeated it after him, in the manner of a Procession.

A manifest discovery of Augurers collusionage.

CHAP. VII.

The Times and Seasons to exercise Augury, the Manner and Order thereof, of the Ceremonies thereunto belonging.

NO less regard was there had of the times of their practice in that ministry: for they must begin at midnight, and end at noon, not travelling therein in the decay of the day, but in the increase of the same; neither in the sixth or seventh hour of the day, nor yet after the month of *August*; because then young Birds then flie about, and are diseased and unperfect, mounting their feathers, and flying out of the Countrey: so as no certain guess is to be made of the Gods purposes by them at those seasons. But in their due times they standing with a bowed wand in their hand, their face toward the East, &c. in the top of an high Tower, the weather being clear, watch for Birds, noting from whence they came, and whither they fly, and in what sort they wag their wings, &c.

Note the superstitious Ceremonies of Augurers.

CHAP. VIII.

Upon what Signs and Tokens Augurers did Prognosticate; Observations touching the Inward and Outward parts of Beasts, with notes of Beasts behaviour in the Slaughter-house.

THese kind of Witches, whom we have now in hand, did also prognosticate good or bad luck, according to the soundness or imperfection of the entrails of Beasts; or according to the superfluities or infirmities of nature; or according to the abundance of humours unnecessary, appearing in the inward parts and bowels of the Beasts sacrificed: For as touching the outward parts, it was always provided and fore-seen, that they should be without

Observations
in the Art au-
guristical.

blemish. And yet there were many tokens and notes to be taken of the external actions of those Beasts, at the time of sacrifice: as if they would not quietly be brought to the place of execution, but must be forcibly hailed; or if they brake loose; or if by hap, cunning or strength they withstood the first blow, or if after the Butchers blow they leaped up, roared, stood fast; or being fallen, kicked, or would not quietly die, or bled not well; or if any ill news had been heard, or any ill sight seen at the time of slaughter or sacrifice: which were all significations of ill luck and unhappy success. On the other side, if the slaughter man performed his office well, so as the beast had been well chosen, not infected, but whole and found, and in the end fair killed, all had been safe: for then the Gods smiled.

CHAP. IX.

A confutation of Augury; Plato his reverend Opinion thereof, of contrary Events, and false Predictions.

Plato in Pha-
dro, in Timæo,
in lib. de Re-
publ.

Wherein the
Papists are
more blame-
worthy then
the Heathen.

BUt what credit is to be attributed to such toys and chances, which grow not of Nature, but are gathered by the superstition of the Interpreters? As for Birds, who is so ignorant that conceiveth not, that one flyeth one way, another another way, about their private necessities? And yet are the other divinations more vain and foolish. Howbeit, Plato thinketh a Common-wealth cannot stand without this Art, and numbereth it among the liberal Sciences. These fellows promised *Pompey*, *Cassius*, and *Cesar*, that none of them should die before they were old, and that in their own houses, and in great honour; and yet they all died clean contrarily. Howbeit doubtless, the Heathen in this point were not so much to be blamed, as the sacrificing Papists: for they were directed hereunto without the knowledge of Gods promises, neither knew they the end why such Ceremonies and Sacrifices were instituted; but only understood by an uncertain and slender report, that God was wont to send good or ill success to the children of *Israel*, and to the old Patriarchs and Fathers, upon his acceptance or disallowance of their Sacrifices and Oblations. But men in all ages have been so desirous to know the effect of their purposes, the sequel of things to come, and to see the end of their fear and hope; that a silly Witch, which hath learned any thing in the Art of cosenage, may make a great many jolly fools.

CHAP. X.

The cosening Art of Sortilege or Lottery, practised especially by Egyptian Vagabonds, of allowed Lots, of Pythagoras his Lot, &c.

Sortilege or
Lotshare.

THe counterfeit Egyptians, which were indeed cosening Vagabonds, practising the Art called *Sortilegium*, had no small credit among the multitude: Howbeit, their Divinations were as was their fast and loose, and as the Witches cures and hurts, and as the Sooth-sayers answers, and as the Conjurers raising up of spirits, and as *Apollo's* or *the Road of Grace's* Oracles, and as the Jugglers knacks of Legierdmain, and as the Papists Exorcisms, and as the Witches charms, and as the counterfeit Vilions, and as the coseners Knaveries. Hereupon it was said, *Non invenitur inter vos Menabas*, that is, *Sortilegus*, which were like to these Egyptian coseners. As for other lots, they were used, and that lawfully, as appeareth by *Jonas* and others that were holy men, and as may be seen among all Common-wealths, for the deciding of divers Controversies, &c. wherein thy neighbour is not misused, nor God any way offended. But in truth I think, because of the cosenage that so easily may be used herein, God forbad it in the Common-wealth of the Jews, though in the good use thereof it

was

was allowed in matters of great weight; as appeareth both in the Old and New Testament; and that as well in doubtful cases and distributions; as in Elections, and Inheritances, and pacification of variances. I omit to speak any thing of the Lots comprised in Verses, concerning the luck ensuing; either of *Virgil*, *Homer*, or any other, wherein fortune is gathered by the sudden turning unto them: because it is a childish and ridiculous toy, and like unto childrens play at *Primus*, *secundus*, or the game called *The Philosophers Table*: but herein I will referr you to the bable it self, or else to *Bodin*, or to some such sober Writer thereupon, of whom there is no want.

There is a Lot also called *Pythagoras's Lot*, which (some say) *Aristotle* believed: and that is, where the characters of letters have certain proper numbers; whereby they divine (through the proper names of men) so as the numbers of each letter being gathered in a sum, and put together, give victory to them whose sum is the greater, whether the question be of Warr, Life, Matrimony, Victory, &c. even as the unequal number of vowels in proper names portendeth lack of fight, halting, &c. which the God-fathers and God-mothers might easily prevent, if the case stood so:

Levit. 16. 1.
Numb. 33. &
36.
Josh. 14.
1 Chron. 24.
& 26.
Proverb. 18.
Jonas 1.
Acts 1.
Of Pythagoras's
lot.

CHAP. XI.

Of the Cabalistical Art, consisting of Traditions and Unwritten Varieties learned without Book, and of the Division thereof.

Here is also place for the Cabalistical Art, consisting of unwritten Verities, which the *Jews* do believe and brag, that God himself gave to *Moses* in *Mount-Sinai*; and afterwards was taught only with lively voyce, by degrees of succession, without writing, until the time of *Esdra*; even the Scholars of *Archippus* did use Wit and Memory in stead of Books. They divide this in twain; the one expoundeth with Philosophical reason the Secrets of the Law and the Bible, wherein (they say) that *Solomon* was very cunning; because it is written in the *Hebrew Stories*, that he disputed from the Cedar of *Libanus*, even to the Hysope, also of Birds, Beasts, &c. The other is, as it were, a Symbolical Divinity of the highest Contemplation, of the divine and angelike verrues, of holy names and signs; wherein the letters, numbers, figures, things and arms, the pricks over the letters, the lines, the points, and the accents do all signifie very profound things and great secrets. By these Arts the Atheists suppose *Moses* wrote all his Miracles, and that hereby they have power over Angels and Devils, as also to do miracles: yea, and that hereby all the miracles that either any of the Prophets, or Christ himself wrought, were accomplished.

The Art Cabalistical divided.

But *C. Agrippa* having searched to the bottom of this Art, saith, it is nothing but superstition and folly. Otherwise you may be sure Christ would not have hidden it from his Church: For this cause the *Jews* were so skilful in the Names of God. But there is none other Name in Heaven or Earth, in which we might be saved, but *Jesus*: neither is that meant by his bare Name, but by his vertue and goodness towards us. These *Cabalists* do farther brag, that they are able hereby, not only to find out and know the unspeakable mysteries of God, but also the secrets which are above Scripture; whereby also they take upon them to Prophesie, and to work Miracles: yea hereby they can make what they list to be Scripture; as *Valeria Proba* did pick certain Verses out of *Virgile*, alluding them to Christ: And therefore these their Revolutions are nothing but Allegorical Games, which idle men busied in Letters, Points; and Numbers, (which the *Hebrew* tongue easily suffereth) devise to delude and cosen the simple and ignorant. And this they call *Alphabetary* or *Arithmantical Divinity*, which Christ shewed to his Apostles only, and which *Paul* saith, he speaketh but among perfect men; and being high mysteries are not to be committed

C. Agrippa lib. de vanis scient.

The blasphemy of the Cabalists.

In Concil. Tri-
dent.

unto writing, and so made popular. There is no man that readeth any thing of this Cabalistical Art, but must needs think upon the Popes cunning practices in this behalf, who hath *In scrinio pectoris*, not only the Exposition of all Laws, both Divine and Humane, but also Authority to add thereunto, or to draw back therefrom at his pleasure: and this may he lawfully do even with the Scriptures, either by addition or subtraction, after his own pontifical liking. As for example, He hath added the *Apocrypha* (whereunto he might as well have joyned S. *Augustine's* Works, or the course of the Civil Law, &c.) Again, he hath diminished from the Decalogue or Ten Commandements, not one or two words, but a whole Precept, namely the second, which it hath pleased him to dash out with his pen: and truly he might as well by the same authority have rased out of the Testament S. *Mark's* Gospel.

CHAP. XII.

When, How, and in What sort Sacrifices were first Ordained, and how they were prophaned, and how the Pope corrupteth the Sacraments of Christ.

Gen. 3. 17.

Gen. 3. 6.

Gen. 3. 15.

Lev. 12. 3, &c.

A gird at the
Pope for his
sawciness in
Gods matters.

AT the first God manifested to our father *Adam*, by the prohibition of the Apple, that he would have man live under a law, in obedience and submission; and not to wander like a Beast without order or discipline. And after man had transgressed, and deserved thereby Gods heavy displeasure, yet his mercy prevailed; and taking compassion upon man, he promised the *Messias*, who should be born of a woman, and break the Serpents head: declaring by evident testimonies, that his pleasure was that man should be restored to favour and grace, through Christ: and binding the mindes of men to this promise, and to be fixed upon their *Messias*, established Figures and Ceremonies wherewith to nourish their Faith, and confirmed the same with miracles, prohibiting and excluding all mans devices in that behalf. And upon his promise renewed, he enjoined (I say) and erected a new form of worship, whereby he would have his promises constantly beheld, faithfully believed, and reverently regarded. He ordained six sorts of divine Sacrifices; three Propitiatory, not as meriting remission of sins, but as figures of Christs propitiation: the other three were of thanksgiving. These Sacrifices were full of Ceremonies, they were powdered with consecrated Salt, and kindled with fire, which was preserved in the Tabernacle of the Lord: which fire (some think) was sent down from heaven. God himself commanded these Rites and Ceremonies to our fore-fathers, *Noah, Abraham, Isaac, Jacob, &c.* promising therein both the amplification of their families, and also their *Messias*. But in tract of time (I say) wantonness, negligence, and contempt, through the instigation of the Devil, abolished this institution of God: so as in the end, God himself was forgotten among them, and they became Pagans and Heathens, devising their own ways, until every Countrey had devised and erected both new Sacrifices, and also new Gods particular unto themselves. Whose example the Pope followeth, in prophaning of Christs Sacraments, disguising them with his devices and superstitious Ceremonies, contriving and comprehending therein the folly of all Nations: the which, because little children do now perceive and scorn, I will pass over, and return to the *Gentiles*, whom I cannot excuse of cofenage, superstition, nor yet of vanity in this behalf: For if God suffered false Prophets among the children of *Israel*, being Gods peculiar people, and hypocrites in the Church of Christ, no marvel if there were such people amongst the Heathen which neither professed nor knew him.

CHAP. XIII.

Of the Objects whereupon the Augurers used to Prognosticate, with certain Cautions and Notes.

THe Gentiles, which treat of this matter, repeat an innumerable multitude of Objects, whereupon they prognosticate good or bad luck. And a great matter is made of sneezing, wherein the number of sneezings and the time thereof is greatly noted; the tingling in the finger, the elbow, the toe, the knee, &c. are singular notes also to be observed in this Art; though specially herein are marked the flying of Fowls, and meeting of Beasts, with this general caution, that the object or matter whereon men divine, must be sudden and unlooked for: which regard, children and some old fools have to the gathering Prim-roses, True-loves, and four-leaved grass: *Item*, the person unto whom such an object offereth it self unawares; *Item*, the intention of the diviner, whereof the object which is met, is referred to Augury; *Item*, the hour in which the object is without fore-knowledge upon the sudden met withal, and so forth.

Pliny reporteth that Gryphes flie alwayes to the place of slaughter, two or three dayes before the battel is fought; which was seen and tryed at the battel of Troy; and in respect thereof, the Gryphe was allowed to be the chief Bird of Augury. But among the innumerable number of the portentous Beasts, Fowls, Serpents, and other creatures, the Toad is the most excellent object, whose ugly deformity signifieth sweet and amiable fortune: in respect whereof some superstitious Witches preserve Toads for their familiars. And some one of good credit (whom I could name) having convented the Witches themselves, hath starved divers of their Devils, which they kept in boxes in the likenesse of Toads.

Plutarch Cheroneus saith, that the place and site of the signs that we receive by Augury, are specially to be noted: for if we receive them on the left side, good luck; if on the right side, ill luck insueth: because terrene and mortal things are opposite and contrary to divine and heavenly things; for that which the Gods deliver with the right hand, falleth to our left side; and so contrariwise.

CHAP. XIV.

The division of Augury; persons admittable into the Colledges of Augury; of their Superstition.

THe latter Diviners in these mysteries, have divided their soothsayings into twelve Superstitions, as *Augustinus Niphus* termeth them. The first is prosperity; the second, ill luck, as when one goeth out of his house, and seeth an unlucky beast lying on the right side of his way; the third is destinie; the fourth is fortune; the fifth is ill hap, as when an infortunate beast feedeth on the right side of your way; the sixth is utility; the seventh is hurt; the eighth is called a cautel, as when a beast followeth one, and stayeth at any side, nor passing beyond him, which is a sign of good luck; the ninth is infelicity, and that is contrary to the eighth, as when the beast passeth before one; the tenth is perfection; the eleventh is imperfection; the twelfth is confusion. Thus farre he.

Among the *Romans* none could be received into the Colledge of Augurers that had a bile, or had been bitten with a Dog, &c. and at the times of their exercise, even at noon-days, they lighted Candles. From whence the Papiests convey unto their Church those points of infidelity. Finally, their observations were so infinite and ridiculous, that there flew not a sparkle out of the fire, but it betokened somewhat.

Who were not admittable into the Colledge of Augurers among the *Romans*.

C H A P. XV.

Of the Common Peoples fond and superstitious Collections and Observations.

O vain folly
and foolish vanity !

Martin de Arles in tract. de superst. contra maleficia. Appian. de bello civili.

Auguristical
toyes.

AMongst us there be many women, and effeminate men (marry Papists alwayes, as by their superstition may appear) that make great Divinations upon the shedding of Salt, Wine, &c. and for the observation of dayes and hours use as great Witchcraft as in any thing : For if one chance to take a fall from a Horse, either in a slippery or stumbling way, he will note the day and hour, and count that time unlucky for a journey. Otherwise, he that receiveth a mischance, will consider whether he met not a Cat, or a Hare, when he went first out of his doores in the morning; or stumbled not at the threshold at his going out; or put not on his shirt the wrong side outwards; or his left shooe on his right foot, which *Augustus Caesar* reputed for the worst luck that might befall. But above all other Nations (as *Martinus de Arles* witnesseth) the *Spaniards* are most superstitious herein; and of *Spain*, the people of the Province of *Lusitania* is the most fond: For one will say, I had a dream to night, or a Crow croaked upon my house, or an Owl flew by me, and screeched, (at which Augury *Lucius Sylla* took his death), or a Cock crew contrary to his hour. Another saith, The Moon is at the prime; another, that the Sun rose in a cloud and looked pale, or a Star shot and shined in the air; or a strange Cat came into the house; or a Hen fell from the top of the house. Many will go to bed again, if they sneeze before their shooes be on their feet; some will hold fast their left thumb in their right hand when they hickor; or else will hold their chin with their right hand whiles a Gospel is sung. It is thought very ill luck of some, that a child, or any other living creature, should pass between two friends as they walk together; for they say it portendeth a division of friendship. Among the Papists themselves, if any hunters, as they were a hunting, chanced to meet a Frier, or a Priest, they thought it so ill luck, as they would couple up their Hounds, and go home, being in despair of any further sport that day. Marry if they had used venery with a begger, they should win all the money they played for that day at dice. The like folly is to be imputed unto them that observe (as true or probable) old verses, wherein can be no reasonable cause of such effects which are brought to pass only by Gods power, and at his pleasure. Of this sort be these that follow:

Vincenti festo si sol radiet memor esto.

Englified by *Abraham Fleming*:

*Remember on S. Vincents day,
If that the Sun his beams display.*

Clara dies Pauli bona tempora denotat anni.

Englified by *Abraham Fleming*:

*If Paul th' Apostles day be clear,
It doth fore-shew a lucky year.*

*Si sol splendeat Maria purificante,
Major erit glacies post festum quam fuit antea.*

Englified

Englified by *Abraham Fleming* :

*If Maries purifying day
Be clear and bright with Sunny ray,
Then frost and cold shall be much more
After the feast than was before.*

*Serò rubens cœlum cras indicat esse serenum ;
Si manè rubescit, ventus vel pluvia crescit.*

Englified by *Abraham Fleming* :

*The skie being red at evening,
Fore-shews a fair and clear morning ;
But if the morning riseth red,
Of wind or rain we shall be sped.*

Some stick a needle or a buckle into a certain tree, neer to the Cathedral Church of *S. Christopher*, or of some other Saint, hoping thereby to be delivered that year from the headach. *Item*, Maids forsooth hang some of their hair before the Image of *S. Urbane*, because they would have the rest of the hair grow long and be yellow. *Item*, Women with child run to Church, and tie their Girdles or Shooe-lachets about a Bell, and strike upon the same thrice, thinking that the sound thereof hasteth their good delivery. But sithence, these things begin to touch the vanities and superstitions of Incantations, I will refer you thither, where you shall see of that stuffe abundance, beginning at the word *Habar*. Seek more hereof in the word *Habar*.

CHAP. XVI.

How old Writers vary about the matter, the manner, and the means, whereby things augurifical are moved.

Theophrastus and Themistius affirm, that whatsoever happeneth unto man suddenly and by chance, cometh from the Providence of God. So as Themistius gathereth, that men in that respect Prophesie, when they speak what cometh in their brain upon the sudden, though not knowing or understanding what they say. And that seeing God hath a care for us, it agreeth with reason (as Theophrastus saith) that he shew us by some mean whatsoever shall happen : For with Pythagoras he concludeth, that all foreshews and auguries are the voyces and words of God, by the which he foretelleth man the good or evil that shall betide.

*Averroes. 12.
Metaphysic.*

Trismegistus affirmeth, that all augurifical things are moved by Devils; Porphyrie saith by Gods, or rather good Angels, according to the opinion of Plotinus and Jamblichus. Some other affirm, they are moved by the Moon wandering through the twelve Signs of the Zodiacke, because the Moon hath dominion in all sudden matters. The Egyptian Astronomers hold, that the Moon ordereth not those portentous matters, but *Stella errans*, a wandering Star, &c.

C H A P. XVII.

How ridiculous an Art Augury is ; how Cato mocked it ; Aristotle's reason against it ; fond Collections of Augurers, who allowed, and who disallowed it.

The fond Art
of Augury
convinced.

Verily all these Observations being neither grounded on Gods Word, nor Physical or Philosophical Reason, are Vanities, Superstitions, Lyes, and meer Witchcraft ; as whereby the world hath long time been, and is still abused and cosened. It is written, *Non est vestrum scire tempora & momenta, &c.* It is not for you to know the times and seasons, which the Father hath put in his own power. The most godly men and the wisest Philosophers have given no credit hereunto. S. Augustine saith, *Qui his divinationibus credit, sciat se fidem Christianam & baptismum prævaricasse, & Paganum Deiq; inimicum esse.* He that gives credit to these Divinations, let him know that he hath abused the Christian Faith and his Baptism, and is a Pagan, and an Enemy to God. One told Cato, that a Rat had carryed away and eaten his Hofs, which the party said was a wonderful sign. Nay (said Cato) I think not so ; but if the Hofs had eaten the Rat, that had been a wonderful token indeed. When Nonius told Cicero that they should have good success in battle, because seven Eagles were taken in Pompeies Camp, he answered thus ; No doubt it will be even so, if that we chance to fight with Pies. In like case also he answered Labienus, who prophesied like success by such Divinations, That through the hope of such toys, Pompey lost all his Pavillions not long before.

Arist. de som.

What wise man would think, that God would commit his counsel to a Daw, an Owl, a Swine, or a Toad ; or that he would hide his secret purposes in the dung and bowels of Beasts ? Aristotle thus reasoneth ; Augury or Divinations are neither the causes nor effects of things to come ; Ergo, they do not thereby foretel things truly, but by chance. As if I dream that my friend will come to my house, and he cometh indeed : yet neither dream nor imagination is more the cause of my friends coming than the chattering of a Pie.

August. lib. de
doct. chri. 2.
cap. 2. 3.
Psalm. 4. 2.
Plin. lib. natu-
ral. hist. 28.
cap. 2. Tho.

When Hannibal overthrew Marcus Marcellus, the Beast sacrificed wanted a piece of his heart ; therefore forsooth Marins when he sacrificed at Utica, and the beast lacked his liver, he must needs have the like success. These are their Collections, and as vain as if they said, that the building of Tenderden-steeple was the cause of Goodwines-Sands, or the decay of Sandwich-Haven. S. Augustine saith, that these Observations are most superstitious. But we read in the fourth Psalm, a sentence which might dissuade any Christian from this folly and impiety ; *O ye sons of men, how long will ye turn my glory into shame, loving vanity, and seeking lies ?* The like is read in many other places of Scripture.

Aquin. lib. de
fortib.

Of such as allow this folly, I can commend Pliny best, who saith, that the operation of these Auguries is as we take them : For if we take them in good part, they are signs of good luck ; if we take them in ill part, ill luck followeth ; if we neglect them, and weigh them not, they do neither good nor harm. Thomas of Aquine reasoneth in this wise ; The Stars, whose course is certain, have greater affinity and community with mans actions, than Auguries ; and yet our doings are neither directed nor proceed from the Starrs ; Which thing also Ptolomey witnesseth, saying *Sapiens dominabitur astris*, A wiseman over-ruleth the Starrs.

CHAP. XVIII.

Fond Distinctions of the Heathen Writers concerning Augury.

THE Heathen made a distinction between divine, natural, and casual Auguries. Divine Auguries were such, as men were made believe were done miraculously, as when Dogs spake, as at the expulsion of *Tarquinius* out of his Kingdom; or when Trees spake, as before the death of *Caesar*; or when Horses spake, as did a Horse whose name was *Zanthus*. Many learned Christians confess, that such things as may indeed have a divine cause, may be called divine Auguries, or rather fore-warnings of God, and tokens either of his blessings or discontentation; as the Star was a token of a safe passage to the Magicians that sought Christ; so was the Cock-crowing an Augury to *Peter* for his conversion. And many such other Divinations or Auguries (if it be lawful so to term them) are in Scriptures to be found.

*C. Epidius.
Homer. Iliad.
19.*

CHAP. XIX.

Of Natural and Casual Augury, the one allowed, and the other disallowed.

NATURAL Augury is a Physical or Philosophical observation; because humane and natural reason may be yielded for such events: as if one hear the Cock crow many times together, a man may guess that rain will follow shortly, as by the crying of Rooks, and by their extraordinary using of their wings in their flight, because through a natural instinct, provoked by the impression of the heavenly bodies, they are moved to know the times, according to the disposition of the weather, as it is necessary for their natures. And therefore *Jeremy* saith, *Milvus in caelo cognovit tempus suum*. The Physitian may argue a strength towards his patient, when he heareth him sneeze twice, which is a natural cause to judge by, and conjecture upon. But sure it is meer casual, and also very foolish and incredible, that by two sneezings, a man should be sure of good luck or success in his business; or by meeting of a Toad, a man should escape a danger, or achieve an enterprize, &c.

CHAP. XX.

A Confutation of Casual Augury which is meer Witchcraft, and upon what uncertainty those Divinations are grounded.

WHAT imagination worketh in man or woman, many leaves would not comprehend, for as the qualities thereof are strange, and almost incredible, so would the discourse thereof be long and tedious, whereof I had occasion to speak elsewhere. But the power of our imagination extendeth not to Beasts, nor reacheth to Birds, and therefore pertaineth not hereunto. Neither can the chance for the right or left side be good or bad luck in it self. Why should any Occurrent or Augury be good, because it cometh out of that part of the Heavens, where the good or beneficial Stars are placed? By that reason, all things should be good and happy that live on that side; but we see the contrary by experience, and as commonly as that.

The like absurdity and error is in them that credit those Divinations, because the Stars over the ninth House have dominion at the time of Augury. If it should betoken good luck, joy or gladness, to hear a noise in the house, when the Moon is in *Aries*: and contrariwise, if it be a sign of ill luck, sorrow, or grief for a Beast to come into the house, the Moon being in the same sign: here might

*The vanity of
Casual Augu-
ry.*

Isa. 44. 25.

might be found a foul error and contrariety. And for somuch as both may happen at once, the rule must needs be false and ridiculous. And if there were any certain rules or notes to be gathered in these Divinations, the abuse therein is such, as the Word of God must needs be verified therein; to wit, *I will destroy the tokens of Soothsayers, and make them that conjecture, fools.*

C H A P. XXI.

The Figure-casters are Witches; the uncertainty of their Art, and of their contradictions; Cornelius Agrippa's sentence against Judicial Astrologie.

The vain and trifling tricks of Figure-casters.

THese Casters of Figures may be numbered among the cosening Witches, whose practice is above their reach, their purpose to gain, their knowledge stoln from Poets, their uncertain and full vanity, more plainly derided in the Scriptures, than any other folly. And thereupon many other trifling vanities are rooted and grounded, as Phyllognomy, Palmestry, interpreting of Dreams, Monisters, Auguries, &c. the Professors whereof confesse this to be the necessary Key to open the knowledge of all their secrets. For these fellows erect a figure of the Heavens, by the exposition whereof (together with the conjectures of similitudes and signs) they seek to find out the meaning of the significators, attributing to them the ends of all things, contrary to truth, reason, and divinity: their rules being so inconstant, that few Writers agree in the very principles thereof. For the *Rabbins*, the old and new Writers, and the very best Philosophers dissent in the chief grounds thereof, differing in the propriety of the houses, whereout they wring the fore-telling of things to come, contending even about the number of spheres, being not yet resolved how to erect the beginnings and ends of the houses: for *Ptolomy* maketh them after one sort, *Campanus* after another, &c.

Johan. Mont-regius in epist. ad Blanchim. & Gulielmus de sancto Clodold. Rabbi Levi, C. Agrip. in lib. de vanit. scient. Arche-laus. Cassand. Eudoxus, &c.

And as *Alpetragus* thinketh, that there be in the Heavens divers movings as yet to men unknown, so do others affirm (not without probability) that there may be Stars and Bodies, to whom these movings may accord, which cannot be seen; either through their exceeding highness, or that hitherto are not tryed with any observation of the Art. The true motion of *Mars* is not yet perceived, neither is it possible to find out the true entring of the Sun into the equinoctial points. It is not denied, that the Astronomers themselves have received their light, and their very Art from Poets, without whose fables the twelve signs, and the northerly and southerly figures had never ascended into Heaven. And yet (as *C. Agryppa* saith) Astrologers do live, cosen men, and gain by these fables, whiles the Poets, which are the inventors of them, do live in beggery.

The very skilfullest Mathematicians confesse, that it is impossible to find out any certain thing concerning the knowledge of judgments, as well for the innumerable causes which work together with the Heavens, being altogether, and one with the other to be considered: as also because influences do not constrain but incline: For many ordinary and extraordinary occasions do interrupt them; as education, custom, place, honesty, birth, blood, sickness, health, strength, weakness, meat, drink, liberty of mind, learning, &c. And they that have written the rules of judgment, and agreee neerest therein, being of equal authority and learning, publish so contrary opinions upon one thing, that it is impossible for an Astrologian to pronounce a certainty upon so variable opinions; and otherwise, upon so uncertain reports no man is able to judge herein. So as (according to *Ptolomy*) the fore-knowledge of things to come by the Stars, dependeth as well upon the affections of the mind, as upon the observation of the Planets, proceeding rather from chance than Art, as whereby they deceive others, and are deceived themselves also.

CHAP. XXII.

The subtilty of Astrologers to maintain the credit of their Art ; why they remain in credit, certain impieties contained in Astrologers assertions.

IF you mark the cunning ones, you shall see them speak darkly of things to come, devising by artificial subtilty, doubtful Prognostications, easily to be applied to every thing, Time, Prince, and Nation; and if any thing come to pass according to their Divinations, they fortifie their old Prognostications with new reasons. Nevertheless, in the multitude and variety of Stars, yea even in the very midst of them, they finde out some places in a good aspect, and some in an ill; and take occasion hereupon to say what they list, promising unto some men Honour, long Life, Wealth, Victory, Children, Marriage, Friends, Offices, and finally, everlasting Felicity: But if with any they be discontented, they say the Stars be not favourable to them, and threaten them with Hanging, Drowning, Beggery, Sicknes, Misfortune, &c. And if one of these Prognostications fall out right, then they triumph above measure. If the Prognostications be found to forge and lye alwayes (without such fortune as the blind man had in killing the Crow) they will excuse the matter, saying, that *Sapiens dominatur astris*, whereas (according to *Agrippas* words) neither the wiseman ruleth the Stars, nor the Stars the Wiseman, but God ruleth them both. *Corn. Tacitus* saith, That they are a people disloyal to Princes, deceiving them that believe them. And *Varro* saith, That the vanity of all superstitions floweth out of the bosome of Astrology. And if our life and fortune depend not on the Stars, then it is to be granted, that the Astrologers seek where nothing is to be found. But we are so fond, mistrustful and credulous, that we fear more the fables of *Robin Goodfellow*, Astrologers, and Witches, and believe more the things that are not, than the things that are. And the more impossible a thing is, the more we stand in fear thereof; and the less likely to be true, the more we believe it. And if we were not such, I think with *Cornelius Agrippa*, that these Diviners, Astrologers, Conjurers, and Coseners would dye for hunger.

And our foolish light belief, forgetting things past, neglecting things present, and very hasty to know things to come, doth so comfort and maintain these coseners; that whereas in other men, for making one lye, the faith of him that speaketh is so much mistrusted, that all the residue being true is not regarded: Contrariwise, in these cosenages among our Diviners, one truth spoken by hap, giveth such credit to all their lyes, that ever after we believe whatsoever they say, how incredible, impossible or false soever it be. *Sir Thomas Moore* saith, they know not who are in their own chambers, neither who maketh themselves cockolds, that take upon them all this cunning, knowledge and great foresight. But to enlarge their credit, or rather to manifest their impudency, they say the gift of Prophesie, the force of Religion, the secrets of Conscience, the power of Devils, the virtue of Miracles, the efficacy of Prayers, the state of the life to come, &c. doth only depend upon the Stars, and is given and known by them alone: For they say, that when the sign of *Gemini* is ascended, and *Saturn* and *Mercury* be joynd in *Aquary*, in the ninth house of the heavens, there is a Prophet born; and therefore that Christ had so many virtues, because he had in that place *Saturn* and *Gemini*. Yea, these Astrologers do not stick to say, that the Stars distribute all sorts of Religions, wherein *Jupiter* is the especial patron, who being joynd with *Saturn*, maketh the religion of the *Jews*; with *Mercury* of the *Christians*; with the *Moon* of *Antichristianity*. Yea, they affirm, that the faith of every man may be known to them as well as to God. And that Christ himself did use the election of hours in his Miracles; so as the *Jews* could not hurt him whilest he went to *Jerusalem*, and therefore that he said to his Disciples that forbade him to go, *Are there not twelve hours in the day?*

Astrologers Prognostications are like the answers of Oracles.

Sir Thomas Moore frump at judicial Astrologers.

Astrological blasphemies.

John 11, 8, 9.

C H A P. XXIII.

Who have power to drive away Devils with their only presence, who shall receive of God whatsoever they ask in Prayer, who shall obtain everlasting life by means of constellations, as Nativity-casters affirm.

They say also, That he which hath *Mars* happily placed in the ninth house of the heavens, shall have power to drive away Devils with his only presence from them that be possessed. And he that shall pray to God when he findeth the *Moon* and *Jupiter* joyned with the *Dragons-head* in the midst of the heavens, shall obtain whatsoever he asketh; and that *Jupiter* and *Saturn* do give blessedness of the life to come. But if any in his nativity shall have *Saturn* happily placed in *Leo*, his soul shall have everlasting life. And hereunto subscribe *Peter de Appona*, *Roger Bacon*, *Guido Bonatus*, *Arnold de villa nova*, and the Cardinal of *Alia*. Furthermore, the providence of God is denyed, and the Miracles of Christ are diminished, when these powers of the heavens and their influences are in such sort advanced. *Moses*, *Isaiab*, *Job*, and *Jeremiah*, seem to dislike and reject it; and at *Rome* in times past, it was banished, and by *Justinian* condemned under pain of death. Finally, *Seneca* derided these Soothsaying Witches in this sort, Amongst the *Cleones* (saith he) there was a custom, that the *χαλαζορύακες* (which were gazers in the Air, watching when a storm of hail shoul fall) when they saw by any cloud that the shower was imminent and at hand, the use was (I say) because of the hurt which it might do to their vines, &c. diligently to warn the people thereof; who used not to provide Cloaks, or any such defence against it, but provided Sacrifices; the rich, Cocks and white Lambs; the poor would spoil themselves by cutting their thombs, as though (saith he) that little blood would ascend up to the clouds, and do any good for their relief in this matter.

And here by the way, I will impart unto you a *Venetian* superstition of great antiquity, and at this day (for ought I can read to the contrary) in use. It is written, That every year ordinarily upon Ascension day, the Duke of *Venice*, accompanied with the States, goeth with great solemnity to the Sea, and after certain ceremonies ended, casteth thereinto a gold ring of great value and estimation for a Pacificatory oblation; wherewithal their predecessors supposed that the wrath of the Sea was asswaged. But this action, as a late writer saith, they do *Desponsare sibi mare*, that is, espouse the Sea unto themselves, &c.

Let us therefore, according to the Prophets advice, *Ask rain of the Lord in the hours of the latter time, and he shall send white clouds, and give us rain, &c.* for surely, the Idols (as the same Prophet saith) have spoken vanity, the Soothsayers have seen a lye, and the Dreamers have told a vain thing; they comfort in vain, and therefore they went away like sheep, &c. If any Sheepbiter or Witchmonger will follow them, they shall gone alone for me.

The folly of our Genethliaks or Nativity-casters.

Senec. lib. de quaest. nat. val. 4.

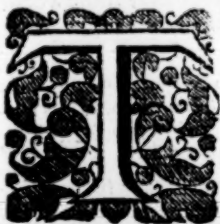
Hilarius Pirkmar in arte Apodemica.

Joannes Garropius in Venet. & Hyperb. Zac. 10. 1, 2.

BOOK XII.

CHAP. I.

The Hebrew word Habar expounded, where also the supposed secret force of Charms and Incantments is shewed, and the Efficacy of Words is divers wayes declared.



He Hebrew word *Habar*, being in Greek *Epathin*, and in Latine *Incantare*, is in English to *Inchant*, or (if you had rather have it so) to *Bewitch*. In these Incantments, certain Words, Verses, or Charms, &c. are secretly uttered, wherein there is thought to be miraculous efficacy. There is great variety hereof : but whether it be by Charms, Voices, Images, Characters, Stones, Plants, Metals, Herbs, &c. there must herewithal a special form of words be always used, either Divine, Diabolical, Insensible, or Papistical, whereupon all the vertue of the work is supposed to depend. This word is specially used in the 58. *Psal.*; which place though it be taken up for mine Adversaries strongest argument against me, yet me thinks it maketh so with me, as they can never be able to answer it : For there it plainly appeareth, *That the Adder heareth not the voice of the Charmer, charm he never so cunningly* : contrary to the Poets fabling,

Psal. 58. 4. 5.

Frigidus in pratis cantando rumpitur anguis.

Virgil. in Dæmone.

Englified by *Abraham Fleming* :

*The coldish Snake in Meadows green,
With Charms is burst in pieces clean.*

But hereof more shall be said hereafter in due place.

I grant that words sometimes have singular vertue and efficacy, either in persuasion or dissuasion, as also divers other wayes ; so as thereby some are converted from the way of perdition, to the estate of Salvation : and so contrariwise, according to the saying of *Solomon*, *Death and life are in the Instrument of the tongue* : but even therein God worketh all in all, as well in framing the heart of the one, as in directing the tongue of the other, as appeareth in many places of the holy Scriptures.

Prov. 18.
2 Chron. 30.
Psal. 10.
Psal. 51.
Psal. 139.
Jer. 32.
Isa. 6. *Isa.* 50.
Exod. 7, 8, 9.
Proverbs 16.

CHAP. II.

What is forbidden in Scriptures concerning Witchcraft ; of the operation of words, the Superstition of the Cabalists and Papists ; who createth Substances ; to imitate God in some cases is presumption ; words of Sanctification.

THat which is forbidden in the Scriptures touching incantment or Witchcraft is not the wonderful working with words : For where words have had miraculous operation, there hath been alwayes the special Providence, power and grace of God uttered to the strengthening of the faith

A^{cts} 5.

of Gods people, and to the furtherance of the Gospel : as when the Apostle with a word flue *Ananias* and *Saphira*. But the prophonation of Gods Name, the seducing, abusing, and cosening of the people, and maus presumption is hereby prohibited, as whereby many take upon them after the recital of such names as God in the Scripture seemeth to appropriate to himself, to foreshew things to come, to work miracles, to detect tellonies, &c. as the Cabalists in times past took upon them, by the ten Names of God, and his Angels, expressed in the Scriptures, to work wonders : and as the Papiſts at this day by the like names. by Crosses, by Gospels hanged about their necks, by Masses, by Exorcisms, by Holy-water, and a thousand consecrated or rather execrated things, promise unto themselves and others, both health of body and soul.

Jonas 1.

But as herein we are not to imitate the Papiſts, so in such things as are the peculiar actions of God, we ought not to take upon us to counterfeit or resemble him which with his word created all things : For we, neither all the Conjurers, Cabalists, Papiſts, Soothsayers, Inchanters, Witches, nor Charmers, in the world, neither any other humane or yet diabolical cunning can add any such strength to Gods workmanship, as to make any thing anew, or else to exchange one thing into another. New qualities may be added by humane Art, but no new substance can be made or created by man. And seeing that Art faileth herein, doubtless neither the illusions of Devils, nor the cunning of Witches, can bring any such thing truly to pass. For by the sound of the words nothing cometh, nothing goeth, otherwise than God in Nature hath ordained to be done by ordinary speech, or else by his special Ordinance. Indeed words of sanctification are necessary and commendable, according to *S. Paul's* rule, *Let your meat be sanctified with the Word of God, and by Prayer*. But sanctification doth not here signifie either change of substance of the meat, or the adding of any new strength thereunto : but it is sanctified, in that it is received with Thank-giving and Prayers ; that our bodies may be refreshed, and our souls thereby made the apter to glorifie God.

1 Tim. 4. 5.
Words of sanctification,
and wherein
they consist.

C H A P. III.

What Effect and Offence Witches Charms bring; how unapt Witches are, and how unlikely to work those things which they are thought to do; what would follow if those things were true which are laid to their charge.

THe words and other the Illusions of Witches, Charmers, and Conjurers, though they be not such in operation and effect, as they are commonly taken to be : yet they are offensive to the Majesty and Name of God, obscuring the truth of Divinity, and also of Philosophy : For if God only give life and being to all creatures, who can put any such vertue or lively feeling into a body of Gold, Silver, Bread, or Wax, as is imagined ? If either Priests, Devils, or Witches could so do, the Divine Power should be cheked and out-faced by Magical cunning, and Gods creatures made servile to a Witches pleasure. What is not to be brought to pass by these Incantations, if that be true which is attributed to Witches ? and yet they are women that never went to school in their lives, nor had any teachers : and therefore without art or learning ; poor, and therefore not able to make any provision of metals or stones, &c. whereby to bring to pass strange matters, by natural Magick ; old and stiffe, and therefore not nimble-handed to deceive your eye with legierdmain ; heavy, and commonly lame, and therefore unapt to flie in the Air, or to dance with the Fairies ; sad, melancholike, fullen and miserable, and therefore it should be unto them (*Invita Minerva*) to banquet or dance with *Minerva* ; or yet with *Herodias*, as the common opinion of all Writers herein is. On the other side, we see they are so malicious and spiteful, that if they by themselves, or by their Devils, could trouble the Element, we should never have fair weather. If they could kill men, children, or cattel, they would spare none ;

but

An ample description of women commonly called Witches.

but would destroy and kill whole Countries and Households. If they could transfer Corn (as is affirmed) from their neighbours field into their own, none of them would be poor, none other should be rich. If they could transform themselves and others (as it is most constantly affirmed) oh what a number of Apes and Owls should there be of us! If *Incubus* could beget *Merlins* among us, we should have a jolly many of cold Prophets.

CHAP. IV.

Why God forbid the practice of Witchcraft; the absurdity of the Law of the twelve Tables, whereupon their estimation in miraculous actions is grounded, of their wondrous works.

THough it be apparent, that the Holy-Ghost forbiddeth this Art, because of the abuse of the Name of God, and the cosenage comprehended therein: yet I confess, the Customs and Laws almost of all Nations do declare, that all these miraculous works before by me cited, and many other things more wonderful, were attributed to the power of Witches. The which Laws, with the executions and judicials thereupon, and the Witches confessions, have beguiled almost the whole world. What absurdities concerning Witchcraft are written in *The Law of the Twelve Tables*, which was the highest and most ancient Law of the *Romans*? Whereupon the strongest argument of Witches omnipotent power is framed; as that the wisdom of such Law-givers could not be abused. Whereof (me thinks) might be made a more strong argument on our side; to wit, if the chief and principal Laws of the world be in this case ridiculous, vain, false, incredible, yea and contrary to Gods Law; the residue of the laws and arguments to that effect, are to be suspected. If that argument should hold, it might prove all the Popish Laws against Protestants, and the Heathenish Princes Laws against Christians, to be good and in force: for it is like they would not have made them, except they had been good. Were it not (think you) a strange Proclamation, that no man (upon pain of death) should pull the Moon out of Heaven? And yet very many of the most learned Witchmongers make their arguments upon weaker grounds; as namely in this form and manner; We find in Poets, that Witches wrought such and such miracles; Ergo they can accomplish and do this or that wonder. The words of the law are these; *Qui fruges incantasset pœnas dato. Neve alienam segetem pell: xeris excantando, neq; incantando; Ne agrum defruganto*: the sense whereof in *English* is this; Let him be executed that bewitcheth Corn; Transferr not other mens Corn into thy ground by Incantment; Take heed thou inchant not at all, neither make thy neighbours field barren: he that doth these things shall dye, &c.

A common and universal error.

I. Bodinus.
Daneus.
Hyperius.
Hemingius.
Bar. Spineus.
Mal. Malef.

CHAP. V.

An instance of one arraigned upon the Law of the Twelve Tables, where the said Law is proved ridiculous; of two Witches that could do wonders.

ALthough among us, we think them bewitched that wax suddenly poor, and not them that grow hastily rich; yet at *Rome* you shall understand, that (as *Pliny* reporteth) upon these Articles one *C. Furius Crassus* was convented before *Spurius Albinus*, for that he being but a little while free, and delivered from bondage, occupying only tillage, grew rich on the sudden, as having good crops: so as it was suspected that he transferred his neighbours Corn into his Fields. No intercession, no delay, no excuse, no denial would serve, neither in jest nor derision, nor yet through sober or honest means: but he was assigned a peremptory day, to answer for life: And therefore

A notable purgation of C. F. C. convented for a Witch.

fearing the sentence of condemnation, which was to be given there, by the voyce and verdict of three men (as we here are tryed by twelve) made his appearance at the day assigned, and brought with him his Ploughs and Harrows, Spades and Shovels, and other Instruments of husbandry, his Oxen, Horses, and working Bullocks, his Servants, and also his Daughter, which was a sturdy Wench and a good Housewife, and also (as *Piso* reporteth) well trimmed up in Apparel, and said to the whole Bench in this wise; Lo here my Lords, here I make my appearance, according to promise and your pleasures, presenting unto you my Charms and Witchcrafts, which have so enriched me. As for the labour, swear, watching, care, and diligence, which I have used in this behalf, I cannot shew them at this time. And by this means he was dismissed by the consent of the Court, who otherwise (as it was thought) should hardly have escaped the sentence of condemnation, and punishment of death.

*Mal. Malef.
par. 2. quest.
i. c. 5.*

It is constantly affirmed in *M. Mal.* that *Stafus* used always to hide himself in a Monshoal, and had a Disciple called *Hoppo*, who made *Stadlin* a Master Witch, and could all when they list, invisibly transfer the third part of their neighbours Dung, Hay, Corn, &c. into their own ground, make Hail, Tempests and Floods, with Thunder and Lightning; and kill Children, Cattel, &c. reveal things hidden, and many other Tricks, when and where they list. But these two shifted not so well with the Inquisitors, as the other with the *Roman* and Heathen Judges. Howbeit, *Stafus* was too hard for them all: for none of all the Lawyers nor Inquisitors could bring him to appear before them, if it be true that Witchmongers write in these matters.

CHAP. VI.

Laws provided for the punishment of such Witches as work Miracles, whereof some are mentioned, and of certain Popish Laws published against them.

Punishment of impossibilities.

There are other Laws of other Nations made to this incredible effect: as *Lex Salicarum* provideth punishment for them that flie in the Air from place to place, and meet at their nightly Assemblies, and brave banquets, carrying with them Plate, and such stuffe, &c. even as we should make a law to hang him that should take a Church in his hand at *Dover*, and throw it to *Callice*. And because in this case also Popish laws shall be seen be to as foolish and lewd as any other whatsoever, and specially as tyrannous as that which is most cruel: you shall hear what trim new laws the Church of *Rome* hath lately devised. These are therefore the words of Pope *Innocent* the eight to the Inquisitors of *Almaine*, and of Pope *Julius* the second sent to the Inquisitors of *Bergumen*. It is come to our ears, that many lewd persons of both kinds, as well male as female, using the company of the Devils *Incubus* and *Succubus*, with Incantations, Charms, Conjurations, &c. do destroy, &c. the births of women with child, the young of all Cattel, the Corn of the Field, the Grapes of the Vines, the fruit of the Trees: *Icem*, Men, women, and all kind of Cattel and Beasts of the field: and with their said Inchantments, &c. do utterly extinguish, suffocate, and spoil all Vineyards, Orchards, Meadows, Pastures, Grasse, green Corn, and ripe Corn, and all other Podware: yea men and women themselves are by their imprecations so afflicted with external and inward pains and diseases, that men cannot beget, nor women bring forth any children, nor yet accomplish the duty of wedlock, denying the Faith which they in Baptism professed, to the destruction of their own souls, &c. Our pleasure therefore is, that all impediments that may hinder the Inquisitors Office, be utterly removed from among the people, lest this blot of heresie proceed to poyson, and defile them that be yet innocent. And therefore we do ordain, by vertue of the Apostolical Authority, that our Inquisitors of high *Almaine*, may execute the Office of Inquisition

A wise Law of Pope *Innocent* & *Julius*, were it not that they wanted wit when they made it.

quiltion by all tortures and afflictions, in all places, and upon all persons, what and wheresoever, as well in every place and Diocess, as upon any person; and that as freely, as though they were named, expressed, or cited in this our Commission.

CHAP. VII.

Poetical Authorities commonly alledged by Witchmongers, for the proof of Witches miraculous Actions, and for Confirmation of their Supernatural Power.

Here have I a place and opportunity, to discover the whole Art of Witchcraft; even all their Charms, Periapts, Characters, Amulets, Prayers, Blessings, Cursings, Hurtings, Helpings, Knaveries, Cofenages, &c. But hrit I will shew what Authorities are produced to defend and maintain the same, and that in serious sort, by *Bodin, Spinans, Hemingius, Varim, Danam, Hyperim, M. Mal.* and the rest.

*Carmina vel calo possunt deducere lunam,
Carminibus Circe socios mutavit Ulysses,
Frigidus in pratis Cantando rumpitur anguis.*

Virg. Eclog. 3.

*Inchantments pluck out of the Skie
The Moon though she be plac't on high:
Dame Circe with her Charms so fine,
Ulysses mates did turn to Swine:
The Snake with Charms is burst in twain,
In Meadows where she doth remain.*

Again out of the same Poet they cite further matter.

*Hæc herbas, atq; hæc Ponto mihi læta venena,
Ipsa dedit Meris: nascuntur plurima Ponto.
His ego sæpè lupam fieri, & se condere sylvis,
Merim sæpè animas imis exire sepulchris,
Atque satas aliò vidi traducere messes.*

Virg. Eclog. 3.

*These Herbs did Meris give to me,
And Poysons pluckt at Pontus,
For there they grow and multiply,
And do not so amongst us.
With these she made herself become
A Wolf, and hid her in the Wood;
She fetch up Souls out of their Tombe,
Removing Corn from where it stood.*

Furthermore out of *Ovid* they alledge these following.

*Nocte volant, puerosq; petunt nutricis egentes,
Et vitiant cunis corpora capta suis:
Carpere dicuntur lactentia viscera rostris,
Et plenum potu sanguine guttur habent:*

Ovid. fast. 6.

*To Children they do fly by night,
And catch them while their Nurses sleep,
And spoil their little bodies quite,
And home they bear them in their beak;*

Again out of *Virgil* in form following !

Virg. Æn. 4.

*Hinc mihi Massyla gentis monstrata sacerdos,
Hesperidum Templi custos, epulasque draconi
Qua dabat, & sacros servabat in arbore ramos,
Spargens humida mella, soporiferumque papaver.
Hac se carminibus promittit solvere mentes,
Quas velit, ast aliis duras immittere curas ;
Sistere aquam fluvii, & vertere sidera retrò,
Nocturnosque ciet manes mugire videlicet
Sub pedibus terram, & descendere montibus ornos.*

Tho. Phaiers Translation of the former words of *Virg.*

*From thence a Virgine Priest is come,
From out Massyla land,
Sometimes the Temple there she kept,
And from her heavenly hand
The Dragon meat did take : she kept
Also the fruit divine,
With herbs and liquors sweet that still
To sleep did men incline.
The mindes of men (she saith) from love
With charms she can unbind,
In whom she list : but others can
She cast to cares unkind.
The running streams do stand, and from
Their course the Starrs do wreath,
And Son's she conjure can : thou shalt
See sister underneath
The ground with roring gape, and trees
And Mountains turn upright, &c.*

*Ovid. Meta-
morph. 7. 1*

Moreover out of *Ovid* they alledge as followeth.

*Cum volui ripis ipsis mirantibus amnes
In fontes rediere suos, conussaque sisto,
Stantia concutis, cantus freta nubila pello,
Nubilaque induco, ventos abigogue vocoque,
Vipereas rumpo verbis & carmine fances,
Vivaque saxa sua convulsaque robora terræ,
Et sylvas moveo, jubeoque tremiscere montes,
Et mugire solum, manesque exire sepulchris,
Teque luna traho, &c.*

*The Rivers I can make retire
Into the Fountains whence they flow,
(Whereat the banks themselves admire)
I can make standing Waters go ;
With Charms I drive both Sea and Cloud,
I make it calm and blow aloud.
The Vipers jaws, the rockie stone,
With Words and Charms I brake in twain;
The force of Earth congeal'd in one,
I move, and shake both Woods and Plain ;
I make the Souls of Men arise,
I pull the Moon out of the Skies.*

Also

Also out of the same Poer.

*Verbaque ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ flumina concita sistant.*

Ovid. de Me-
dea.

*And thrice she spake the words that caus'd
Sweet sleep and quiet rest ;
She staid the raging of the Sea,
And mighty floods suppress.*

Et miserum tennes in jecur urget acus.

Ovid. de Me-
dea, Epistola 4.

*She striketh also Needles fine
In Livers whereby men do pine.*

Also out of other Poets,

*Carmine lasa Ceres, sterilem vaneſcit in herbam,
Deficiunt laſi carmine fontis aquæ;
Ilicibus glandes, cantantæque viribus uva
Decidit, & nullo poma morvente fluunt.*

3. dmo. Eclo. 6.

*With Charms the Corn is spoiled so,
As that it vades the barren graſs ;
With Charms the Springs are dried low,
That none can ſee where Water was.
The Grapes from Vines, the Maſt from Oakes,
And beats down fruit with charming ſtrokes.*

*Quæ ſidera excantata voce Theſſalâ
Lunamque cælo diripit.*

Horac. epod. 4.

*She plucks down Moon and Stars from Skie,
With chaunting voyce of Theſſaly.*

*Hanc ego de cælo ducentem ſidera vidi,
Fluminis ac rapidi Carmine vertitier,
Hac cantu ſinditque ſolum, manèſque Sepulchris
Elicit, & tepido devorat oſſa rogo :
Cum lubet hæc triſti depellit lumina cælo,
Cum lubet æſtivo convocat orbe nives.*

Tibul. de faſci-
natricæ, lib. 1.
eleg. 2.

*She plucks each Star out of his throne,
And turneth back the raging waves ;
With Charms ſhe makes the Earth to cone,
And raiſeth Souls out of their graves :
She burns mens Bones as with fire,
And pulleth down the Lights from Heaven,
And makes it ſnow at her deſire
Even in the miſt of Summer-ſeaſon.*

*Mens hauſti nullâ ſanie polluta veneni,
Incantata perit.*

Lucan. lib. de
bello. civilis. 6.

*A man enchanted runneth mad,
That never any poiſon had.*

Ceſſavere

Idem. *ibid.*

*Cessavere vices rerum, delatâque longâ
Hæsit nocte dies; legi non paruit æther,
Torpuit & preceps audito carmine mundus.*

*The course of Nature ceased quite,
The Air obey'd not his law,
The Day delay'd by length of Night,
Which made both Day and Night to yaw;
And all was through that charming gear,
Which caus'd the World to quake for fear.*

Idem. *ibid.*

*Carminè Thessalidum dura in præcordia fluxit
Non fatis adductus amor, flammisque severi
Illicitis arsere ignes.*

*With Thessal Charms, and not by Fate
Hot Love is forced for to flow;
Even where before hath been debate,
They cause Affection for to grow.*

Idem. *ibid.*

*Gens invisâ diis, maculandi callida cœli,
Quos genuit fera terra, mali qui sîdera mundi
Jurâque fixarum possunt pervertere rerum:
Nam nunc stare polos, & flumina mittere norunt,
Æthera sub terras adigunt, montesque revellunt.*

*These Witches hateful unto God,
And cunning to defile the Aire,
Which can disorder with a nod
The course of Nature every where,
Do cause the wandering Stars to stay,
And drive the Winds below the ground.
They send the Streams another way,
And throw down Hills where they abound.*

C. Manilius
*Astronom. sua
lib. 1.*

——— *linguis dixere volucrum
Consultare fibras, & rumpere vocibus angues,
Sollicitare umbras, ipsûmque Acheronta movere,
In noctemque dies, in lucem vertere noctes,
Omnia conando docilis solertia vincit.*

*They talked with the tongues of Birds,
Consulting with the Salt-sea-coasts,
They burst the Snakes with witching words,
Soliciting the spiritual Ghosts;
They turn the Night into the Day,
And also drive the Light away:
And what is't that cannot be made
By them that do apply this Trade?*

CHAP. VIII.

Poetry and Popery compared in Inchantments ; Popish Witchmongers have more advantage herein than Protestants.

YOU see in these verses, the Poets (whether in earnest or in jest, I know not) ascribe unto Witches and to their Charms, more than is to be found in Humane or Diabolical Power. I doubt not but the most part of the Readers hereof will admit them to be fabulous ; although the most learned of mine adversaries (for lack of Scripture) are fain to produce these Poetries for proofs, and for lack of judgment, I am sure, do think, that *Aëtons* transformation was true. And why not as well as the *Metamorphosis* or Transubstantiation of *Ulysses* his companions into Swine, which *S. Augustine* and so many great Clerks credit and report ?

Ovid Metamorph. lib. 3. fab. 2. Ovid. Metamorph. lib. 14. fab. 5, 6.

Nevertheless, Popish Writers (I confess) have advantage herein of our Protestants : for (besides these Poetical proofs) they have (for advantage) the word and authority of the Pope himself, and others of that holy crew, whose Charms, Conjurations, Blessings, Cursings, &c. I mean in part (for a taste) to set down ; giving you to understand, that Poets are not altogether so impudent as Papists herein, neither seem they so ignorant, prophane, or impious. And therefore I will shew you how lowd also they lie, and what they on the other side ascribe to their Charms and Conjurations ; and together will set down with them all manner of Witches Charms, as conveniently as I may.

The Authors transition to his purposed scope.

CHAP. IX.

Popish Periapts, Amulets and Charms, Agnus Dei, a Wastecote of proof, a Charm for the Falling-Evill, a Writing brought to S. Leo from Heaven by an Angel, the vertues of S. Saviours Epistle, a Charm against Theeves, a Writing found in Christs Wounds, of the Crofs, &c.

THese Vertues under these Verses (written by Pope *Urbane* the fifth to the Emperour of the *Grecians*) are contained in a Periapt or Tablet, be continually worn about one, called *Agnus Dei*, which is a little cake, having the picture of a Lamb carrying of a flag on the one side, and Christs head on the other side, and is hollow : so as the Gospel of *S. John*, written in fine Paper, is placed in the concavity thereof : and it is thus compounded or made, even as they themselves report.

*Balsamus & munda cera, cum Chrismatis unda
Conficiunt agnum, quod munus do tibi magnum,
Fonte velut natum, per mystica sanctificatum :
Fulgura de sursum depellit, & omne malignum,
Peccatum frangit, ut Christi sanguis, & angit,
Pregnans servatur, simul & parius liberatur ;
Dona refert dignis, virtutem destruit ignis,
Portatus munde de fluctibus eripit unda.*

Englished by *Abraham Fleming* :

*Balme, Virgine Wax, and Holy-Water,
An Agnus Dei make,
A gift than which none can be greater,
I send thee for to take.*

*Beehive of
the Romish
Church, lib. 4.
cap. 1. fol. 243.*

From

From Fountain clear the same hath issue
 In secret sanctified :
 'Gainst Lightning it hath sovereign vertue,
 And Thunder-cracks beside.
 Each hainous sin it wears and wasteth,
 Even as Christs precious blood ;
 And Women whiles their Travel lasteth,
 It saves, it is so good.
 It doth bestow great gifts and graces
 On such as well deserve ;
 And born about in noisome places,
 From peril doth preserve.
 The force of fire, whose heat destroyeth,
 It breaks and bringeth down :
 And he or she that this enjoyeth,
 No water shall them drown.

A Charm against Shot, or a Wastecoat of Proof.

BEfore the coming up of these *Agnus Dei's*, a holy Garment called a Wastecoat for necessity, was much used of our fore-fathers, as a holy relique, &c. as given by the Pope, or some such Arch-Conjuror, who promised thereby all manner of immunity to the wearer thereof; insomuch as he could not be hurt with any shot, or other violence. And otherwise, that woman that would wear it, should have quick deliverance, the composition thereof was in this order following.

The manner
 of making a
 Wastecoat of
 Proof.

On *Christmas*-day at at night, a Thread must be spun of Flax, by a little Virgin-girl, in the name of the Devil: and it must be by her woven, and also wrought with the Needle. In the brest or fore-part thereof must be made with Needle-work two heads; on the head at the right side must be a Hat, and a long Beard; the left head must have on a Crown, and it must be so horrible, that it may resemble *Beelzebub*, and on each side of the Wastecoat must be made a Cross.

Against the Falling-Evill.

Moreover, this ensuing is another counterfeit Charm of theirs, whereby the Falling-evil is presently remedied.

*Gaspar fert myrrham, thus Melchior, Balthasar aurum,
 Hæc tria qui secum portabit nomina regum,
 Solvitur a morbo Christi pietate caduco.*

Gaspar with his myrrh began
 These presents to unfold,
 Then Melchior brought in Frankincense,
 And Balthasar brought in Gold.
 Now he that of these holy Kings
 The Names about shall bear,
 The falling ill by grace of Christ
 Shall never need to fear.

The effects are
 too good to be
 true in such a
 patched piece
 of Popery.

THis is a true copy of the Holy-writing, that was brought down from Heaven by an Angel to S. Leo, Pope of Rome; and he did bid him take it to King Charles, when he went to the battel at Ronceval. And the Angel said, that what man or woman beareth this writing about them with good devotion, and faith every day three Pater-nosters, three Aves, and one Creed, shall not that day

day be overcome of his Enemies, either bodily or ghottly; neither shall be robbed or slain of Theeves, Peltillence, Thunder, or Lightning, neither shall be hurt with fire or water, nor cumbred with Spirits, neither shall he have displeasure of Lords or Ladies: he shall not be condemned with false witness, nor taken with Fairies, or any manner of Axes, nor yet with the Falling-evil. Also, if a woman be in Travel, lay this writing upon her belly, she shall have easie deliverance, and the child right shape and Christendom, and the mother Purification of holy Church, and all through vertue of these holy Names of Jesus Christ following:

✱ *Jesus* ✱ *Christus* ✱ *Messias* ✱ *Soter* ✱ *Emmanuel* ✱ *Sabbath* ✱ *Adonai* ✱ *Unigenitus* ✱ *Majestas* ✱ *Paracletus* ✱ *Salvator noster* ✱ *Agios iskios* ✱ *Agios* ✱ *Adonatos* ✱ *Gasper* ✱ *Melchior* ✱ & *Balthasar* ✱ *Mattheus* ✱ *Marcus* ✱ *Lucos* ✱ *Johannes*.

The Epistle of S. Saviour, which Pope Leo sent to King Charles, saying, that whosoever carrieth the same about him, or in what day soever he shall read it, or shall see it, he shall not be killed with any Iron-tool, nor be burned with fire, nor be drowned with water, neither any evil man or other creature may hurt him. The Crofs of Christ is a wonderful defence ✱ the crofs of Christ be alwayes with me ✱ the crofs is it which I do alwayes worship ✱ the crofs of Christ is true health ✱ the crofs of Christ doth lose the bands of death ✱ the crofs of Christ is the truth and the way ✱ I take my journey upon the crofs of the Lord ✱ the crofs of Christ beateth down every evil ✱ the crofs of Christ giveth all good things ✱ the crofs of Christ taketh away pains everlasting ✱ the crofs of Christ save me ✱ O crofs of Christ be upon me, before me, and behind me ✱ because the ancient Enemy cannot abide the sight of thee ✱ the crofs of Christ save me, keep me, govern me, and direct me ✱ Thomas bearing this note of thy divine Majesty ✱ Alpha ✱ Omega ✱ first ✱ and last ✱ midst ✱ and end ✱ beginning ✱ first begotten ✱ wisdom ✱ vertue ✱.

A Popish Periapt or Charm, which must never be said, but carried about one, against Theeves.

I Do go, and I do come unto you with the love of God, with the humility of Christ, with the holiness of our blessed Lady, with the Faith of Abraham, with the Justice of Isaac, with the Vertue of David, with the Might of Peter, with the Constancy of Paul, with the Word of God, with the Authority of Gregory, with the Prayer of Clement, with the Flood of Jordan, p p p c g e g a g g e f t p t i k a b g l k z a x t g t b a m g z 4 z i q; p x c g k q a g g p o q q r. Oh only Father ✱ oh only Lord ✱ And Jesus ✱ passing through the midst of them ✱ went In ✱ the Name of the Father ✱ and of the Son ✱ and of the Holy Ghost ✱.

This were a good preservative for a travelling Papist.

Another Amulet.

Joseph of Arimathea did find this Writing upon the wounds of the side of Jesus Christ, written with Gods finger, when the Body was taken away from the Crofs. Whosoever shall carry this writing about him, shall not dye any evil death, if he believe in Christ; and in all perplexities, he shall soon be delivered, neither let him fear any danger at all. Fons Alpha & Omega ✱ figa ✱ figalis ✱ Sabbaoth ✱ Emmanuel ✱ Adonai ✱ o ✱ Neray ✱ Ela ✱ Ihe ✱ Rentone ✱ Neger ✱ Sabe ✱ Pangeton ✱ Commen ✱ a ✱ g ✱ l ✱ a ✱ Mattheus ✱ Marcus ✱ Lucas ✱ Johannes ✱ ✱ ✱ titulus triumphalis ✱ Jesus ✱ Nazarennus rex Judeorum ✱ ecce dominica crucis signum ✱ fugite partes adverse, vicit leo de tribu Juda, radix David, alelujah, Kyrie eleeson, Christe eleeson, Pater noster, Ave Maria, & ne nos, & veniat super nos salutare tuum. Oremus &c.

I find in a Primer, intituled *The Hours of our Lady*, after the use of the Church of York, printed anno-1516. a Charm with this titling in red letters; To all them that afore this Image of pity devoutly shall say five *Pater nosters*, five

If the party
fail in the
number, he
may go whistle
for a pardon.

five *Avies*, and one *Credo*, piteously beholding these arms of Christ's passion, are granted thirty two thousand seven hundred fifty five years of pardon. It is to be thought that this pardon was granted in the time of Pope *Boniface* the ninth; for *Platina* saith, that the Pardons were sold so cheap, that the Apostolical Authority grew into contempt.

A Papistical Charm.

Signum sanctæ crucis defendat me a malis presentibus, præteritis, & futuris, interioribus & exterioribus: That is, The sign of the Cross defend me from evils present, past, and to come, inward and outward.

A Charm found in the Canon of the Mass.

Also this charm is found in the Canon of the Mass, *Hæc sacrosancta commixtio corporis & sanguinis domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis & corporis, & ad vitam promerendam & capessendam præparatio salutaris*; that is, Let this holy mixture of the body and blood of our Lord Jesus Christ be unto me and unto all receivers thereof, health of mind and body, and to the deservings and receiving of life an healthful preparative.

Other Papistical Charms.

Aqua benedicta sit mihi salus & vita.

Englified by *Abraham Fleming*:

Let holy water be both health and life to me.

Adque nomen Martini omnis hæreticus fugiat pallidus.

*When Martins name is sung or said,
Let Hereticks flie as men dismayd.*

But the Papists have a harder Charm than that; to wit, Fire and fagot, Fire and fagot.

A Charm of the Holy-Cross.

*Sancta cruz
equiparatur
salutifero Chri-
sto. O blasphemiam inenarrabilem.*

*Nulla salus est in domo,
Nisi cruce munit homo
Superliminaria.
Neque sentit gladium,
Nec amisit filium,
Quisquis egit talia.*

*No health within the house doth dwell,
Except a man do Cross him well
At every door or frame.
He never feeleth the Swords point,
Nor of his Son shall lose a joynt,
That doth perform the same.*

Furthermore as followeth.

*Ista suos fortiores
Semper facit, & victores;
Morbos sanat & languores,
Reprimit Dæmonia.
Dat captivis libertatem,
Vita confert novitatem,
Ad antiquam dignitatem
Cruz reducit omnia.*

*O Cruz lignum triumphale,
Mundi vera salus vale,
Inter ligna nullum tale,
Fronde, flore, germine.
Medicina Christiana,
Salva sanos, agros sana;
Quod non valet vis humana,
Fit in tuo nomine, &c.*

Englified

Englified by Abraham Fleming:

*It makes her souldiers excellent,
And crowneth them with victory,
Restores the lame and impotent,
And healeth every malady.
The Devils of Hell it conquereth,
Releaseth from imprisonment,
Newnes of life it offereth,
It hath all at commandement.
O Cross of Wood incomparable,
To all the world most wholesome!*

*No Wood is half so honourable
In branch, in bud or blossome.
O medicine which Christ did ordain,
The sound save every hour,
The sick and sore make whole again,
By vertue of thy power,
And that which mans unbleness
Hath never comprehended,
Grant by thy Name of holyness,
It may be fully ended, &c.*

Beehive of the
Romish
Church, lib. 4:
cap. 3. fol. 251:
252.

A Charm taken out of the Primer:

THIS Charm following is taken out of the Primer aforesaid. *Omnipotens ✕ Dominus ✕ Christus ✕ Messias ✕* with 34 names more, and as many Crosses, and then proceeds in this wise; *Ista nomina me protegant ab omni adversitate, plaga, & infirmitate corporis & animæ, plenè liberent, & assistent in auxilium ista nomina regum, Gasper, &c. & 12. Apostoli (videlicet) Petrus, &c. & 4. Evangelistæ (videlicet) Matthæus, &c. mihi assistent in omnibus necessitatibus meis, ac me defendant & liberent ab omnibus periculis & corporis & animæ, & omnibus malis præteritis, presentibus, & futuris, &c.*

CHAP. X.

How to make Holy Water, and the Vertues thereof; St. Ruffins Charm of the wearing and hearing of the Name of Jesus; that the Sacrament of Confession, and the Eucharist is of as much efficacy as other Charms, and magnified by L. Varius.

IF I did well, I should shew you the confession of all their stuffe, and how they prepare it; but it would be too long. And therefore you shall only have in this place a few notes for the composition of certain receipts, which instead of an Apothecary, if you deliver to any morrow-mas Priest, he will make them as well as the Pope himself. Mary now they wax every Parliament deerer and deerer, although therewithal, they utter many stale drugs of their own.

If you look in the Popish Pontifical, you shall see how they make their holy Water; to wit, in this sort: *I conjure thee thou creature of Water in the Name of the Father, and of the Son, and of the Holy-Ghost, that thou drive the Devil out of every corner and hole of this Church, and Altar; so as he remain not within our Precincts that are just and righteous.* And water thus used (as Durandus saith) hath power of its own nature to drive away Devils. If you will learn to make any more of this Popish stuffe, you may go to the very Mass-Book, and find many good receipts: marry if you search Durandus, &c. you shall find abundance.

I know that all these Charms, and all these paltrey Confections (though they were far more impious and foolish) will be maintained and defended by Masse-mongers, even as the residue will be by Witch-mongers: and therefore I will in this place insert a Charm, the authority whereof is equal with the rest, desiring to have their opinions herein. I find in a Book called *Pomarium sermonum quadragesimalium*, that S. Francis seeing Rufinus provoked of the Devil to think himself damned, charged Rufinus to say this Charm, when he next met with this Devil; *Aperi os; & ibi imponam stercus*, which is as much to say in English as, Open thy mouth, and I will put in a plum: a very ruffinly Charm.

*In Ecclesia de-
dicatione.*

*In Rationali di-
vinarum Offici-
orum.*

Pom. serm. 322

L. Varius. lib.
de fascino. 3.
cap. 10.
Idem. ibid.

Idem. ibid.

Leonard Varius writeth, *De veris, piis, ac sanctis amuletis fascinum atque omnia veneficia destruentibus*; wherein he specially commendeth the name of Jesus to be worn. But the Sacrament of Confession he extolleth above all things, saying, that whereas Christ with his power did but throw Devils out of mens bodies, the Priest driveth the Devil out of mans soul by confession. For (saith he) these words of the Priest, when he saith, *Ego te absolvo*, are as effectual to drive away the Princes of darkness, through the mighty power of that saying, as was the voyce of God to drive away the darkness of the world, when at the beginning he said *Fiat lux*. He commendeth also as wholesome things to drive away Devils, the Sacrament of the Eucharist, and solitariness, and silence. Finally he saith, that if there be added hereunto an *Agnus Dei*, and the same be worn about ones neck by one void of sin, nothing is wanting that is good and wholesome for this purpose. But he concludeth, that you must wear and make dints in your fore-head, with crossing your self when you put on your shoes, and at every other action, &c. and that is also a present remedy to drive away Devils, for they cannot abide it.

CHAP. XI.

Of the Noble Balm used by Moses, apishly counterfeited in the Church of Rome.

THe noble Balm that *Moses* made, having indeed many excellent vertues, besides the pleasant and comfortable savour thereof wherewithal *Moses* in his Politick Laws enjoyed Kings, Queens, and Princes to be anointed in their true and lawful elections and Coronations, until the everlasting King had put on man upon him, is apishly counterfeited in the *Romish* Church, with divers terrible Conjurations, three breathings, Crosse-wise (able to make a quezie stomach spue) nine mumblings and three curtseys, saying thereunto, *Ave sanctum oleum, ter Ave sanctum Balsamum*. And so the Devil is thrust out, and the Holy-Ghost let into his place. But as for *Moses* his Balm, it is not now to be found either in *Rome*, or elsewhere that I can learn. And according to this Papistical Order, Witches and other superstitious people follow on with Charms and Conjurations made in form; which many bad Physicians also practice when their learning faileth, as may appear by example in the sequel.

CHAP. XII.

The opinion of Ferrarius touchings Charms, Periapts, Appensions, Amulets, &c. Of Homericall Medicines, of constant Opinion, and the Effects thereof.

Arg. Fer. lib.
de medendi me-
thodo. 2. cap. 11.
De Homericæ
medicatione.

ARgerius Ferrarius, a Physician in these days of great account, doth say, that for so much as by no dyet nor Physick any disease can be so taken away or extinguished, but that certain dregs and reliques will remain: therefore Physicians use Physical Alligations, Appensions, Periapts, Amulets, Charms, Characters, &c. which he supposeth may do good; but harm he is sure they can do none: urging that it is necessary and expedient for a Physician to leave nothing undone that may be devised for his Patients recovery; and that by such means many great cures are done. He citeth a great number of experiments out of *Alexander Trallianus*, *Ætius*, *Octavianus*, *Marcellus*, *Philodotus*, *Archigines*, *Philostratus*, *Pliny*, and *Dioscorides*; and would make men believe that *Galen* (who in truth despised and derided all those vanities) recanted in his latter dayes his former opinion, and all his invectives tending against these magical cures: writing also a book intituled *De Homericæ Medicatione*, which no man could ever see, but one *Alexander Trallianus*, who saith he saw it: and further affirmeth,

This would be
examined, to
see if *Galen* be
not slandered.

affirmeth, that it is an honest mans part to cure the sick, by hook or by crook, or by any means whatsoever. Yea, he saith that *Galen* (who indeed wrote and taught that *Incantamenta sunt muliercularum figmenta*, and be the only cloaks of bad Physicians) affirmeth, that there is vertue and great force in Incantations. As for example, (saith *Trallian*) *Galen* being now reconciled to this opinion, holdeth and writeth, that the bones which stick in ones throat, are avoided and cast out with the violence of Charms and Inchanting words; yea and that thereby the Stone, the Collick, the Falling-sickness, and all Feavers, Gowts, Fluxes, Fistula's, issues of blood, and finally whatsoever cure (even beyond the skill of himself, or any other foolish Physitian) is cured and perfectly healed by words of Inchantment. Marry *M. Ferrarius* (although he allowed and practised this kind of Physick) yet he protesteth that he thinketh it none otherwise effectual, than by the way of constant opinion: so as he affirmeth, that neither the Character, nor the Charm, nor the Witch, nor the Devil accomplish the cure; as (saith he) the experiment of a Tooth-ach will manifestly declare, wherein the cure is wrought by the confidence or diffidence as well of the Patient, as of the Agent, according to the Poets saying:

*Nos habitat non Tartara, sed nec sidera celi,
Spiritus in nobis qui viget illa facit.*

Englified by *Abraham Fleming*:

*Not bellish furies dwell in us,
Nor Stars with influence heavenly;
The spirit that lives and rules in us,
Doth every thing ingeniously.*

This (saith he) cometh to the unlearned, through the opinion which they conceive of the Characters and holy words: but the learned that know the force of the mind and imagination, work miracles by means thereof; so as the unlearned must have external helps, to do that which the learned can do with a word only. He saith that this is called *Homeric medicatio*, because *Homer* discovered the blood suppressed by words, and the infections healed by or in mysteries.

CHAP. XIII.

Of the Effects of Amulets, the drift of Argerius Ferrarius in the commendation of Charms, &c. four sorts of Homeric Medicines, and the choyce thereof; of Imagination.

AS touching mine opinion of these Amulets, Characters, and such other bables, I have sufficiently uttered it elsewhere: and I will bewray the vanity of the superstitious trifles more largely hereafter. And therefore at this time I only say, that those Amulets which are to be hanged or carried about one, if they consist of Herbs, Roots, Stones, or some other metal, they may have divers medicinable operations; and by the vertue given to them by God in their creation, may work strange effects and cures: and to impute this vertue to any other matter is Witchcraft. And whereas *A. Ferrarius* commendeth certain Amulets that have no shew of Physick operation, as a nail taken from a Cross, Holy-water, and the very sign of the Cross, with such like Popish stufte: I think he laboureth thereby rather to draw men to Popery, than to teach or perswade them in the truth of Physick or Philosophy. And I think thus the rather, for that he himself seeth the fraud hereof; confessing that where these Magical Physicians apply three seeds of three-leaved

Four sorts of
Homericall
medicines, and
which is the
principal.

The force of
fixed fanſie
opinion, or
conceipt.

grafts to a Tertian Ague, and four to a Quartain, that the number is not material.

But of these Homericall medicines, he saith, there are four sorts, whereof Amulets, Characters, and Charms, are three: howbeit he commendeth and preferreth the fourth above the rest; and that he saith consisteth in illusions, which he more properly calleth stratagems. Of which sort of illusions he alledgeth for example, how *Philodotus* did put a Cap of Lead upon ones head who imagined he was headles, whereby the party was delivered from his disease or conceit. *Item*, Another cured a woman that imagined, that a Serpent or Snake did continually gnaw and tear her entrails; and that was done only by giving her a Vomit, and by foisting into the matter vomited a little Serpent or Snake, like unto that which she imagined was in her belly.

Item, Another imagined that he alwayes burned in the fire, under whose bed a fire was privily conveyed, which being taken out before his face, his fanſie was satisfied, and his hear allayed. Hereunto pertaineth, that the Hickor is cured with sudden fear or strange news: yea by that means Agues and many other strange and extream diseases have been healed. And some that have lien so sick and fore of the Gowt, that they could not remove a joynt, through sudden fear of fire, or ruin of houses, have forgotten their infirmities and griefs and have run away. But in my tract upon melancholy, and the effects of imagination, and in the discourse of Natural Magick, you shall see these matters largely touched.

CHAP. XIV.

Choice of Charms against the Falling-Evil, the biting of a mad Dog, the stinging of a Scorpion, the Tooth-ach, for a Woman in Travel, for the Kings-Evil, to get a Thorn out of any member, or a Bone out of ones Throat; Charms to be said Fasting, or at the gathering of Herbs, for sore Eyes, to open Locks, against Spirits, for the Bots in a Horse, and specially for the Duke of Alba's Horse, for sower Wines, &c.

THere be innumerable Charms of Conjurers, bad Physitians, lewd Chirurgicalians, Melancholick Witches, and Cofeners, for all diseases and griefs; specially for such as bad Physitians and Chirurgicalians know not how to cure, and in truth are good stuffe to shadow their ignorance; whereof I will repeat some.

For the Falling-Evil.

TAKE the sick man by the hand, and whisper these words softly in his Ear, I conjure thee by the Sun and Moon, and by the Gospel of this day delivered by God to *Hubert, Giles, Cornelius, and John*, that thou rise and fall no more. Otherwise, Drink in the night at a Spring-water out of a skull of one that hath been slain: Otherwise, Eat a Pig killed with a knife that slew a man. Otherwise as followeth.

*Ananizapta ferit mortem, dum ledere querit,
Est mala mors capta, dum dicitur Ananizapta:
Ananizapta Dei nunc miserere mei.*

Englified by *Abraham Fleming*:

*Ananizapta smiteth death,
Whiles harm intendeth he,
This word Ananizapta say,
And death shall captive be,
Ananizapta O of God,
Have mercy now on me.*

Against

Against the biting of a Mad-Dog.

PUt a silver Ring on the finger, within the which these words are graven *7. Bodinus lib. de demon 3. cap. 5.*
 ✱ *Habay* ✱ *habar* ✱ *hebar* ✱ and say to the person bitten with a mad Dog, *I am thy Saviour, lose not thy life:* and then prick him in the nose thrice, that at each time he bleed. Otherwise, take Pills made of the skull of one that is hanged. Otherwise: write upon a piece of bread; *Irioni, khiriora, esser, khuder, feres*; and let it be eaten by the party bitten. Otherwise, O Rex gloria Jesu Christe, *veni cum pace: In nomine Patris max. in nomine Filii max. in nomine Spiritus sancti prax. Gaspier, Melchior, Balthasar ✱ prax ✱ max ✱ Deus I max ✱.*

But in troth this is very dangerous; insomuch as if it be not speedily and cunningly prevented, either death or phrensie insueth, through infection of the humor left in the wound bitten by a mad Dog: which because bad Chirurgians cannot cure, they have therefore used foolish cosening Charms. But *Dodonæus* in his Herbal saith, that the herb *Alysson* cureth it: which experiment, I doubt not, will prove more true then all the Charms in the world. But where he saith, *That the same hanged at a mans Gate or Entry, preserveth him and his Cattel from Inchantment, or bewitching*, he is overtaken with folly.

Against the biting of a Scorpion.

SAY to an Afs secretly, and as it were whispering in his Ear, *I am bitten with a Scorpion.*

Against the Tooth-ach.

SCarifie the gums in the grief, with the Tooth of one that hath been slain. Otherwise, *Galbes galbat, galdes galdat.* Otherwise, *A ab hur hu, &c.* Otherwise, At faccaring of Mals hold your teeth together, and say ✱ *Os non comminuetis ex eo.* Otherwise, *Strigiles falcesque dentata, dentium dolorem persanate*; O Horse-combs and sickles that have so many teeth, come heal of my toothach. ** That is, you shall not break or diminish a bone of him.*

A Charm to release a Woman in Travel.

THrow over the top of the house, where a woman in travellieth, a stone, or any other thing that hath killed three living creatures, namely, a man, a wild bore, and a She-bear.

To heal the Kings or Queens Evil, or any other soreness in the Throat.

REmedies to cure the Kings or Queens-Evil, is first to touch the place with the hand of one that died an untimely death: Otherwise, Let a Virgin fasting lay her hand on the sore, and say, *Apollo denyeth that the heat of the Plague can increase where a naked Virgin quencheth it: and spet three times upon it.*

A Charm in the Romish Church, upon Saint Blazes day, that will fetch a Thorn out of any place of ones body, a bone out of the Throat, &c. Lect. 3.

FOr the fetching of a Thorn out of any place of ones body, or a bone out of the throat, you shall read a charm in the *Romish Church* upon St. Blazes day; to wit, *Call upon God, and remember St. Blaze.* This St. Blaze could also heal all wilde Beasts that were sick or lame, with laying on of his

hands : as appeareth in the lesson read on his day, where you shall see the matter at large.

A Charm for the Head-ach.

Tie a halter about your head, wherewith one hath been hanged.

A Charm to be said each morning by a Witch fasting, or at least before she go abroad.

THe fire bites, the fire bites, the fire bites ; Hogs-turd over it, Hogs-turd over it, Hogs-turd over it ; The Father with thee, the Son with me, the Holy-ghost between us both to be : ter. Then spit over one shoulder, and then over the other, and then three times right forward.

Another Charm that Witches use at the gathering of their Medicinable Herbs.

Hail be thou holy herb
Growing on the ground,
All in the Mount * Calvarie
First wert thou found ;
Thou art good for many a sore,
And healest many a wound,
In the Name of sweet Jesus
I take thee from the ground.

* Though neither the Herb nor the Witch never came there.

An old Womans Charm, wherewith she did much good in the Countrey, and grew famous thereby.

AN old woman that healed all diseases of Cattel (for the which she never took any reward but a peny and a loaf) being seriously examined by what words she brought these things to pass, confessed that after she had touched the sick creature, she alwayes departed immediately, saying,

My Loaf in my lap,
My Penny in my purse ;
Thou art never the better,
And I am never the worse.

Another like Charm.

A Gentlewoman having sore eyes, made her moan to one that promised her help, if she would follow his advice : which was only to wear about her neck a scroll sealed up, whereinto she might not look ; and she conceiving hope of cure thereby, received it under the condition, and left her weeping and tears, wherewith she was wont to bewail the miserable darknes which she doubted to endure : whereby in short time her eyes were well amended : But alas ! she lost soon after, that pretious Jewel, and thereby returned to her wonted weeping, and by consequence too her sore eyes. Howbeit, her Jewel or scroll being found again, was looked into by her deer friends, and this only Posie was contained therein.

Note the force of constant opinion, or fixed fancy.

* Spell the word backward, and you shall soon see this slevonly charm or apprehension.

*The Devil pull out both thine eyes,
And * etish in the holes likewise.*

Whereby partly you may see what constant opinion can do, according to the saying of Plato ; If a mans fantasie or mind give him assurance that a hurtful thing shall do him good, it may do so, &c.

A Charm to open Locks.

AS the herbs called *Ethiopides* will open all locks (if all be true that Inchanters say) with the help of certain words: so be there Charms also and Periapts, which without any hearbs can do as much: as for example. Take a piece of Wax crossed in baptisim, and do but print certain flowers therein, and tie them in the hinder skirt of your shirt; and when you would undo the lock, blow thrice therein, saying; *Arato hoc partiko hoc maratarykin*. I open this door in thy name that I am forced to break as thou brakest Hell-gates, *In Nomine Patris, & Filii, & spiritus sancti, Amen.*

Thievish charms.

A Charm to drive away Spirits that haunt any House.

HAng in every of the four corners of your house, this sentence written upon Virgin Parchment, *Omnis spiritus laudet Dominum: Mosen habent & Prophetas: Exurgat Deus, & dissipentur inimici ejus.*

This is called and counted the Paracelsian charm.
Psal. 130.
Luke 16.
Psal. 64.

A pretty Charm or Conclusion for one Possessed.

THe possessed body must go upon his or her knees to the Church, how far so ever it be off from their lodging; and so must creep without going out of the way, being the common high way, in that sort, how foul and dirty soever the same be; or whatsoever lie in the way, not shunning any thing whatsoever, until he come to the Church, where he must hear Mass devoutly, and then followeth recovery.

Memorandum
that hearing of Mass be in no case omitted, quoth *Nota.*

Another for the same purpose.

THere must be commended to some poor beggar the saying of five *Pater-nosters*, and five *Aves*; the first to be said in the name of the party possessed, or bewitched: for that Christ was led into the garden; Secondly, for that Christ did sweat both water and blood; Thirdly, for that Christ was condemned; for that he was crucified guileless; and fifthly, for that he suffered to take away our sins. Then must the sick body hear Mass eight days together, standing in the place where the Gospel is said, and must mingle holy Water with his meat and his drink, and holy Salt also must be a portion of the mixture.

Another to the same effect.

THe sick man must fast three dayes, and then he with his Parents must come to Church, upon an embering Friday, and must hear the Mass for that day appointed; and so likewise Saturday and Sunday following. And the Priest must read upon the sick mans head that Gospel, which is read in September, and in Grape-harvest, after the Feast of Holy-Cross. *In diebus quatuor temporum*, in Ember-dayes: then let him write and carry it about his neck, and he shall be cured.

Johannes Anglicus ex Constantino, Gualtero, Bernardo, Giberto, &c.

Another Charm or Witchcraft for the same.

THis Office or Conjurat[i]on following was first authorized and printed at Rome, and afterwards at Avenion, Anno 1515. And lest that the Devil should lie hid in some secret part of the body, every part thereof is named; *Obsecro te Jesu Christe, &c.* that is, I beseech thee O Lord Jesus Christ, that thou pull out of every member of this man all infirmities, from his head, from his hair, from his brain, from his forehead, from his eyes, from his nose, from his ears, from his mouth, from his tongue, from his teeth, from his jaws, from his throat, from his

his neck, from his back, from his brest, from his paps, from his heart, from his stomach, from his sides, from his flesh, from his blood, from his bones, from his legs from his feet, from his fingers, from the soles of his feet, from his marrow, from his sinews, from his skin, and from every joynt of his members, &c.

Doubtless Jesus Christ could have no starting hole, but was hereby every way prevented and pursued; so as he was forced to do the cure: for it appeareth hereby, that it had been insufficient for him to have said; Depart out of this man thou unclean spirit, and that when he so said, he did not perform it. I do not think that there will be found among all the Heathens superstitious Fables, or among the Witches, Conjurers, Poets, Knaves, Coseners, Fools, &c. that ever wrote, so impudent and impious a lie, or Charm, as is read in *Barnardine de bustis*; where to cure a sick man, Christs body, to wit; a Wafer-cake, was outwardly applied to his side, and entred into his heart, in the sight of all standers by. Now, if grave Authors report such lies, what credit in these cases shall we attribute unto the old wives tales, that *Sprenger*, *Insitor*, *Bodin*, and others write? Even as much as to *Ovids Metamorphosis*, *Aesops Fables*, *Moor's Utopia*, and divers other fancies; which have as much truth in them, as a blind man hath sight in his eye.

Barnard. de bustis in Rosar. serm. 15.

A Charm for the Bots in a Horse.

YOU must both say and do thus upon the diseased Horse three dayes together, before the Sun-rising: *In Nomine Pa^{tri}ris & fi^{lii} & Spi^{ritus} Sancti; Exorcizo te vermem per Deum Pa^{tr}em, & fi^{lium} & Spi^{ritum} Sanctum:* that is, *In the Name of God the Father, the Son, and the Holy Ghost, I conjure thee O Worm, by God the Father, the Son, and the Holy-Ghost; that thou neither eat nor drink the flesh, blood or bones of this Horse; and that thou hereby mayst be made as patient as Job, and as good as Saint John Baptist, when he baptized Christ in Jordan. In Nomine Pa^{tri}ris & Filii & Spiritus Sancti.* And then say three *Pater-nosters*, and three *Aves*, in the right ear of the Horse, to the glory of the Holy Trinity. *Do^{mi}nus Fili^{us} Spi^{ritus} Mari^{na}.*

There are also divers Books imprinted, as it should appear, with the authority of the Church of *Rome*, wherein are contained many medicinal Prayers, not only against all diseases of Horses, but also for every impediment and fault in a Horse: insomuch as if a shoe fall off in the midst of his journey, there is a Prayer to warrant your Horses hoof, so as it shall not break, how far soever he be from the Smiths forge.

The Smiths will can them small thanks for this prayer.

Item, The Duke *Alba* his Horse was consecrated, or canonized in the Low-Countries, at the solemn Mass; wherein the Popes-Bull, and also his Charm was published (which I will hereafter recite) he in the mean time sitting as Vice-roy with his consecrated standart in his hand, till Mass was done.

A Charm against Vinegar.

O notable blasphemy!

THAT Wine Wax not Eager write on the vessel, *Gustate & videte, quoniam suavis est Dominus.*

CHAP. XV.

The Inchanting Serpents and Snakes; Objections answered concerning the same; fond reasons why Charms take effect therein. Mahomets Pigeon. Miracle wrought by an Ass at Memphis in Egypt. Popish Charms against Serpents. Of Miracle-workers, the taming of Snakes, Bodin's lye of Snakes.

Concerning the charming of Serpents and Snakes, mine Adversaries (as I have said) think they have great advantage by the words of *David* in *Psal.* 58. and by *Jer.* chap. 8. expounding the one Prophet by *Virgil*, the other by *Ovid*. For the words of *David* are these, *Their poison is like the poison of a Serpent, and like a deaf Adder, that stoppeth his Ear, and heareth not the voice of the Charmer, charm he never so cunningly.* The words of *Virgil* are these, *Frigidus in pratis cantando rumpitur anguis.* As if he might say, *David* thou liest; for the cold-natured Snake is by the Charms of the Inchanters broken all to pieces in the field where he lieth. Then cometh *Ovid*, and he taketh his Countrymans part, saying in the name and person of a Witch, *Viperæas rumpo verbis & carmine fauces;* I with my words and Charms can break in sunder the Vipers jaws. Marry *Jeremy* on the other side encountreth this Poetical Witch, and he not only defendeth, but expoundeth his fellow Prophets words, and that not in his own Name, but in the Name of Almighty God, saying, *I will send Serpents and Cockatrices, among you which cannot be charmed.* *Psal.* 58. 4, 5. *Virg.* eclog. 8. *Ovid.* *Metamorph.* 7. *Jer.* 8. 17.

Now let any indifferent man (Christian or Heathen) judge, whether the words and minds of the Prophets do not directly oppugn these Poets words (I will not say minds) for that I am sure therein they did but jest and trifle, according to the common fabling of lying Poets. And certainly, I can encounter them two with other two Poets, namely *Propertius* and *Horace*, the one merrily deriding, the other seriously impugning their fantastical Poetries, concerning the power and Omnipotency of Witches. For where *Virgil*, *Ovid*, &c. write that Witches with their Charms fetch down the Moon and Starrs from heav'n, &c. *Propertius* mocketh them in these words following:

*At vos deducta quibus est fallacia Luna,
Et labor in magicis sacra piare fœcis,
En agedum domina mentem convertite nostra,
Et facite illa meo palleat ore magis,
Tunc ego crediderim vobis & sidera & annes
Possè Circeis ducere carminibus.*

Englished by *Abraham Fleming*:

*But you that have the subtil flight
Of fetching down the Moon from Skies;
And with enchanting fire bright
Attempt to purge your Sacrifice:
Lo now, go too, turn (if you can)
Our Madams mind and sturdy heart,
And make her face more pale and wan,
Than mine: which if by Magick Art
You do, then will I soon beleeve,
That by your witching Charms you can
From Skies aloft the Stars remove,
And Rivers turn from whence they ran.*

And

And that you may see more certainly, that these Poets did but jest and deride the credulous and timorous sort of people, I thought good to shew you what *Ovid* saith against himself, and such as have written so incredibly and ridiculously of Witches Omnipotency :

*Nec media magicis finduntur cantibus angues,
Nec redit in fontes unda supina suos.*

Englified by *Abraham Fleming* :

*Snakes in the middle are not riven
With Charms Witches cunning,
Nor Waters to their Fountains driven
By force of backward running.*

*Card. lib. 15.
de var. rer. cap.
80.*

As for *Horace* his Verses I omit them, because I have cited them in another place. And concerning this matter *Cardanus* saith, that at every eclipse they were wont to think, that Witches pulled down the Sun and Moon from Heaven. And doubtless, from hence came the opinion of that matter, which spread so farr, and continued so long in the common peoples mouths that in the end learned men grew to believe it, and to affirm it in writing.

An objection
answered.

But here it will be objected, that because it is said (in the places by me alledged) that Snakes or Vipers cannot be charmed ; *Ergo*, other things may : To answer this argument, I would ask the Witchmonger this question, to wit, Whether it be expedient, that to satisfie his folly, the Holy-Ghost must of necessity make mention of every particular thing that he imagineth may be bewitched ? I would also ask of him, what priviledge a Snake hath more then other creatures, that he only may not, and all other creatures may be bewitched ; I hope they will not say, that either their faith or infidelity is the cause thereof ; neither do I admit the answer of such Divines as say that he cannot be bewitched, for that he seduced *Eve* ; by means whereof God himself cursed him ; and thereby he is so priviledged, as that no Witches Charm can take hold of him. But more shall be said hereof in the sequel.

*Dan. in dialog.
cap. 3.*

Danans saith, that Witches Charms take soonest hold upon Snakes and Adders ; because of their conference and familiarity with the Devil, whereby the rather mankind through them was seduced. Let us seek then an answer for this cavil ; although in truth it needeth not ; for the phrase of speech is absolute, and imports not a special quality proper to the nature of a Viper any more than when I say, A Cony cannot flie, you should gather and conclude thereupon, that I meant that all other Beasts could flie. But you shall understand, that the cause why these Vipers can rather withstand the voyce and practice of Inchanters and Sorcerers, than other creatures, is, for that they being in body and nature venomous, cannot so soon or properly receive their destruction by venom, whereby the Witches in other creatures bring their mischievous practices more easily to pass, according to *Virgil's* saying ;

Virg. Geo. 4.

Corruptique lacus, infecit pabula tabo.

Englified by *Abraham Fleming* :

*She did infect with Poyson strong
Both Ponds and Pastures all along.*

And thereupon the Prophet alludeth unto their corrupt and inflexible nature with that comparison ; and not (as *Tremelius* is faine to shift it) with stopping one ear with his tale, and laying the other close to the ground, because he would not hear the Charmers voyce : For the Snake hath neither such reason, nor the words such effect : otherwise the Snake must know our thoughts. It is also to be considered, how untame by nature these Vipers for the most part

part) are inſomuch as they be not by mans indutry or cunning to be made familiar, or train'd to do any thing, whereby admiration may be procured: as *Bomelio* Feat his Dog could do, or *Mahomet's* Pigeon, which would reſort unto him, being in the miſt of his Camp, and pick a Peaſe out of his ear; in ſuch fort that many of the people thought that the Holy-Ghoſt came and told him a tale in his ear: the ſame Pigeon alſo brought him a ſcroll, wherein was written *Rex eſto*, and laid the ſame in his neck. And becauſe I have ſpoken of the docility of a Dog and a Pigeon, though I could cite an infinite number of like tales, I will be bold to trouble you but with one more.

Feats his Dog,
and Mahomet's
Pigeon.

At *Memphis* in *Egypt*, among other juggling knacks, which were there uſually ſhewed, there was one that took ſuch pains with an Aſs, that he had taught him all theſe qualities following. And for gain, he cauſed a Stage to be made, and an Aſſembly of people to meet; which being done, in the manner of a Play, he came in with his Aſs, and ſaid; The *Sultane* hath great need of Aſſes to help to carry ſtones and other ſtuffe, towards his great building which he hath in hand. The Aſs immediately fell down to the ground, and by all ſigns ſhewed himſelf to be ſick, and at length to give up the ghoſt: ſo as the Juggler begged of the Aſſembly money towards his loſs. And having gotten all that he could, he ſaid; Now my Maſters, you ſhall ſee mine Aſs is yet alive, and doth but counterfeit, becauſe he would have ſome money to buy him provender, knowing that I was poor, and in ſome need of relief. Hereupon he would needs lay a wager, that his Aſs was alive, who to every mans ſeeming was ſtark dead. And when one had laid money with him thereabout, he commanded the Aſs to riſe, but he lay ſtill as though he were dead: then did he beat him with a Cudgel, but that would not ſerve the turn, until he addreſſed his ſpeech to the Aſs, ſaying (as before) in open audience; The *Sultan* hath commanded, that all the people ſhall ride out to morrow, and ſee the triumph, and that the fair Ladies will then ride upon the faireſt Aſſes, and will give notable provender unto them, and every Aſs ſhall drink of the ſweet water of *Nilus*: and then lo the Aſs did preſently ſtart up, and advance himſelf exceedingly. Lo (quoth his Maſter) now I have won: but in troth the Major hath borrowed mine Aſs, for the uſe of the old ill-favoured Witch his wife: and thereupon immediately he hung down his ears, and halted down right, as though he had been ſtark lame. Then ſaid his Maſter, I perceive you love young pretty wenches: at which words he looked up, as it were with joyful cheer. And then his Maſter did bid him go chooſe one that ſhould ride upon him; and he ran to a very handſome woman, and touched her with his head, &c. A Snake will never be brought to ſuch familiarity, &c. *Bodin* ſaith, that this was a man in the likenes of an Aſs, but I may rather thin k that he is an Aſs in the likenes of a man. Well, to return to our Serpents, I will tell you a ſtory concerning the charming of them, and the event of the ſame.

A ſtory de-
claring the
great docility
of an Aſs.

J. Bod. lib. de
demon. 2.c. 6.

In the City of *Salisbury* there was an Inchanter, that before all the people took upon him to conjure all the Serpents and Snakes within one mile compaſs into a great pit or dike, and there to kill them. When all the Serpents were gathered together, as he ſtood upon the brink of the pit, there came at the laſt a great and horrible Serpent, which would not be gotten down with all the force of his Incantations: ſo as (all the reſt being dead) he flew upon the Inchanter, and claſped him in the miſt, and drew him down into the ſaid Dike, and there killed him. You muſt think that this was a Devil in a Serpents likenes, which for the love he bare to the poor Snakes, killed the Sorcerer; to teach all other Witches to beware of the like wicked practice. And ſurely, if this be not true, there be a great number of lyes contained in *M. Mal.* and *J. Bodin.* And if this be well weighed, and conceived, it beateh down to the ground all thoſe Witchmongers arguments, that contend to wring witching miracles out of this place. For they diſagree notably, ſome denying, and ſome affirming that Serpents may be bewitched. Nevertheless becauſe in every point you ſhall ſee how Popery agrees with Paganism, I will recite certain Charms againſt

Mal. Malef.
part. 2. qu. 2.
c. 9. Johan. Bo-
dinus.

against Vipers, allowed for the most part in and by the Church of Rome : as followeth.

Exorcisms or
Conjurations
against Ser-
pents.

*I conjure thee O Serpent in this hour, by the five holy wounds of our Lord, that thou remove not out of this place, but here stay, as certainly as God was born of a pure Virgine. Otherwise I conjure thee Serpent, In Nomine Patris, & Filii, & Spiritus sancti : I command thee Serpent by our Lady S. Mary, that thou obey me, as wax obeyeth the fire, and as fire obeyeth water ; that thou neither hurt me, nor any other Christian, as certainly as God was born of an immaculate Virgine, in which respect I take thee up, In Nomine Patris, & Filii, & Spiritus Sancti : Ely lasth eiter, ely lasth eiter, ely lasth eiter. Otherwise, O Vermine, thou must come as God came unto the Jews. Otherwise, L. Varinus saith, that Serpens quernis frondibus contracta, that a Serpent touched with Oak-leaves dieth, and stayeth even in the beginning of his going, if a feather of the bird *Ibis* be cast or thrown upon him : and that a Viper smitten or hot with a reed is astonied, and touched with a beechen branch is presently numme and stiffe.*

L. Var. lib. de
fascinat. cap. 4.

Usurpers of
Kindred with
blessed Paul,
and S. Katharine.

J. Bodin. lib. de
dem. 1. cap. 3.

Here is to be remembred, that many use to boast that they are of S. Pauls race and kindred, shewing upon their bodies the prints of Serpents : which (as the Papiests affirm) was incident to all them of S. Paul's stock. Marry they say herewithal, that all his kinsfolks can handle Serpents, or any poyson without danger. Others likewise have (as they brag) a *Katharine-wheel* upon their bodies, and they say they are kin to S. Katharine, and that they can carry burning-coals in their bare-hands, and dip their said hands in hot scalding liquor, and also go into hot Ovens. Whereof though the last be but a bare jest, and to be done by any that will prove (as a bad fellow in London had used to do, making no tarriance at all therein :) yet there is a shew made of the other, as though it were certain and undoubted ; by anointing the hands with the juyce of Mallows, Mercury, Urine, &c. which for a little time are defenatives against the scalding liquors, and scorching fires.

But they that take upon them to work these mysteries and miracles, do indeed (after rehearshal of these and such like words and Charms) take up even in their bare hands, those Snakes and Vipers, and sometimes put them about their necks, without receiving any hurt thereby, to the terror and astonishment of the beholders, which naturally both fear and abhorre all Serpents. But these Charmers (upon my word) dare not trust to their Charms, but use such an Inchantment, as every man may lawfully use, and the lawful use thereof may bring to pass that they shall be in security, and take no harm, how much soever they handle them : marry with a woollen rag they pull out their teeth before-hand, as some men say ; but as truth is, they weary them, and that is of certainty. And surely this is a kind of Witchcraft, which I term private confederacy. Bodin saith, that all the Snakes in one Countrey were by Charms and Verses driven into another Region : perhaps he meaneth Ireland, where S. Patrik is said to have done it with his holiness, &c.

James Sprenger and Henry Institor affirm, that Serpents and Snakes, and their skins exceed all other creatures for Witchcraft : insomuch as Witches do use to bury them under mens thresholds, either of the house or stalls, whereby barrenness is procured both to woman beasts : yea and that the very earth and ashes of them continue to have force of fascination. In respect whereof they wish all men now and then to dig away the earth under their thresholds, and to sprinkle holy water in the place, and also to hang boughs (hallowed on Midsummer-day) at the stall door where the Cattel stand : and produce examples thereupon ; of Witches lies, or else their own, which I omit, because I see my Book groweth to be greater than I meant it should be.

CHAP. XVI.

Charms to carry Water in a Sieve; to know what is spoken of us behind our backs for bleer eyes; to make seeds to grow well; of Images made of Wax; to be rid of a Witch; to hang her up; notable authorities against waxen Images; a Story bewraying the Knavery of waxen Images.

Leonardus Vairus saith, that there was a Prayer extant, whereby might be carried in a Sieve, Water, or other Liquor: I think it was clam clay, which a crow taught a maid, that was promised a cake of so great quantity, as might be kneaded of so much Flour, as she could wet with the Water, that she brought in a Sieve, and by that means she clam'd it with Clay, and brought in so much Water, as whereby she had a great Cake, and so beguiled her Sisters, &c. And this Tale I heard among my Grannams Maids, whereby I can decipher this Witchcraft. *Item*, by the tingling of the Ear, men heretofore could tell what was spoken of them. If any see a Scorpion, and say this word (*Bud*) he shall not be stung or bitten therewith. These two Greek Letters Π and Λ written in a Paper, and hung about ones neck, preserve the party from Bleer-eyedness. Cummin or Hempseed sown with curling and opprobrious words grow the faster and the better. *Berosus Anianus* maketh Witchcraft of great Antiquity; for he saith, that *Cham*, touching his Fathers naked Member, uttered a Charm, whereby his Father became emaculated or deprived of the Powers generative.

L. Vairus lib. fascis 1. cap. 5. Oratio Tusca Vestalis.

Of the word Π (*Bud*) and the Greek Letters Π & Λ .

A Charm teaching how to hurt whom you list with Images of Wax, &c.

Make an Image in his name, whom would hurt or kill, of new Virgin wax; under the right Arm-poke whereof place a Swallows heart, and the liver under the left; then hang about the neck thereof a new thred in a new Needle pricked into the member which you would have hurt, with the rehearsal of certain words; which for the avoiding of foolish superstition and credulity in this behalf is to be omitted: And if they were inserted, I dare undertake they would do no harm, were it not to make fools, and catch Gudgeons. Otherwise, Sometimes these Images are made of Brass, and then the hand is placed where the foot should be, and the foot where the hand, and the face downward. Otherwise, For a greater mischief, the like Image is made in the form of a man or woman, upon whose head is written the certain Name of the party; and on his or her ribs these words, *Ailif, casyl, zaze, hit, mel meltat*; then the same must be buried. Otherwise, in the dominion of *Mars*, two Images must be prepared, one of wax, the other of the earth of a dead man; each Image must have in his hand a Sword wherewith a man hath been slain, and he that must be slain, may have his head thrust through with a Foin. In both must be written certain peculiar Characters, and then must they be hid in a certain place. Otherwise, to obtain a Womans Love, an Image must be made in the hour of *Venus*, of Virgin-wax, in the name of the beloved, whereupon a Character is written, and is warmed at a fire, and in doing thereof the name of some Angel must be mentioned. To be utterly rid of the Witch, and to hang her up by the hair, you must prepare an Image of the earth of a dead man to be baptized in another mans name, whereon the name, with a Character, must be written: then must it be perfumed with a rotten bone, and then these Psalms read backward; *Dominus Dominus noster, Dominus illuminatio mea, Domine exaudi orationem meam, Deus laudem meam ne tacearis*; and then bury it, first in one place, and afterwards in another. Howbeit, it is written in the one and twentieth Article of the Determination of *Paris*, that to affirm that Images of Brass, Lead, Gold, of white or red Wax, or of any other Stuff, conjured, baptized, consecrated, or rather execrated through these Magical Arts at certain dayes, have wonderful vertues, or such as are avowed in their Books or Assertions, is error in faith, Natural Philosophy and true Astronomy; yea it is concluded in

The Practiser of these Charms must have skill in the Planetary Morions, or else he may go shoo the Gooie

the twenty second Article of that Council, that it is as great an Error to believe those things, as to do them.

A proved Story concerning the Premises.

But concerning these Images, it is certain that they are much feared among the people, and much used among coufening Witches, as partly appeareth in this discourse of mine elsewhere, and as partly you may see by the Contents of this Story following. Not long sithence, a young Maiden (dwelling at *New Romney* here in *Kent*) being the Daughter of one *M. L. Stuppeny* (late Jurat of the same Town, but dead before the Execution hereof) and afterward the Wife of *Thom. Eps* (who is at this instant Maior of *Romney*, was visited with sickness, whose Mother and Fatherinlaw being abused with credulity concerning Witches supernatural Power, repaired to a famous Witch called *Mother Baker*, dwelling not far from thence at a place called *Stonestreet*, who, according to Witches coufening Custom, asked whether they mistrusted not some bad Neighbour, to whom they answered that indeed they doubted a Woman near unto them (and yet the same was of the honestest and wiser sort of her Neighbours, reputed a good Creature.) Nevertheless the Witch told them that there was great cause of their suspicion: for the same, said she, is the very party that wrought the Maidens destruction, by making a heart of wax, and pricking the same with pins and needles; affirming also that the same Neighbour of hers had bestowed the same in some secret corner of the House. This being believed, the House was searched by credible Persons, but nothing could be found. The Witch or Wife woman being certified hereof, continued her Assertion, and would needs go to the House where she herself (as she affirmed) would certainly find it. When she came thither, she used her Cunning, as it chanced, to her own confusion, or at leastwise to her detection; for herein she did, as some of the wiser sort mistrusted that she would do, laying down privily such an Image, as she had before described, in a corner, which by others had been most diligently searched and looked into, and by that means her Coufenance was notably bewrayed. And I would wish that all Witchmongers might pay for their lewd repair to Inchanters, and consultation with Witches, and such as have familiar Spirits, as some of these did, and that by the Order of the High Commissioners, which partly for respect of Neighbourhood, and partly for other Considerations, I leave unspoken of.

CHAP. XVII.

Sundry sorts of Charms tending to divers Purposes; and first, certain Charms to make Taciturnity in Tortures.

This Charm seemeth to allude to Christ crucified between the two Thieves.

I *Mparibus meritis tria
Pendent Corpora ramis
Dismas & Geltas,
In medio est Divina Potestas,
Dismas damnatur,
Geltas ad astra levatur:*

Englished by *Abraham Fleming*:

*Three Bodies on a bough do hang,
For merits of Inequality,
Dismas and Geltas, in the midst
The Power of the Divinity.
Dismas is damnd, But Geltas lift-
ed up above the Stars on high.*

*Psalms 45.
Luke 4.*

Also this, *Eructavit cor meum verbum bonum, veritatem nunquam dicam Regi.* Otherwise, As the milk of our Lady was luscious to our Lord Jesus Christ; so let

let this torture or rope be pleatant to mine arms and members. Otherwise, *Je-* John 19.
sui autem transiens per medium illorum ibat. Otherwise, You shall not break a
 bone of him.

Counter-charms against these and all other Witchcrafts, in the saying also whereof
 Witches are vexed, &c.

E *Ructavit cor meum verbum bonum, dicam cuncta opera mea regi.* Otherwise, Psalm 45.
Domine labia mea aperies, & os meum annuntiabit veritatem. Otherwise, Scripture pro-
Contere brachia iniquitatis, & lingua maligna subvertatur. perly applied.

A Charm for the chin Cough.

Take three sips of a Chalice, when the Priest hath said Mass, and swallow
 it down with good Devotion, &c.

For corporal or spiritual Rest.

*In nomine Patris, up and down,
 Et Filii & Spiritus sancti, upon my Crown,
 Crux Christi upon my Breast,
 Sweet Lady send me eternal Rest.*

Charms to find out a Thief.

THe means how to find out a Thief, is thus; Turn your face to the East, and
 make a Cross upon Chrystal with Oil Olive, and under the Cross write
 these two words (*Saint Helen.*) Then a Child that is innocent, and a chaste
 Virgin born in true Wedlock, and not base begotten, of the age of ten years,
 must take the Chrystal in his hand, and behind his back, kneeling on thy knees,
 thou must devoutly and reverently say over this Prayer thrice; I beseech thee
 my Lady *S. Helen*, Mother of King *Constantine*, which didst find the Cross
 whereupon Christ died: by that holy devotion, and invention of the Cross, and
 by the same Cross, and by the joy which thou conceivedst at the finding there-
 of, and by the love which thou bearest to thy Son *Constantine*, and by the great
 goodness which thou dost alwayes use, that thou shew me in this Chrystal, what-
 soever I ask or desire to know, *Amen.* And when the Child seeth the Angel in
 the Chrystal, demand what you will, and the Angel will make answer thereun-
 to. *Memorandum*, that this be done just at the Sun-rising, when the weather is
 fair and clear.

O most won-
 derful vertue
 hidden in the
 letters of *S.*
Helen's holy
 Name!

Cardanus derideth these and such like Fables, and setteth down his judge-
 ment therein accordingly, in the sixteenth Book *De rerum var.* These Conju-
 rers and Cofeners forsooth, will shew you in a Glas the Thief that hath stoln
 any thing from you, and this is their order. They take a Glas-vial full of holy
 Water, and set it upon a linnen cloth, which hath been purified, not only by
 washing, but by sacrifice, &c. On the mouth of the Vial or Urinal, two
 Olive-leaves must be laid across, with a little Conjunction said over it, by a
 child; to wit thus, *Angele bone, Angele candida, per tuam sanctitatem, meamq;*
virginitatem, ostende mihi furem: with three *Pater nosters*, three *Aves*, and
 betwixt either of them a * Cross made with the nail of the Thumb upon the
 mouth of the Vial; and then shall be seen Angels ascending and descending
 as it were Motes in the Sun-beams. The Thief all this while shall suffer great
 torments, and his Face shall be seen plainly, even as plainly I believe, as
 the Man in the Moon. For in truth, there are toys artificially conveyed
 into glass, which will make the water bubble, and devices to make Ima-
 ges appear in the bubbles, as also there be Artificial Glasses, which will shew
 unto you that shall look thereinto, many Images of divers Forms, and

*Card. lib. 16.
 de var. rer.
 cap. 93.*

* For if the
 Cross be for-
 gotten, all is
 not worth a
 Pudding.

some so small and curious, as they shall in favour resemble whomsoever you think upon. Look in *John Bap. Neap.* for the confectiō of such glasses. The subtilties hereof are so detected, and the mysteries of the glasses so common now, and their cosenage so well known, &c. that I need not stand upon the particular confutation hereof. *Cardanus* in the place before cited reporteth, how he tried with children these and divers circumstances, the whole illusion, and found it to be plain knavery and cosenage.

Another way to find out a Thief that hath stoln any thing from you.

GO to the Sea-side, and gather as many pebles as you suspect persons for that matter; carry them home, and throw them into the fire, and bury them under the threshold, where the parties are like to come over. There let them lie three days, and then before sun-rising take them away. Then set a *Porrenger* full of water in a circle, wherein must be made crosses every way, as many as can stand in it; upon the which must be written, Christ overcometh, Christ reigneth, Christ commandeth. The *Porrenger* also must be signed with a Cross, and a form of Conjuratiō must be pronounced. Then each stone must be thrown into the water, in the name of the suspected. And when you put in the stone of him that is guilty, the stone will make the water boil, as though glowing iron were put thereinto. Which is a meer knack of legierdmain; and to be accomplished divers wayes.

To put out the Thiefs eye.

REad the seven Psalms with the Letany, and then must be said a horrible prayer to Christ, and God the Father, with a curse against the Thief. Then in the midst of the step of your foot, on the ground where you stand, make a circle like an eye, and write thereabout certain barbarous names, and drive with a Coopers Hammer or Addes into the midst thereof a brazen nail consecrated, saying, *Iustus es Domine, & iusta judicia tua.* Then the Thief shall be bewrayed by his crying out.

Another way to find out a Thief.

These be meer
toys to mock
Apes, and have
in them no
commendable
device.

STICK a pair of Sheers in the rind of a Sieve, and let two persons set the top of each of their Forefingers upon the upper part of the Sheers, holding it with the Sieve up from the ground steadily, and ask *Peter* and *Paul* whether A. B. or C. hath stoln the thing lost, and at the nomination of the guilty person, the Sieve will turn round. This is a great practice in all Countries, and indeed a very bable. For with the beating of the pulse some cause of that motion ariseth, some other cause by the flight of the fingers, some other by the wind gathered in the Sieve to be staid, &c. at the pleasure of the holders. Some cause may be the imagination, which upon the conceit at the naming of the party, altereth the common course of the pulse, as may well be conceived by a Ring held steadily by a thred betwixt the finger and the thumb, over or rather in a goblet, or glass; which within short space will strike against the side thereof so many strokes as the holder thinketh it a clock, and then will stay: the which who so proveth shall find true.

A Charm to find out or spoil a Thief.

OF this matter, concerning the apprehension of Thieves by words, I will cite one Charm, called *S. Adelberts* curse; being both for length of words sufficient to weary the Reader, and for substantial stuff comprehending all that appertaineth unto blasphemous speech or cursing, allowed in the Church of *Rome*, as an Excommunication and Inchantment.

Saint

Saint Adelberts Curse or Charm against Thieves.

BY the Authority of the Omnipotent Father, the Son, and the Holy Ghost, and by the holy Virgin *Mary* Mother of our Lord *Jesus Christ*, and the holy Angels and Archangels, and *S. Michael*, and *S. John Baptist*, and in the behalf of *S. Peter* the Apostle, and the residue of the Apostles, and of *S. Stephen*, and of all the Martyrs, of *S. Sylvester*, and of *S. Adelbert*, and all the Confessors, and *S. Alegend*, and all the holy Virgins, and of all the Saints in Heaven and Earth, unto whom there is given power to bind and loose: we do excommunicate, damn, curse, and bind with the knots and bands of Excommunication, and we do segregate from the bounds and lists of our holy Mother the Church, all those Thieves, Sacrilegious persons, ravenous Catchers, Doers, Counsellors, Coadjutors, male or female, that have committed this theft or mischief, or have usurped any part thereof to their own use. Let their share be with *Dathan* and *Abiran*, whom the Earth swallowed up for their sins and pride; and let them have part with *Judas* that betrayed Christ, *Amen*: and with *Pontius Pilate*, and with them that said to the Lord, *Depart from us, we will not understand thy ways*; let their Children be made Orphans. Cursed be they in the Field, in the Grove, in the Woods, in their Houses, Barns, Chambers, and Beds; and cursed be they in the Court, in the Way, in the Town, in the Castle, in the Water, in the Church, in the Churchyard, in the Tribunal-place, in Battel, in their Abode, in the Market-place, in their Talk, in Silence, in Eating, in Watching, in Sleeping, in Drinking, in Feeling, in Sitting, in Kneeling, in Standing, in Lying, in Idleness, in all their Work, in their Body and Soul, in their five Wits, and in every Place. Cursed be the fruit of their Wombs, and cursed be the fruit of their Lands, and cursed be all that they have. Cursed be their Heads, their Mouths, their Nostrils, their Noses, their Lips, their Jaws, their Teeth, their Eyes and Eye-lids, their Brains, the roof of their Mouths, their Tongues, their Throats, their Breast, their Hearts, Bellies, their Livers, all their Bowels, and their Stomach. Cursed be their Navels, their Spleens, their Bladder. Cursed be their Thighs, their Legs, their Feet, their Toes, their Necks, their Shoulders. Cursed be their Backs, cursed be their Arms, cursed be their Elbows, cursed be their Hands, and their Fingers, cursed be both the Nails of their hands and feet; cursed be their Ribs and their Genitals, and their Knees, cursed be their Flesh, cursed be their Bones, cursed be their Blood, cursed be the Skin of their Bodies, cursed be the Marrow in their Bones, cursed be they from the Crown of the Head to the sole of the Foot: and whatsoever is betwixt the same, be it accursed; that is to say, their five Senses, to wit, their Seeing, their Hearing, their Smelling, their Tasting, and their Feeling. Cursed be they in the holy Cross, in the Passion of Christ, with his five Wounds, with the effusion of his Blood, and by the milk of the Virgin *Mary*. I conjure thee *Lucifer*, with all thy Souldiers, by the * Father, the Son and the Holy Ghost, with the Humanity and Nativity of Christ, with the Vertue of all Saints, that thou rest not day nor night, till thou bringest them to destruction, either by drowning or hanging, or that they be devoured by wild Beasts, or burnt, or slain by their Enemies, or hated of all men living. And as our Lord hath given Authority to *Peter* the Apostle, and his Successors, (whose place we occupy, and to us (though unworthy) That whatsoever we binde on Earth, shall be bound in Heaven: and whatsoever we loose on Earth, shall be loosed in Heaven; so we accordingly, if they will not amend, do shut from them the Gates of Heaven, and deny unto them Christian Burial, so as they shall be buried in Asses Leaze. Furthermore, cursed be the ground wherein they are buried, let them be confounded in the last day of Judgement, let them have no conversation among Christians, nor be houseled at the hour of Death, let them be made as dust before the face of the wind: and as *Lucifer* was expelled out

This is not to do good to our Enemies, nor to pray for them that hurt and hate us; as Christ exhorteth.

* Thus they make the holy Trinity to bear a part in their Exorcism, or else it is no bargain.

Mat. 25.

* That is, In
life, we are in
death, &c.

of heaven, and Adam and Eve out of Paradise; so let them be expelled from the day-light. Also let them be joynd with those, to whom the Lord saith at the Judgment, *Go ye cursed into everlasting fire, which is prepared for the Devil and his Angels, where the worm shall not die, nor the fire be quenched.* And as the candle, which is thrown out of my hand here, is put out; so let their works and their soul be quenched in the stench of Hell-fire, except they restore that which they have stoln, by such a day: and let every one say, *Amen.* After this must be sung * *In media vita in morte sumus, &c.*

This terrible curse with Bell, Book, and Candle added thereunto, must needs work wonders: howbeit among Thieves it is not much weighed, among wise and true men it is not well liked, to them that are robbed it bringeth small relief: the Priests stomach may well be eased, but the goods stoln will never the sooner be restored. Hereby is bewrayed both the malice and folly of Popish Doctrin, whose uncharitable impiety is so impudently published, and in such order uttered, as every sentence (if opportunity served) might be proved both heretical and diabolical. But I will answer this cruel curse with another curse far more mild and civil, performed by as honest a man (I dare say) as he that made the other, whereof mention was lately made.

So it was, that a certain Sir John, with some of his compauy, once went abroad a jetting, and in a Moon-light Evening robbed a Millers Weir and stole all his Eels. The poor Miller made his moan to Sir John himself, who willed him to be quiet; for he would so curse the Thief, and all his Confederates, with Bell, Book and Candle, that they should have small joy of their Fish. And therefore the next Sunday, Sir John got him to the Pulpit, with his Surplice on his back, and his Stole about his neck, and pronounced these words following in the audience of the people.

A curse for
theft.

All you that have stoln the Millers Eeles,
Laudate Dominum de Cælis;
And all they have consented thereto,
Benedicamus Domino.

Lo (saith he) there is sauce for your Eeles my Masters.

Another Inchantment.

Certain Priests use the hundred and eighth Psalm as an Inchantment or Charm, or at leastwise saying, that against whomsoever they pronounce it, they cannot live one whole year at the uttermost.

CHAP. XVIII.

A Charm or Experiment to find out a Witch.

IN die dominico sotmlaria juvenum axungia seu pinguedine perci, ut moris est, pro *restauracione fieri perungunt*: and when she is once come into the Church, the Witch can never get out, until the searchers for her give her express leave to depart.

Preservatives
from Witch-
craft according
to M. Mal.
L. Vairus, and
others.

But now it is necessary to shew you how to prevent and cure all mischiefs wrought by these Charms and Witchcrafts, according to the opinion of M. Mal. and others. One principal way is to nail a Horse-shoe at the inside of the outmost threshold of your House, and so you shall be sure no Witch shall have power to enter thereinto. And if you mark it, you shall find that rule observed in many Countrey-houses. Otherwise: *Item* the triumphant title to be written crosswise, in every corner of the house, thus: *Iesus* ✕ *Nazarenus* ✕ *Rex* ✕ *Judaorum* ✕ *Memorandum*, you may joyn herewithal, the Name of the Virgin

gin *Mary*, or of the four Evangelists, or *Verbum caro factum est*. Otherwise: *Item* in some Countries they nail a Wolfs head on the door. Otherwise: *Item* they hang *Scilla*, (which is either a Root, or rather in this place garlick) in the roof of the House, for to keep away Witches and Spirits: and so they do *Alicium* also. Otherwise: *Item* Perfume made of the gall of a black Dog, and his blood besmeared on the posts and walls of the House, driveth out of the doors both Devils and Witches. Otherwise: The House where *Herba betonica* is sown, is free from all mischiefs: Otherwise: It is not unknown that the Romish Church allowed and used the smoak of Sulphur, to drive Spirits out of their houses; as they did Frankincense and Water hallowed. Otherwise: *Apuleius* saith, that *Mercury* gave to *Ulysses*, when he came neer to the Inchantress *Circe*, an herb called *Verbascum*, which in English is called Mullein, or *Tapsus barbatus*, or Longwoort; and that preserved him from the Inchantments. Otherwise: *Item* *Pliny* and *Homer* both do say, that the Herb called Moly is an excellent herb against Inchantments, and say all, that thereby *Ulysses* escaped *Circes* her Sorceries and Inchantments. Otherwise also diverse wayes they went to work in this case, and some used this Defensive, some that Preservative against Inchantations.

And herein you shall see, not only how the Religion of Papists and Infidels agree; but also how their Ceremonies and their Opinions are all one concerning Witches and Spirits.

For thus writeth *Ovid* touching that matter.

Térque senem flammâ, ter aquâ, ter sulphure lustrat :

Ovid de Med.

Englished by *Abraham Fleming* :

*She purifies with fire thrice
Old hoary-headed Ælon,
With water thrice, and sulphur thrice,
As she thought meet in reason.*

Again the same *Ovid* cometh in as before :

*Advenient, qua lustrat anus, lectumque locumque,
Deferat & tremula sulphur & ova manu.*

Englished by *Abraham Fleming* :

*Let some old Women hither come,
And purge both bed and place,
And bring in trembling hand new eggs
And sulphur in like case.*

And *Virgil* also harpeth upon the like string :

*—baccare frontem
Cingite, ne vati noceat mala lingua futuro :*

*Virg. in Bucol.
lica.*

Englished by *Abraham Fleming* :

*Of berry-bearing baccar bowze
A wreath or Garland knit,
And round about his head and browze
See decently it sit;
That of an ill talking tongue
Our future Poet be not stung.*

Furthermore,

Olau Goth. lib. de gentib. septentrional. l. 3. cap. 8.

* A Witches Conjurati-
on to make hail
cease and be
dissolved.

*L. Vair. lib. de
facin. 2. c. 11.
Mal. Malef.
par. 2. qua. 1.
cap. 15.
Note that you
read never of
any spirit that
walked by
day, quoth
Nota.*

*Aug. de civit.
Dei, lib. 7. c. 12.
- 1000. 11. 20. 11.
- 1000.*

Furthermore, was it not in times of Tempests, the Papists use, or superstition to ring their Bells against Devils; trusting rather to the ringing of their Bells, than to their own cry unto God with Fasting and Prayer, assigned by him in all adversities and dangers: according to the order of the *Thracian* Priests, which would roar and cry, with all the noise they could make, in those tempests. *Olau Gothus* saith, that his Countrymen would shoot in the Air, to assist their Gods, whom they thought to be then together by the ears with others, and had consecrated Arrows, called *Sagitta Joviales*, even as our Papists had. Also instead of Bells, they had great Hammers, called *Mallei Joviales*, to make a noise in time of thunder. In some Countries they run out of the doors in time of Tempest, blessing themselves with a Cheese, whereupon there was a Cross made with a Ropes end upon Ascension day. Also three Hailstones to be thrown into the fire in a Tempest, and thereupon to be said three *Pater Nosters*, and three *Aves*, *S. Johns* Gospel, and *In fine fugiat Tempestas*, is a present Remedy. *Item*, to hang an egg laid on Ascension day in the roof of the House, preserveth the same from all hurts. * *Item*, I conjure you hail and wind by the five wounds of Christ, by the three nails which pierced his hands and his feet, and by the four Evangelists, *Matthew, Mark, Luke* and *John*, that thou come down dissolved into water. *Item*, it hath been an usual matter, to carry out in tempests the Sacraments and Reliques, &c. *Item*, against storms, and many dumb Creatures, the Popish Church useth Excommunication as a principal Charm. And now to be delivered from Witches themselves, they hang in their Entries an herb called *Pentaphyllon*, *Cinquefoil*, also an Olive-branch, also *Frankincense*, *Myrrh*, *Valerian*, *Vervain*, *Palm*, *Antirrhinum*, &c. also *Haythorn*, otherwise *White-thorn* gathered on *Mayday*: also the smoak of a *Lappin* feathers driveth Spirits away. There be innumerable Popish Exorcisms and Conjurati-
ons for Herbs and other things, to be thereby made wholesome both for the bodies and souls of Men and Beasts, and also contagion of Weather. *Memorandum*, that at the gathering of these Magical herbs, the *Credo* is necessary to be said, as *Vairus* affirmeth; and also the *Pater noster*, for that is not superstitious. Also *Sprenger* saith, that to throw up a black Chicken in the Air, will make all tempests to cease: so it be done with the hand of a Witch. If a soul wander in the likeness of a man or woman by night, molesting men, with bewailing their torments in Purgatory, by reason of Tithes forgotten, &c. and neither Masses nor Conjurati-
ons can help; the Exorcist in his Ceremonial Apparel must go to the Tomb of that body, and spurn thereat with his foot, saying, *Vade ad Gehennam*, Get thee packing to Hell: and by and by the soul goeth thither, and there remaineth for ever. Otherwise, if there be no Masses of purpose for this matter, to unbewitch the bewitched. Otherwise, You must speer in the Piss-pot, where you have made water. Otherwise, Spere into the shoe of your right foot, before you put it on: and that *Vairus* saith is good and wholesome to do, before you go into any dangerous place. Otherwise, that neither Hunters nor their Dogs may be bewitched, they cleave an oaken branch, and both they and their Dogs pass over it. Otherwise, *S. Augustine* saith, that to pacifie the God *Liber*, whereby Women might have fruit of the seeds they sow, and that their Gardens and Fields should not be bewitched, some chief grave Matron used to put a Crown upon his genital Member; and that must be publickly done.

To spoil a Thief, a Witch, or any other Enemy, and to be delivered from the evil.

Upon the Sabbath day before Sun-rising, cut a Hazel-wand, saying, I cut thee O bough of this Summers growth, in the name of him whom I mean to beat or maim. Then cover the Table, and say ✠ *In nomine Patris ✠ & Filii ✠ & Spiritus sancti ✠ ter*. And striking thereon, say as followeth (english he that can) *Droch, myroch, esenaroeth ✠ betu ✠ baroch ✠ aff ✠ maaroeth ✠*: and then say, Holy Trinity punish him that hath wrought this mischief, and take it away by thy

thy great justice ; *Eson* ✕ *elion* ✕ *emaris*, *ales*, *age* ; and strike the carpet with your wand.

A notable Charm or Medicine to pull out an Arrow-head, or any such thing that sticketh in the flesh or bones, and cannot otherwise be had out.

SAY three several times kneeling, *Oremus, preceptis salutaribus moniti, Pater noster, Ave Maria*. Then make a Cross, saying, The Hebrew Knight strike our Lord Jesu Christ, and I beseech thee, O Lord Jesu Christ ✕ by the same iron, spear, blood, and water, to pull out this iron : *In nomine Patris ✕ & Filii ✕ & Spiritus sancti ✕*.

The Hebrew Knight was canonized a Saint, to wit, S. Longinus.

Charms against a quotidian Ague.

Cut an Apple in three pieces, and write upon the one, The Father is uncreated : upon the other, The Father is incomprehensible : upon the third, The Father is eternal : Otherwise, Write upon a Mass-cake cut in three pieces, O Ague to be worshipped : on the second, O sickness to be ascribed to health and joyes ; on the third, *Pax ✕ max ✕ fax ✕* and let it be eaten fasting. Otherwise, Paint upon three like pieces of a Mass-cake, *Pater pax ✕ Adonai ✕ Filius vita ✕ Sabbath ✕ Spiritus sanctus ✕ Tetragrammaton ✕* and eat it, as is afore said.

For all manner of Agues intermittent.

JOYN two little sticks together in the midst, being of one length, and hang it about your neck in the form of a Cross. Otherwise, For this Disease, the Turks put within their Doublet a ball of wood, with another piece of wood, and strike the same, speaking many frivolous words. Otherwise, Certain Monks hanged scrolls about the necks of such as were sick, willing them to say certain Prayers at each fit, and at the third fit to hope well ; and made them believe that thereby they should receive cure.

A crossed appension with other appensions.

Periaptis, Characters, &c. for Agues, and to cure all Diseases, and to deliver from all evil.

THE first Chapter of St. Johns Gospel in small letters consecrated at a Mass, and hanged about ones neck, is an incomparable Amulet or Tablet, which delivereth from all Witchcrafts and devilish Practices. But me thinks, if one should hang a whole Testament, or rather a Bible, he might beguile the Devil terribly. For indeed so would have S. Bernard have done, whom the Devil told, that he could shew him seven verses in the Psalter, which being daily repeated, would of themselves bring any man to Heaven, and preserve him from hell. But when St. Bernard desired the Devil to tell him which they were, he refused, saying, he might then think him a fool so to prejudice himself. Well (quoth St. Bernard) I will do well enough for that, for I will daily say over the whole Psalter. The Devil hearing him say so, told him which were the verses, left in reading over the whole Psalter daily, he should merit too much for others. But if the hanging of St. Johns Gospel about the neck be so beneficial, how if one should eat up the same ?

For body and soul.

S. Bernard overmarcheth the Devil for all his subtilty.

More Charms for Agues.

TAKE the Party by the hand, and say, *Æque facilis sit tibi hac febris, atque Maria Virgini Christi partus*. Otherwise, Wash with the Party, and privily say this Psalm, *Exaltabo te Deus meus, rex, &c.* Otherwise, Wear about your neck a piece of a nail taken from a Cross, and wrapped in wool. Otherwise drink

Precious Re-
storatives.

drink wine, wherein a Sword hath been drowned that hath cut off ones head. Otherwise, take three consecrated Mass-cakes, and write upon the first, *Qualis est Pater, talis est vita*: on the second, *Qualis est Filius, talis est sanctus*: on the third, *Qualis est Spiritus, tale est remedium*. Then give them to the sick man, enjoying him to eat none other thing that day wherein he eateth any of them, nor yet drink; and let him say fifteen *Pater nosters*, and as many *Aves*, in the honour and praise of the Trinity. Otherwise, Lead the sick man on a Friday before Sun-rising towards the East, and let him hold up his hands towards the Sun, and say, This is the day wherein the Lord God came to the Crofs. But as the Crofs shall never more come to him; so let never the hot or cold fit of this Ague come any more unto this man, *In nomine Patris & Filii, & Spiritus sancti*. Then say seven and twenty *Pater nosters*, and as many *Aves*, and use this three days together. Otherwise,

This is too
mystical to be
englished,
quoth Nota.

*Fécana, cagéii, daphnes, gabáre, gedáco,
Gébalistant, sed non stant phebas, hecas, & hedes.*

Fernelius.

Every one of these words must be written upon a piece of bread, and be given in order one day after another to the sick body, and so must he be cured. This faith *Nicholas Hemingius* he chanced to read in the Schools in jest; so as one noting the words, practised the medicine in earnest; and was not only cured himself, but also cured many others thereby. And therefore he concludeth, that this is a kind of miraculous cure, wrought by the illusion of the Devil: whereas in truth, it will fall out most commonly, that a Tertian Ague will not hold any man longer than so, though no medicine be given, or any words spoken. Otherwise, This word, *Abra cadabra* written on a paper, with a certain Figure joyned therewith, and hanged about ones neck, helpeth the Ague. Otherwise, let the urine of the sick body made early in the morning be softly heated nine dayes together continually, until all be consumed into vapour. Otherwise, A Crofs made of two little twigs joyned together, wherewith when the Party is touched, he will be whole; specially if he wear it about his neck. Otherwise, Take a like quantity of water out of three Ponds of equal bigness, and taste thereof in a new earthen Vessel, and drink of it when the fit cometh.

Notable follies
of the Spani-
ards and Ita-
lians.

In the year of our Lord, 1568. the Spaniards and Italians received from the Pope, this Incantation following; whereby they were promised both Remission of Sins, and good success in their Wars in the Low-Countries. Which whether it be not as prophane and impious, as any Witches Charm, I report me to the indifferent Reader. ** Cruce[m] pro nobis subiit * & stans in illo sitiit * Jesus sacratis manibus, clavibus ferreis, pedibus perfossis, Jesus, Jesus, Jesus: Domine libera nos ab hoc malo, & ab hac peste*: then three *Pater nosters*, and three *Ave Marias*. Also the same year their Ensigns were by the Authority aforesaid conjured with certain Ceremonies, and consecrated against their Enemies. And if you read the Histories of these Wars, you may see what victory they gained hereby. Item, they baptised their chief Standard, and gave it to name St. *Margaret*, who overthrew the Devil. And because you shall understand the mysterie hereof, I have the rather set it down elsewhere, being indeed worth the reading.

For a bloody Flux, or rather an Issue of blood.

He must an-
swer by none
other, for she
perhaps hath
the curing
thereof by Pa-
tient.

TAke a cup of cold water, and let fall thereinto three drops of the same blood, and between each drop say a *Pater noster*, and an *Ave*, then drink to the Patient, and say, who shall help you? The Patient must answer St. *Mary*. Then say you, St. *Mary* stop the Issue of blood. Otherwise, Write upon the Patients forehead with the same blood, *Consummatum est*. Otherwise, say to the Patient, *Sanguis mane in te, sicut fecit Christus in se; Sanguis mane in tua vena, sicut Christus in sua penna; Sanguis mane fixus, sicut Christus quando fuit crucifixus*. Otherwise, as followeth.

In

*In the blood of Adam death was taken ✕
 In the blood of Christ it was all to shaken ✕
 And by the same blood I do thee charge,
 That thou do run no longer at large.*

Otherwise, Christ was born at *Bethlem*, and suffered at *Jerusalem* where his blood was troubled. I command thee by the Vertue of God, and through the help of all Saints, to stay even as *Jordan* did, when *John* baptised Christ *Jesus*; *In nomine Patris ✕ & Filii ✕ & Spiritus sancti ✕*. Otherwise, Put thy nameless finger in the Wound, and make therewith three Crosses upon the Wound, and say five *Pater noster*s, five *Aves*, and one *Credo*, in the honour of five Wounds. Otherwise, Touch that part and say, *De latere ejus exivit sanguis & aqua*. Otherwise, *In Nomine Patris ✕ & Filii ✕ & Spiritus sancti ✕ &c. Chimratbara, sarite, confirma, consona, Imohalite*, Otherwise, *Sepa ✕ sepaga ✕ sepagoga ✕ sta sanguis in Nomine Patris ✕ podendi ✕ & Filii ✕ poder a ✕ & Spiritus sancti ✕ pandorica ✕ pax tecum, Amen.*

Cures commenced and finished by Witchcraft.

There was a jolly fellow that took upon him to be a notable Chirurgeon, in the Dutchy of *Mentz*, 1567. to whom there resorted a Gentleman that had been vexed with Sicknes, named *Elibert*, having a Kerchief on his head, according to the guise of sick folk. But the Chirurgeon made him pull off his Kerchief, and willed him to drink with him freely. The sick man said he durst not; for he was forbidden by Physicians so to do. Tush (said this Cunning man) they know not your Disease; be ruled by me, and take in your drink lustily. For he thought that when he was well tippled, he might the more easily beguile him in his Bargain, and make his reward the greater, which he was to receive in part aforehand. When they had well drunk, he called the sick man aside, and told him the greatness and danger of his Disease, and how that it grew by means of Witchcraft, and that it would be universally spread in his House, and among all his Cattel, if it were not prevented: and impudently perswaded the sick man to receive cure of him. And after Bargain made, he demanded of the sick man, whether he had not at any home, whom he might assuredly trust? The sick man answered, that he had a Daughter and a Servant. The Cousener asked how old his Daughter was? The Patient said twenty. Well (said the Cousener) that is fit for our turn. Then he made the Mother and Father to kneel on their knees to their Daughter, and to desire her in all things to obey the Physician, and that she would do in every thing as he commanded her; otherwise her Father could not be restored to his health. In which respect her Parents humbly besought her on their knees so to do. Then he assigned her to bring him into his Lodging her Fathers hair, and her Mothers, and of all those which he kept in his House, as well of men and women, as also of his cattel. When she came therewith unto him, according to the match made, and her Parents Commandment, he led her down into a low Parlour, where having made a long speech, he opened a Book that lay on the boord, and layeth thereon two Knives acrofs, with much circumstance of words. Then conjureth he, and maketh strange Characters, and at length he maketh a circle on the ground, wherein he causeth her to stick one of those conjured Knives; and after many more strange words, he maketh her stick the other Knife beside it. Then fell down the maid in a swoon for fear; so as he was faine to froe her, and put a sop into her mouth, after the receipt whereof she was fore troubled and amazed. Then he made her breasts to be uncovered, so as when they were bare, he dallied with with them, diversly and long together. Then he made her lie right upward, all uncovered, and bare below her paps. Wherein the Maid being loth to obey him, resisted, and in shame forbad that villany. Then said the Knave; Your Fathers destruction is at hand; for except you will be ruled, he and all his

See *J. Wier.*
cap. 11. conf.
 The Chirugi-
 on here most
 impudently
 setteth his
 Knavery a-
 broach.

A pretended
 Conjuratōn.

*Ad vnda tot
vadis una
quot ipsa ca-
pit.*

his Family shall sustain greater grief and inconvenience, then is yet happened unto him : And no Remedy, except you will seek his utter overthrow, I must have carnal Copulation with you : and therewithal fell into her bosom, and overthrew her and her Virginitie. So did he the second day, and attempted the like on the third day : But he failed then of his purpose, as the Wench confessed afterwards. In the mean time he ministred so cruel Medicines to the sick man, that through the Torments thereof he feared present death, and was faine to keep his bed, whereas he walked about before very well and lustily. The Patient in his Torments calleth unto him for Remedy, who being slack and negligent in that behalf, made room for the Daughter to accompany her Father, who asked her what she thought of the Cure, and what hope she had of his Recovery ? Who with tears remained silent, as being oppressed with grief ; till at the last in abundance of sorrow she uttered the whole matter to her Father. This doth *Johannes Wierns* report, saying, that it came unto him by the lamentable relation of the Father himself. And this is here at this time for none other purpose rehearsed, but that men may hereby learn to take heed of such confensing Merchants, and know what they be that take upon them to be cunning in Witchcraft, lest they be bewitched ; As Master *Elibert* and his Daughter were.

Another Witchcraft or Knavery practised by the same Chirurgien.

Three morsels;
the first char-
med with
Christs Birth,
the second
with his Passi-
on, the third
with his Re-
surrection.

THIS Chirurgion ministred to a Nobleman, that lay sick of an Ague, offering unto him three pieces of a Root to be eaten at three morsels, saying to the first, I would Christ had not been born ; unto the second, I would he had not suffered ; unto the third, I would he had not risen again. And then putting them about the sick mans neck, said, Be of good chear ; And if he lost them, whosoever took them up, should therewithall take away his Ague. Otherwise, Jesus Christ which was born, deliver thee from this infirmity ✕ Jesus Christ which died ✕ deliver thee from this infirmity ✕ Jesus Christ which rose again ✕ deliver thee from this infirmity. Then daily must be said five *Pater nosters* and five *Aves*.

Another Experiment for one bewitched.

A Cosening
Physician, and
a foolish Pati-
ent.

ANOTHER such confensing Physician perswaded one which had a Timpany that it was one old Viper, and two young maintained in his belly by Witchcraft. But being watched, so as he could not convey Vipers into his ordure or excrements, after his purgations, at length he told the party, that he should suffer the pains of Childbirth, if it were not prevented ; and therefore he must put his hand into his Breech, and take out those worms there. But the Mother of the sick party, having warning hereof, said she could do that herself. So the Cosener was prevented, and the Party died only of a Timpany, and the Knave ran out of the Countrey.

Otherwise.

Joh. Bodin.

Kacozelia.

MONSIEUR *Bodin* telleth of a Witch, who undertaking to cure a Woman bewitched, caused a Mass to be sung at Midnight in our Ladies Chappel. And when she had overlain the sick party, and breathed certain words upon her, she was healed. Wherein *Bodin* saith, she followed the example of *Elisba* the Prophet, who raised the *Shunamits* Son. And this Story must needs be true ; for Goodman *Hardivia Blesensis* his Host at the Sign of the Lion told him the Story.

A Knack to know whether you be Bewitched or no; &c.

IT is also expedient to learn how to know whether a sick man be bewitched or no; this is the practice thereof. You must hold molten Lead over the sick body, and pour it into a Poringer full of water; and then if there appear upon the Lead any Image, you may know the party is bewitched.

Mal. malef. p. 1.
quæst. 17.
Barth Spin. in
novo Mal. Ma-
lef.

C H A P. XIX.

That one Witchcraft may lawfully meet with another.

SCOTUS, Hostiensis, Gofridus, and all the old Canonists agree, that it is lawful to take away Witchcraft by Witchcraft, *Et vana vanis contunderi*. And Scotus saith, It were folly to forbear to encounter Witchcraft by Witchcraft, for (saith he) there can be none inconvenience therein; because the overthrower of Witchcraft assenteth not to the works of the Devil. And therefore he saith further, that it is meritorious so to extinguish and overthrow the Devils works. As though he should say, It maketh no matter, though S. Paul say, *Non facies malum ut inde veniat bonum*, Thou shalt not do evil, that good may come thereof. Lombertus saith, that Witchcraft may be taken away by that means whereby it was brought. But Gofridus inveiyeth fore against the oppugners thereof. Pope Nicholas the fifth gave indulgence and leave to Bishop Miraties (who was so bewitched in his privities, that he could not use the gift of Vener) to seek remedy at Witches hands. And this was the clause of his dispensation, *Ut ex duobus malis fugiatur majus*, that of two evils, the greater should be avoided. And so a Witch, by taking his doublet cured him, and killed the other Witch; as the story saith, which is to be seen in *M. Mal.* and divers other Writers.

Scotus in 4.
distict. 34. de
Imperio.

Dist. 4.
Gofrid. in sum-
ma sua.

C H A P. XX.

Who are Priviledged from Witches; what bodies are aptest to be bewitched, or to be Witches; why women are rather Witches than men, and what they are.

NOW if you will know who and what persons are priviledged from Witches, you must understand, that they be even such as cannot be bewitched. In the number of whom first be the Inquisitors; and such as exercise publick justice upon them. Howbeit, * a Justice in *Essex*, whom for divers respects I have left unnamed, not long since thought he was bewitched, in the very instant whiles he examined the Witch, so as his leg was broken thereby, &c. which either was false, or else this rule untrue, or both rather injurious unto Gods Providence. Secondly, such as observe duly the Rites and Ceremonies of the holy Church, and worship them with reverence, through the sprinkling of holy Water, and receiving consecrated Salt, by the lawful use of Candles hallowed on *Candlemas-day*, and green leaves consecrated on *Palm-sunday* (which things they say the Church useth for the qualifying of the Devils power) are preserved from Witchcraft. Thirdly, some are preserved by their good Angels, which attend and wait upon them.

Mal. Malef.
part. 2. quæst. 1.
cap. 1.

* Whereof
look more in a
little Book set
forth in print.

But I may not omit here the reasons which they bring to prove what bodies are the more apt and effectual to execute the art of fascination. And that is first they say, the force of celestiall bodies, which indifferently communicated their virtues unto Men, Beasts, Trees, Stones, &c. But this gift and natural influence of fascination may be increased in man, according to his affections and perturbations, as through anger, fear, love, hate, &c. For by hate (saith *Varinus*) entereth a fiery inflammation into the eye of man, which being

L'Vair. lib. de
fascin. 1. c. 13.

Much like the
Eye-biting
Witches, of
whom we have
elsewhere
spoken.

Who are most
likely to be-
witch and to
be bewitched.

violently sent out by beams and streams, &c. infect and bewitch those bodies against whom they are opposed. And therefore he saith (in the favour of women) that is the cause that women are oftner found to be Witches than men. For (saith he) they have an unbridled force of fury and concupiscence naturally, that by no means it is possible for them to temper or moderate the same. So as upon every trifling occasion, they (like brute beast) fix their furious eyes upon the party whom they bewitch. Hereby it cometh to pass, that whereas women having a marvellous fickle nature, what grief soever happeneth unto them, immediately all peaceableness of mind departeth; and they are so troubled with evil humours, that outgo their venomous exhalation, ingendered through their ill-favoured dyet; and increased by means of their pernicious excrements which they expel. Women are also (saith he) monethly filled full of superfluous humours, and with them the melancholike blood boileth; whereof spring vapours, and are carried up, and conveyed through the nostrils and mouth, &c. to the bewitching of whatsoever it meeteth: For they belch up a certain breath, wherewith they bewitch whomsoever they list. And of all other women, lean, hollow-eyed, old, beetle-browed women (saith he) are the most infectious. Marry he saith, that hot, subtil, and thin bodies are most subject to be bewitched, if they be moist, and all they generally, whose veins, pipes, and passages of their bodies are open. And finally he saith, that all beautiful things whatsoever, are soon subject to be bewitched; as namely goodly young men, fair women, such as are naturally born to be rich, goodly Beasts, fair Horses, rank Corn, beautiful Trees, &c. Yea a friend of his told him, that he saw one with his eye break a precious stone in pieces. And all this he telleth as soberly, as though it were true. And if it were true, honest women may be Witches, in despite of all Inquiritors: neither can any avoid being a Witch, except she lock herself up in a chamber.

CHAP. XXI.

What Miracles Witchmongers report to have been done by Witches words, &c. Contradictions of Witchmongers among themselves; how Beasts are cured hereby; of bewitched Butter; a Charm against Witches, and a counter-Charm, the effect of Charms and words proved by L. Varius to be wonderful.

IF I should go about to recite all Charms, I should take an infinite work in hand: For the Witching Writers hold opinion, that any thing almost may be thereby brought to pass; and that whether the words of the Charm be understandable or not, it skilleth not: so the Charmer have a steady intention to bring his desire about. And then what is it that cannot be done by words? For L. Varius saith, that old women have infeebled and killed Children with words, and have made women with child miscarry; they have made men pine away to death; they have killed Horses, deprived Sheep of their Milk; * transformed Men into Beasts, flown in the air, tamed and stayed wild Beasts, driven all noisome Cattel and Vermine from Corn, Vines and Herbs, stayed Serpents, &c. and all with words. Insomuch as he saith, that with certain words spoken in a Bulls ear by a Witch, the Bull hath fallen down to the ground as dead. Yea some by vertue of words have gone upon a sharp sword, and walked upon hot glowing coals, without hurt; with words (saith he) very heavy weights and burthens have been lifted up; and with words wild Horses and wild Bulls have been tamed, and also mad Dogs; with words they have killed Worms and other Vermin, and stayed all manner of Bleeding and Fluxes: with words all the diseases in mans body are healed, and wounds cured; Arrows are with wonderful strangeness and cunning plucked out of mens bones. Yea (saith he) there be many that can heal all bitings of Dogs, or stings of Serpents, or any other poyson: and all with nothing but words spoken. And that which

L. Varii. lib. de
sascin l. i. c. 5.

* According to
Ovid's saying
of Proteus and
Medea; which
he indeed al-
ledged there-
fore, Nunc a-
qua, nunc ales,
modo bos, modo
ceruus abit.

which is most strange, he saith, that they can remedy any stranger, and him that is absent, with that very Sword wherewith they are wounded. Yea and, that which is beyond all admiration, if they stroke the Sword upwards with their fingers, the party shall feel no pain: whereas if they draw their finger downwards thereupon, the party wounded shall feel intolerable pain, with a number of other cures, done altogether by the vertue and force of words uttered and spoken.

Where, by the way, I may not omit this special note given by *M. Mal.* to wit, that holy Water may not be sprinkled upon bewitched Beasts, but must be poured into their mouths. And yet he and also *Nider* say, that it is lawful to bless and sanctifie beasts as well as men; both by Charms written, and also by holy words spoken: For (saith *Nider*) if your Cow be bewitched, three Crosses, three Pater-nosters, and three Aves will certainly cure her; and likewise all other Ceremonies Ecclesiastical. And this is a sure Maxime, that they which are delivered from Witchcraft by shrift, are ever after in the night much molested (I believe by their ghostly Fathers.) Also they lose their Money out of their Pur-ses and Caskets, as *M. Mal.* saith he knoweth by experience. Also one general Rule is given by *M. Mal.* to all Butter-wives, and dairy Maids, that they neither give nor lend any Butter, Milk, or Cheese, to any Witches, which always use to beg thereof, when they mean to work mischief to their Kine or white-meats. Whereas indeed there are in Milk three substances commixed; to wit, Butter, Cheese and Whey; if the same be kept too long, or in an evil place, or be sluttishly used, so as it be stale and sower, which happeneth sometimes in the Winter, but oftner in the Summer; when it is over the fire, the Cheese and Butter runneth together, and congealeth, so as it will rope like Birdlime, that you may wind it about a stick, and in short space it will be so dry, as you may beat it to powder. Which alteration being strange, is wondered at and imputed to Witches. And herehence sometimes proceedeth the cause why Butter cometh not, which when the countrey people see that it cometh not, then get they out of the suspected Witches house a little Butter, whereof must be made three Balls, in the Name of the holy Trinity; and so if they be put into the Chern, the Butter will presently come, and the Witchcraft will cease; *Sic ars deluditur arte.* But if you put a little Sugar or Sope into the Chern, among the Cream, the Butter will never come, which is plain Witchcraft, if it be closely, cleanly, and privily handled. There be twenty several ways to make your Butter come, which for brevity I omit; as to bind your Chern with a Rope, to thrust thereinto a red hot Spit, &c. but your best remedy and surest way is, to look well to your Dairy-maid or Wife, that she neither eat up the Cream, nor sell away your Butter.

M. Mal. par. 2. quast. 2. cap. 7. Nider in preceptorio, precept. 1. c. 11. Nider in fornicario. Mal. malef. pag. 2. cap. 8.

A good device to starve up poor women.

Mal. malef. par. 2. quast. 2. cap. 7.

A Charm to find her that bewitched your Kine.

PUt a pair of Breeches upon the Cows head, and beat her out of the pasture with a good Cudgel upon a fryday, and she will run right to the Witches door, and strike thereat with her horns.

Another, for all that have bewitched any kind of Cattel.

WHen any of your Cattel are killed with Witchcraft, haste you to the place where the carcase lieth, and trail the bowels of the beast unto your house, and draw them not in at the door, but under the threshold of the house into the Kitchen; and there make a fire, and set over the same a grediron, and thereupon lay the inwards or the bowels, and as they wax hot, so shall the Witches entrails be molested with extreme heat and pain. But then must you make fast your doors, lest the Witch come and fetch away a cole of your fire: for then ceaseth her torments. And we have known saith *M. Mal.* when the Witch could not come in, that the whole house hath been so darkned, and the air round about

A ridiculous Charm.

the lame so troubled, with such horrible noise and Earth-quakes, that except the door had been opened, we had thought the house would have fallen on our heads: *Thomas Aquinas*, a principal treater herein, alloweth Conjurations against the changlings; and in divers other cases: whereof I will say more in the word *fidem*.

A special Charm to preserve all Cattel from Witchcraft.

In any case observe the Festival time, or else you marre all.

AT Easter you must take certain drops that lie uppermost of the holy Paschal Candle, and make a little Wax-candle thereof: and upon some Sunday morning rather, light it, and hold it, so as it may drop upon and between the horns and ears of the Beast, saying, *In Nomine Patris, & Filii, & duplex* &c. and burn the Beast a little between the horns on the ears with the same Wax, and that which is left thereof, stick it in cross-wise about the stable or stall, or upon the threshold, or over the door, where the Cattel use to go in and out, and for all that year your Cattel shall never be bewitched. Otherwise, *Jacobus de Chusa Carhusianus* sheweth how bread, water and salt is conjured, and saith, that if either man or beast receive holy bread, and holy water nine days together, with three Pater-nosters, and three Aves, in the honour of the Trinity, and of *S. Hubert*, it preserveth that man or beast from all diseases, and defendeth them against all assaults of Witchcraft, of Satan, or of a mad Dog, &c.

L. Vair. lib. de fascino. l. c. 1.

Lo this is their stuffe, maintained to be at the least effectual, if not wholesom, by all Papists and Witchmongers; and specially of the last and proudest writers. But to prove these things to be effectual, God knoweth their seasons are base and absurd. For they write so, as they take the matter in question as granted, and by that means go away therewith. For *L. Vairus* saith in the beginning of his Book, that there is no doubt of this supernatural matter, because a number of Writers agree herein, and a number of stories confirm it, and many Poets handle the same argument, and in the twelve Tables there is a law against it, and because the consent of the common people is fully with it, and because immoderate praise is to be approved a kind of Witchcraft, and because old women have such Charms and superstitious means as preserve themselves from it, and because they are mocked that take away the credit of such miracles, and because *Solomon* saith, *Fascinatio malignitatis obscurat bona*, and because the Apostle saith, *O insensati Galatae, quis vos fascinavit?* And because it is written, *Qui timent te, videbunt me*. And finally he saith, lest you should seem to distrust and detract any thing from the credit of so many grave men, from Histories, and common opinion of all men, he meaneth in no wise to prove that there is miraculous working by Witchcraft and fascination; and proceedeth so, according to his promise.

*Sapi. 4.
Gal. 3.
Psal. 119.*

CHAP. XXII.

Lawful Charms, or rather medicinable Cures for diseased Cattel. The Charm of Charms, and the power thereof.

Direct and lawful means of curing Cattel, &c.

BUt if you desire to learn true and lawful Charms, to cure diseased Cattel, even such as seeme to have extraordinary sickness, or to be bewitched, or (as they say) strangely taken; look in *B. Googe* his third Book treating of Cattel, and happily you shall find some good medicine or cure for them: or if you list to see more ancient stuffe, read *Vegetius* his four Books thereupon: or, if you be unlearned, seek some cunning Bullock-leech. If all this will not serve, then set *Jobs* Patience before your eyes. And never think that a poor old woman can alter supernaturally the reasonable course which God hath appointed among his creatures. If it had been Gods pleasure to have permitted such a course, he would no doubt have both given notice in his word, that he had given

given such power unto them, and also would have taught remedies to have prevented them.

Furthermore, if you will know assured means, and infallible Charms, yielding indeed undoubted remedies, and preventing all manner of Witchcrafts, and also the assaults of wicked Spirits; then despise first all colening knavery of Priests, Witches, and coleners; and with true faith read the sixth chapter of St. Paul to the Ephesians; and follow his counsel, which is ministred unto you in the words following, deserving worthily to be called, by the name ensuing.

The Charm of Charms.

Finally my Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may stand against the assaults of the Devil: For we wrestle not against flesh and blood, but against Principalities and Powers, and against worldly Governours the Princes of the darkness of this world, against spiritual wickednesses, which are in the high places. For this cause take unto you the whole armour of God, that you may be able to resist in the evil day; and having finished all things, stand fast. Stand therefore, having your loins girded about with verity, and having on the breastplate of righteousness, &c. as followeth in that Chapter, verses 15, 16, 17, 18. 1 Theff. 5. 1 Pet. 5. vers. 8. Ephes. 1. and else-where in the holy Scripture.

A Charm of Charms taken out of the sixth chapter of St. Paul to the Ephesians.

Otherwise.

If you be unlearned, and want the comfort of friends, repair to some learned, godly, and discreet Preacher. If otherwise need require, go to a learned Physician, who by learning and experience knoweth and can discern the difference, signs, and causes of such diseases, as faithless men and unskilful Physicians impute to Witchcraft.

CHAP. XXIII.

A Confutation of the force and vertue falsely ascribed to Charms and Amulets, by the Authorities of ancient Writers, both Divines and Physicians.

MY meaning is not; that these words, in the bare letter, can do any thing towards your ease or comfort in this behalf; or that it were wholesome for your body or soul to wear them about your neck: for then would I wish you to wear the whole Bible, which must needs be more effectual than any one parcel thereof. But I find not that the Apostles or any of them in the Primitive Church, either carryed St. John's Gospel, or any *Agnus Dei* about them, to the end they might be preserved from bugs; neither that they looked into the four corners of the house, or else on the roof, or under the threshold, to find matter of Witchcraft, and so to burn it, to be freed from the same, according to the Popish rules. Neither did they by such and such Verses or Prayers made unto Saints, at such or such hours, seek to obtain grace: neither spake they of any old Women that used such Trades. Neither did Christ at any time use or command holy Water, or Crosses, &c. to be used as terrours against the Devil, who was not afraid to assault himself, when he was on Earth. And therefore a very vain thing it is to think that he feareth these trifles, or any external matter. Let us then cast away these prophane and old Wives Fables. For (as Origen saith) *Incantationes sunt Dæmonum irrationes, idololatria*

Mat. 23. Mat. 23. quest. 2. cap. 6.

1 Tim. 4. 7.
Origen. lib. 3. in
Job.
F. Chrysoſt. in
Matth.
* Mark that
here was no
Laine Service.

Idem. Ibid.
Auguſt. 26.
quaſt. ultim.

Galen. in lib. de
comitiali morbo.
Hippocrat. lib. de
morbo ſacro.

ſex, animarum inſatiatione, &c. Incantations are the Devils ſport, the dregs of Idolatry, the beſotting of ſouls, &c.

Chryſoſtome ſaith, there be ſome that carry about their necks a piece of a Goſpel. But * is it not daily read (ſaith he) and heard of all men? But if they be never the better for it, being put into their ears, how ſhall they be ſaved, by carrying it about their necks? And further he ſaith; Where is the vertue of the Goſpel? In the figure of the letter, or in the underſtanding of the ſenſe? If in the figure, thou doſt well to wear it about thy neck; but if in the underſtanding, then thou ſhouldeſt lay it up in thine heart. Auguſtine ſaith, Let the faithful Miniſters admoniſh and tell their people, that theſe Magical Arts and Incantations do bring no remedy to the Infirmities either of Men or Cattel, &c.

The Heathen Philoſophers ſhall at the laſt day confound the infidelity and barbarous fooliſhneſs of our Chriſtian or rather Antichriſtian or prophane Witchmongers. For as Ariſtotele ſaith, that *Incantamenta ſunt muliercularum figmenta*: Incantments are womens figments. So doth Socrates (who was ſaid to be cunning herein) affirm, that *Incantationes ſunt verba animas decipientia humanas*, Incantations are words deceiving humane ſouls. Others ſay, *Inſcitia pallium ſunt carmina, malificium, & Incantatio*. The cloak of Ignorance are Charms, Witchery, and Incantation. Galen alſo ſaith, that ſuch as impute the Falling-evil, and ſuch like diſeaſes to divine matter, and not rather to natural cauſes, are Witches, Conjurers, &c. Hippocrates calleth them arrogant; and in another place affirming, that in his time there were many deceivers and coſeners, that would undertake to cure the Falling-evil, &c. by the power and help of Devils, by burying ſome Lots or Incantments in the ground, or caſting them into the Sea, concludeth thus in their credit, that they are all Knaves and Coſeners, for God is our only defender and deliverer. O notable ſentence of a Heathen Philoſopher!

M
BOOK

BOOK XIII.

CHAP. I.

The signification of the Hebrew word Hartumim, where it is found written in the Scriptures, and how it is diversly translated: whereby the Objection of Pharaohs Magicians is afterward answered in this Book; also of Natural Magick not evil in it self.



Hartumim is no natural Hebrew word, but is borrowed of some other Nation: howbeit, it is used of the Hebrews in these places; to wit, Gen. 4. 1. 8. 24. Exod. 7. 13, 24. & 8. 7. 18. & 9. 11. Dan. 1. 20. & 2. 2. Hierome sometimes translateeth it *Conjectores*, sometimes *Malefici*, sometimes *Arioli*: which we for the most part translate by this word *Witches*. But the right signification hereof may be conceived, in that the Incanters of *Pharaoh*, being Magicians of *Egypt*, were called *Hartumim*. And yet in *Exodus* they are named in some *Latine* Translations *Venefici*. Rabbi *Levi* saith, it betokeneth such as do strange and wonderful things, naturally, artificially, and deceitfully. Rabbi *Isaac Natar* affirmeth, that such were so termed, as amongst the *Gentiles* professed singular wisdom. *Alexander Ezra* expoundeth it, to signify such as know the secrets of Nature, and the quality of Stones and Hearbs, &c. which is attained unto by Art, and specially by Natural Magick. But we either for want of speech, or knowledge, call them all by the name and term of *Witches*.

Certainly, God endueth bodies with wonderful graces, the perfect knowledge whereof man hath not reached unto: and on the one side, there is amongst them such mutual love, society, and consent; and on the other side, such natural discord, and secret enmity, that therein many things are wrought to the astonishment of mans capacity. But when deceit and Diabolical words are coupled therewith, then extendeth it to Witchcraft and Conjurat[i]on, as whereunto those Natural Effects are falsely imputed. So as here I shall have some occasion to say somewhat of Natural Magick; because under it lyeth hidden the venome of this word *Hartumim*. This Art is said by some to be the profoundness, and the very absolute perfection of natural Philosophy, and shewing forth the active part thereof, and through the aid of natural virtues, by the convenient applying of them, works are published, exceeding all capacity and admiration; and yet not so much by Art as by Nature. This Art of it self is not evil; for it consisteth in searching forth the nature, causes and effects of things. As far as I can conceive, it hath been more corrupted and prophaned by us Christians, than either by Jews or Gentiles.

Hieronymus in
Gen. 41. 8. &
24. In Exod. 7.
13. In Dan. 1.
20.

The Authors
intention
touching the
matter hereaf-
ter to be dis-
coursed upon.

C H A P. II.

How the Philosophers in times past travelled for the knowledge of Natural Magick; of Solomons knowledge therein; Who is to be called a Natural Magician; a distinction thereof, and why it is condemned for Witchcraft.

MAny Philosophers, as namely *Plato, Pythagoras, Empedocles, Democritus*, &c. travelled over all the world to finde out and learn the knowledge of this Art: and at their return they preached and taught, professed and published it. Yea, it should appear by the Magicians that came to adore Christ, that the knowledge and reputation thereof was greater than we conceive or make account of. But of all other, *Solomon* was the greatest Traveller in this Art, as may appear throughout the Book of Ecclesiastes; and specially in the Book of Wisdom, where he saith * God hath given me the true Science of things, so as I know how the world was made, and the power of the Elements, the beginning and the end, and the midt of times, how the times alter, and the change of seasons, the course of the year, and the situation of the Stars, the nature of living things and the furiousness of Beasts, the power of the wind, and the imaginations of men, the diversities of Plants, and the vertues of Roots, and all things both secret and known, &c. Finally, he was so cunning in this Art, that he is said to have been a Conjuror or a Witch, and is so reputed in the *Romish Church* at this day. Whereby you may see, how Fools and Papists are inclined to credit false accusations in matters of Witchcraft and Conjuraton. The less knowledge we have in this Art, the more we have it in contempt: in which respect *Plato* saith truly to *Dionysius*, They make Philosophy a mockery, that deliver it to prophane and rude people. Certainly the Witchcraft, Conjuraton, and Inchantment that is imputed to *Solomon*, is gathered out of these his words following; *I applied my minde to knowledge, and to search and seek out Science, wisdom and understanding, to know the foolishness of the ungodly, and the error of doting fools.* In this Art of Natural Magick (without great heed be taken) a student shall soon be abused: For many (writing by report, without experience) mistake their Authors, and set down one thing for another. Then the conclusion being found false, the experiment groweth into contempt, and in the end seemeth ridiculous, though never so true. *Pliny* and *Albert* being curious Writers herein, are often deceived; inso much as *Pliny* is called a noble lyer, and *Albert* a rustical lyer; the one lying by hear say, the other by authority.

A Magician is indeed that which the *Latines* call a wise man, as *Numa Pompilius* was among the *Romans*; the *Greeks*, a Philosopher, as *Socrates* was among them; the *Egyptians* a Priest, as *Hermes* was; the *Cavalists* called them Prophets. But although these distinguished this Art, accounting the one part thereof infamous, as being too much given unto wicked, vain, and impious curiosity, as unto movings, numbers, figures, sounds, voices, tunes, lights, affections of the minds, and words; and the other parts commendable, as teaching many good and necessary things, as Times and Seasons to sow, plant, rill, cut, &c. and divers other things, which I will make manifest unto you hereafter; yet we generally condemn the whole Art without distinction, as a part of Witchcraft; having learned to hate it, before we know it; affirming all to be Witchcraft, which our gross heads are not able to conceive, and yet can think that an old doting woman seeth through it, &c. Wherein we consider not how God bestoweth his gifts, and hath established an order in his works, grafting in them sundry vertues to the comfort of his several creatures; and specially to the use and behoof of man: neither do we therein weigh that Art is servant unto Nature, and waiteth upon her as her handmaiden.

C H A P. III.

What Secrets do lye hidden, and what is taught in Natural Magick; how Gods glory is magnified therein, and that it is nothing but the Work of Nature.

IN this Art of Natural Magick, God Almighty hath hidden many secret mysteries; as wherein a man may learn the properties, qualities, and knowledge of all Nature. For it teacheth to accomplish matters in such sort and opportunity, as the common people thinketh the same to be miraculous; and to be compassed none other way but only by Witchcraft. And yet in truth, Natural Magick is nothing else but the work of Nature: For in tillage, as Nature produceth Corn and Herbs; so Art being Natures minister, prepareth it. Wherein Times and Seasons are greatly to be respected: for *Annis, non arvis producit aristas.*

Read Pliny in natural hist. Cardan de rerum variet. Albertus de occultis rerum proprietatibus. Barbol. Neap. in natural. magia, and many others.

But as many necessary and sober things are herein taught; so doth it partly (I say) consist in such experiments and conclusions as are but toys, but nevertheless lie hid in Nature, and being unknown, do seem miraculous, specially when they are intermedled and corrupted with cunning illusion, or Legierdmain, from whence is derived the estimation of Witchcraft. But being learned and known, they are contemned, and appear ridiculous; for that only is wonderful to the beholder, whereof he can conceive no cause nor reason, according to the saying of *Ephesius, Miraculum solvitur unde videtur esse miraculum.* And therefore a man shall take great pains herein, and bestow great cost to learn that which is of no value and a meer juggling knack. Whereupon it is said that a man may not learn Philosophy to be rich; but must get riches to learn Philosophy; for to sluggards, niggards, and dizzards, the secrets of Nature are never opened. And doubtless a man may gather out of this Art, that which being published, shall set forth the glory of God, and be many wayes beneficial to the Commonwealth: the first is done by the manifestation of his works; the second, by skillfully applying them to our use and service.

Natural magick hath a double end, which proveth the excellency of the same.

C H A P. IV.

What strange things are brought to pass by Natural Magick.

THE daily use and practice of medicine taketh away all admiration of the wonderful effects of the same. Many other things of less weight, being more secret and rare, seem more miraculous: As for example, (if it be true, that *I. Bap. Neap.* and many other Writers do constantly affirm) Tye a wild Bull to a Fig-tree, and he will be presently tame; or hang an old Cock thereupon, and he will immediately be tender; as also the feathers of an Eagle consume all other feathers, if they be intermedled together. Wherein it may not be denied, but Nature sheweth herself a proper Work-woman. But it seemeth impossible, that a little fish being but half a foot long, called *Remora* or *Remiligo*, or of some *Echenis*, stayeth a mighty Ship with all her load and tackling, and being also under sail. And yet it is affirmed by so many and so grave Authors, that I dare not deny it; specially, because I see as strange effects of Nature otherwise: as the property of the Loadstone, which is so beneficial to the Mariner; and of Rheubarb, which only medleth with Choler, and purgeth neither flegm nor melancholy, and is as beneficial to the Physitian, as the other to the Mariner.

Pompanalius lib. de incant.; cap. 3. J. Hierius de lamiis. Jasp. Peucer. H. Cardan. &c.

C H A P. V.

The incredible operation of Waters, both standing and running ; of Wells, Lakes, Rivers, and of their wonderful Effects.

THe operation of Waters, and their sundry vertues are also incredible. I mean not of waters compounded and distilled ; for it were endless to treat of their forces, specially concerning medicines. But we have here even in *England* natural Springs, Wells, and Waters, both standing and running, of excellent vertues, even such as except we had seen, and had experiment of, we would not believe to be *in rerum natura*. And to let the Physical nature of them pass, (for the which we cannot be so thanful to God, as they are wholefom for our bodies) is it not miraculous, that wood is by the quality of divers waters here in *England* transubstantiated into a stone? The which vertue is also found to be in a lake beside the City *Masaca* in *Cappadocia*; there is a River called *Scarmandrus*, that maketh yellow sheep. Yea, there be many waters, as in *Pontus* and *Theffalia*, and in the land of *Affyrides*, in a River of *Thracia* (as *Aristotle* saith) that if a white Sheep being with Lamb drink thereof, the Lamb will be black. *Strabo* writeth of the River called *Crantes*, in the borders of *Italy*, running towards *Tarentum*, where mens hair is made white and yellow being washed therein. *Pliny* doth write that of what colour the veins are under the Rams tongue, of the same colour or colours will the Lambs be. There is a Lake in a field called *Cornetus*, in the bottom manifestly appeareth to the Eye, the Carcasses of Snakes, Ewts, and other Serpents ; whereas if you put in your hand, to pull them out, you shall find nothing there. There droppeth water out of a Rock in *Arcadia*, the which neither a silver nor a brazen boll can contain, but it leapeth out, and sprinkleth away ; and yet will remain without motion in the hoof of a mule. Such conclusions (I warrant you) were not unknown to *Janues* and *Jambres*.

*Of late experience near Coventry, &c.

Aristot. in lib. de hist. animalium.

Plin. de lanicii colore.

C H A P. VI.

The Vertues and Qualities of sundry precious Stones ; of consenuing Lapidaries, &c.

THe excellent vertues and qualities in Stones, found, conceived and tryed by this Art, is wonderful. Howbeit many things most false and fabulous are added unto their true effects, (wherewith I thought good in part to try the Readers patience and cunning withal. An Aggat (they say) hath vertue against the bitings of Scorpions or Serpents. It is written (but I will not stand to it) that it maketh a man eloquent, and procureth the favour of Princes ; yea that the fume thereof doth turn away Tempests. *Alektorius* is a Stone about the bigness of a Bean, as clear as the Chrystal taken out of a Cocks belly which hath been gelt or made a Capon four years. If it be held in ones mouth, it asswageth thirst ; it maketh the husband to love the wife, and the bearer invincible : for hereby *Milo* was said to overcome his enemies. A *Crawpock* delivereth from prison. *Chelidonius* is a stone taken out of a Swallow, which cureth melancholy : howbeit, some Authors say, it is the hearb whereby the Swallows recover the sight of their young, even if their eyes be picked out with an Instrument. *Geranites* is taken out of a Crane, and *Draconites* out of a Dragon. But it is to be noted, that such stones must be taken out of the bellies of the Serpents, Beasts, or Birds, (wherein they are) whiles they live : otherwise, they vanish away with the life, and so they retain the vertues of those Stars under which they are. *Amethysus* maketh a drunken man sober, and refresheth the wit: The * *Coral* preserveth such as bear it from fascination or bewitching, and in this respect they are hanged about childrens necks. But from whence that superstition

Ludovicus Caelius Rhod. lib. antiq. lib. 11. cap. 70. Barthol. Anglicus. lib. 16.

* *Avicenna canon. 2. tract. 2. cap. 124. Serapio agg. cap. 100. Dioscor. lib. 5. cap. 93.*

tion is derived, and who invented the lye, I know not: but I see how ready the people are to give credit thereunto by the multitude of Corralls that were imployed. I find in good Authors, that while it remaineth in the Sea, it is an hearb, and when it is brought thence, into the air, it hardeneth, and becometh a stone. *Heliotropius* stancheth blood, driveth away poysons, preserveth health; yea, and some write, that it provoketh rain, and darkneth the Sun, suffering not him that beareth it to be abused. *Hyacinthus* doth all that the other doth, and also preserveth from Lightning. *Oinotheca* hanged about the neck, collar, or yoke of any creature, rameth it presently. A *Topase* healeth the lunatike person of his Lunacy. *Aitites* if it be shaken, foundeth as if there were a little stone in the belly thereof: it is good for the Falling-sickness, and to prevent untimely birth. *Ametysus* aforesaid resisteth drunkennes, so as the bearers shall be able to drink freely, and recover themselves soon being drunk as Apes: the same maketh a man wise. *Chalcedonius* maketh the bearer lucky in Law, quickeneth the power of the body, and is of force also against the illusions of the Devil, and phantastical cogitations arising of melancholy. *Corneolus* mitigareth the heat of the mind, and qualifyeth malice; it stancheth Bloody-fluxes, specially of women that are troubled with their flowers. *Heliotropius* aforesaid darkeneth the Sun, raiseth showers, stancheth blood, procureth good fame, keepeth the bearer in health, and suffereth him not to be deceived. If this were true, one of them would be dearer then a thousand Diamonds. *Hyacinthus* delivereth one from the danger of Lightening, driveth away poyson and pestilent infection, and hath many other vertues. *Iris* helpeth a woman to speedy deliverance, and maketh Rain-bows to appear. A *Saphire* preserveth the members, and maketh them lively, and helpeth Agues and Gowts, and suffereth not the bearer to be afraid, it hath vertue against venom, and stayeth bleeding at the nose being often put thereto. A * *Smaragd* is good for the eye-sight, and suffereth not carnal copulation, it maketh one rich and eloquent. A *Topase* increaseth riches, healeth the lunatike passion, and stancheth blood. *Mephis* (as *Aaron* and *Hermes* report out of *Albertus Magnus*) being broken into powder, and drunk with water, maketh insensibility of torture. Hereby you may understand, that as God hath bestowed upon these stones, and such other like bodies, most excellent and wonderful vertues: so according to the abundance of humane superstitions and follies, many ascribe unto them either more vertues, or other than they have; other boast that they are able to adde new qualities unto them. And herein consisteth a part of Witchcraft and common couzenage used sometimes of the Lapidaries for gains; sometimes of others for couzening purposes. Some part of the vanity hereof I will here describe; because the place serveth well therefore. And it is not to be forgotten or omitted, that *Pharaohs* Magicians were like enough to be cunning therein.

Nevertheless, I will first give you the opinion of one, who professed himself a very skilful and well experimented Lapidary, as appeareth by a Book of his own penning, published under this title of *Dactylothea*, and (as I think) to be had among the Booksellers. And thus followeth his assertion:

*Evax rex Arabum fertur scripsisse Neroni,
(Qui post Augustum regnavit in orbe secundus)
Quot species lapidis, qua nomina, quive colores,
Quaq; sit his regio, vel quanta potentia cuiq;
Oculis etenim lapidum cognoscere vires,
Quorum causa latens effectus dat manifestos,
Egregium quiddam volumus rarumque videri.
Sicilicet hinc solers medicorum cura juvatur,
Auxilio lapidum morbos expellere docta.
Nec minus inde dari cunctarum commoda rerum
Autores perhibent, quibus hac perspecta feruntur:
Nec dubium cuiquam debet falsumque videri,
Quin sua sit gemmis divinitus insita virtus.*

*Plin. lib. 37.
cap. 10.
Albert. lib. 2.
cap. 7.
Solim. cap. 32.*

* *Rabbi Moses
aphor. part. 22.
Isidor. lib. 14.
cap. 3.
Savannold.*

*Martbodeus
Gallus in sua
dactylothea,
pag. 56.*

Englished by *Abraham Fleming* :

Evax an old Arabian King
is named to have writ
A Treatise, and on Nero's grace
to have bestowed it,
(Who in the World did second reign
after Augustus time)
Of precious Stones the sundry sorts,
their names; and in what clime
And Countrey they were to be found,
their colours and their hue,
Their privy power and secret force,
the which with knowledge true
To understand their hidden cause
most plain effects declare :
And this will we a noble thing
have counted be and rare,
The skilful care of leeches learn'd

is aided in this case,
And hereby holpen and are taught
with aid of stones to chase
Away from men such sicknesses
as have them in a place.
No less precise commodities
of all things else thereby
Are ministred and given to men,
if Authors do not lie,
To whom these things are said to be
most manifestly known.
It shall no false or doubtful case
appear to any one,
But that by heavenly influence
each precious Pearl and Stone,
Hath in his substance fixed force
and vertue largely sown.

*Vu gemmarum
& lapillarum
preciosorum ne-
gatur, quia oc-
cultus est, vari-
simeque sub
sensum cadit.*

Many moe au-
thors may be
named of no
less antiquity
and learning.

Whereby it is to be concluded, that Stones have in them certain proper ver-
tues, which are given them of a special influence of the Planets, and a due pro-
portion of the Elements, their substance being a very fine and pure compound,
consisting of well tempered matter wherein is no gross mixture, as appeareth by
plain proof of *India* and *Ethiopia*, where the Sun being orient and meridional,
doth more effectually shew his operation, procuring more precious Stones there
to be ingendered, than in the Countries that are Occident and Septentrional.
Unto this opinion do divers ancients accord; namely, *Alexander Peripateticus*,
Hermes, *Evax*, *Bacchos*, *Zoroastros*, *Isaac Judaeus*, *Zacharias Babylonicus*, and many
more beside.

C H A P. VII.

*Whence the precious Stones receive their Operations; how curious Magicians use them,
and of their Seals.*

Curious Magicians affirm, that these Stones receive their virtues altoge-
ther of the Planets and heavenly bodies, and have not only the very o-
peration of the Planets, but sometimes the very Images and impressi-
ons of the Stars naturally ingrafted in them, and otherwise ought always to have
graven upon them, the similitudes of such Monsters, Beasts, and other devices,
as they imagine to be both internally in operation, and externally in view, ex-
pressed in the Planets; As for example, upon the *Achate* are graven Serpents
or venomous Beasts; and sometimes a man riding on a Serpent: which they
know to be *Esculapinus*, which is the Celestial Serpent, whereby are cured (they
say) Poysons and stings of Serpents and Scorpions. These grow in the River
of *Achates*, where the greatest Scorpions are ingendered, and their noisomeness
is thereby qualified; and by the force of the Scorpions, the Stones vertue is
quickened and increased. Also, if they would induce love for the accomplish-
ment of Venery, they inscribe and express in the Stones, amiable embraceings
and lovely countenances and gestures, words and kissings in apt figures. For the
desires of the mind are consonant with the nature of the Stones, which must also
be set in Rings, and upon Foils of such metals as have affinity with those Stones,
through the operations of the Planets whereunto they are addicted, whereby
they may gather the greater force of their working.

*Plin. lib. 37. cap.
18.
Albert. minor.
lib. 2. cap. 1.
Solin. cap. 11.
Dionysius in
scrin. cap. de
complexionibus
& complexionis.*

As for example, They make the Images of *Saturn* in Lead, of *Sol* in Gold, of *Luna* in Silver. Marry there is no small regard to be had for the certain and due times to be observed in the graving of them: for so are they made with more life, and the influences and configurations of the Planets are made thereby the more to abound in them. As if you will procure love, you must work in apt, proper, and friendly Aspects, as in the hour of *Venus*, &c. to make debate, the direct contrary order is to be taken. If you determine to make the Image of *Venus*, you must expect to be under *Aquarius* or *Capricornus*: for *Saturn*, *Taurus*, and *Libra* must be taken heed of. Many other observations there be, as to avoid the infortunate seat and place of the Planets, when you would bring a happy thing to pass, and specially that it be not done in the end, declination, or heel (as they term it) of the course thereof: for then the Planet mourneth and is dull.

Such Signs as ascend in the day, must be taken in the day; if in the night they increase, then must you go to work by night, &c. For in *Aries*, *Leo*, and *Sagittary* is a certain Triplicity, wherein the Sun hath dominion by day, *Jupiter* by night, and in the twilight the cold Star of *Saturn*. But because there shall be no excuse wanting for the faults espied herein, they say that the virtues of all Stones decay through tract of time, so as such things are not now to be looked for in all respects as are written. Howbeit *Jannes* and *Jambres* were living in that time, and in no inconvenient place; and therefore not unlike to have that help towards the abusing of *Pharaoh*. *Cardane* saith, that although men attribute no small force unto such seals; as to the seal of the Sun, Authorities, Honours, and Favours of Princes; of *Jupiter*, Riches and Friends; of *Venus*, Pleasures; of *Mars*, Boldness; of *Mercury*, Diligence; of *Saturn*, Patience and enduring of Labour; of *Luna*, Favour of people: I am not ignorant (saith he) that Stones do good, and yet I know the seals or figures do none at all. And when *Cardane* had shewed fully that Art, and the folly thereof, and the manner of those terrible, prodigious, and deceitful figures of the Planets with their Characters, &c. he saith that those were deceitful inventions devised by Cofeners, and had no virtue indeed nor truth in them. But because we spake somewhat of Signets and Seals, I will shew you what I read reported by *Vincetium* in *suo speculo*, where making mention of the *Jasper*-stone, whose nature and property *Marbodeus Gallus* describeth in the Verses following;

Jaspidis esse decem species septemque feruntur;
Hic & multorum cognoscitur esse colorum,
Et multis nasci perhibetur partibus orbis,
Optimus in viridi translucentique celore,
Et qui plus soleat virtutis habere probatur,
Caste gestatus felrem fugat, arcet hydropem,
Adpositumque juvat mulierem parturientem,
Et tutamentum portanti creditur esse.
Nam consecratus gratum facit atque potentem,
Et, sicut perhibent, phantasmata noxia pellit,
Cujus in argento vis fortior esse putatur.

Englified by *Abraham Fleming*:

Seven kinds and ten of *Jasper*-stones
 reported are to be;
 Of many colours this is known
 which noted is by me,
 And said in many places of
 the world for to be seen,
 Where it is bred; but yet the best
 is through shining green,

And that which proved is to have
 in it more virtue plasse;
 For being born about of such
 as are of living chaste,
 It drives away their *Ague* fits,
 the *Drop* sic thirsting dry,
 And put upon a woman weak
 in travel which doth lie,

Geor. Pictorius.
Villang. doct.
medici in scho-
lis super Mar-
bod. dactyl.

H. Card. lib. de
subtil. 10.

H. Card. lib. de
var. rer. 16 cap.
90.

Marbodeus in
sua dactylabe-
ca, pag. 41, 52.

Memorandum,
 the Authors
 meaning is,
 that this Stone
 be set in silver,
 and worn on
 the finger for
 a ring: as you
 shall see after-
 wards.

*It helps, assists, and comforts her
in pangs when she doth cry.
Again, it is believ'd to be
a safeguard frank and free,
To such as wear and bear the same;
and if it swallowed be,
It makes the parties gracious,*

*and mighty too that have it;
And noisom fancies (as they write
that meant not to deprave it)
It doth displace out of the mind:
The force thereof is stronger,
In Silver if the same be set,
and will endure the longer.*

Vincent. lib. 7.
cap. 77. Dio-
scor. lib. 5. cap.
100.
Aristot. du La-
pidario.

But (as I said) *Vincentius* making mention of the *Jasper-stone*, touching which (by the way of a Parenthesis) I have inferred *Marbodens* his Verses, he saith that some *Jasper-stones* are found having in them the lively image of a natural man, with a shield at his neck, and a spear in his hand, and under his feet a Serpent; which Stones so marked and signed, he preferreth before all the rest, because they are Antidotaries or Remedies notably resisting poyson. Other some also are found figured and marked with the form of a man bearing on his neck a bundle of herbs and flowers, with the estimation and value of them noted, that they have in them a faculty or power restrictive, and will in an instant or moment of time stanch blood. Such a kind of Stone (as it is reported) *Galen* wore on his finger. Othersome are marked with a Crots, as the same Author writeth, and these be right excellent against inundations or overflowings of waters. I could hold you long occupied in declarations like unto these, wherein I lay before you what other men have published and set forth to the world, chusing rather to be an Academical discourser, than an universal determiner: but I am desirous of brevity.

CHAP. VIII.

The Sympathy and Antipathy of Natural and Elementary Bodies declared by divers Examples of Beasts, Birds, Plants, &c.

Agreement
and disagree-
ment in suffe-
rance.

IF I should write of the strange effects of *Sympathia* and *Antipathia*, I should take great pains to make you wonder, and yet you would scarce believe me. And if I should publish such conclusions as are common and known, you would not regard them. And yet *Empedocles* thought all things were wrought hereby. It is almost incredible, that the grunting or the wheeking of a little Pig, or the sight of a simple Sheep should terrifie a mighty Elephant; and yet by that means the *Romans* did put to flight *Pyrhus* and all his Host. A man would hardly believe, that his Cocks comb or his crowing should abash a puissant Lion; but the experience hereof hath satisfied the whole world. Who would think that a Serpent should abandon the shadow of an Ash? &c. But it seemeth not strange, because it is common, that some man otherwise hardy and stout enough, should not dare to abide or endure the sight of a Cat. Or that a draught of drink should so overthrow a man, that never a part or member of his body should be able to perform his duty and office; and should also so corrupt and alter his senses, understanding, memory, and judgement, that he should in every thing, saving in shape, become a very Beast. And herein the Poets experiment of Liquor is verified, in these words following.

— sunt qui non corpora tantum,
Verum animas etiam valeant mutare liquores.

Englised by *Abraham Fleming*:

*Some Waters have so powerful been,
As could not only bodies change,
But even the very minds of men,
Their operation is so strange.*

The

The friendly society betwix a Fox and a Serpent is almost incredible: how loving the Lizzard is to a man, we may read though we cannot see. Yet some affirm that our Newt is not only like to the Lizzard in shape, but also in condition. From the which affection towards a man, a spaniel doth not much differ, whereof I could cite incredible Stories. The Amity betwix a Castrel and a Pigeon is much noted among Writers; and specially how the Castrel defendeth her from her enemy the Sparrow-hawk; whereof they say the Dove is not ignorant. Besides, the wonderful operation and vertue of herbs, which to repeat were infinite; and therefore I will only refer you to *Mattheolus* his Herbal, or to *Dodonæus*. There is among them such natural accord and discord, as some prosper much the better for the others company, and some wither away being planted near unto the other. The Lilly and the Rose rejoyce in each others neighbourhood. The Flag and the Fernbush abhor each other so much, that the one can hardly live besides the other. The Cucumber loveth water, and hateth oyl to the death. And because you shall not say that herbs have no vertue, for that in this place I cite none, I am content to discover two or three small qualities and vertues, which are affirmed to be in herbs; marry as simple as they be, *Jannes* and *Jambres* might have done much with them, if they had had them. If you prick out a young Swallows eyes, the old Swallow restoreth again their sight, with the application (they say) of a little Celandine. *Zanthus* the Author of Histories reporteth, that a young Dragon being dead was revived by her Dam, with an herb called *Balim*. And *Juba* saith, that a man in *Arabia* being dead was revived by the vertue of another herb.

Read a little tract of *Erasmus* intituled *De amicitia*, where enough is said touching this point:

Zanthus in hist. prima. Feb. lib. 29. cap. 2.

CHAP. IX.

The former Matter proved by many Examples of the living and the dead.

AND as we see in Stones, Herbs, &c. strange operation and natural love and disfection; so do we read, that in the Body of a Man, there be as strange Properties and Vertues natural. I have heard by credible report, and I have read many grave Authors constantly affirm, That the wound of a man murdered reneweth bleeding, at the presence of a dear friend, or of a mortal Enemy. Divers also write, that if one pass by a murdered body (though unknown) he shall be stricken with fear, and feel in himself some alteration by nature. Also that a woman above the age of fifty years, being bound hand and foot, her clothes being upon her, and laid down softly into the water sinketh, not in a long time; some say not at all. By which experiment they were wont to try Witches, as well as by *Ferrum candens*; which was, to hold hot iron in their hands, and by not burning to be tryed. Howbeit, *Plutarch* saith, that *Pyrrhus* his great Toe had in it such natural, or rather divine vertue, that no fire could burn it.

This common experience can justify.

J. vietus.

Plutarch in vita Pyrrhi.

Albert. lib. de mor. animal. cap. 3.

And *Albertus* saith, and many other also repeat the same Story, saying, that there were two such children born in *Germany*, as if that one of them had been carried by any house, all the doors right against one of his sides would fly open: and that vertue which the one had in the left side, the other Brother had in the right side. He saith further, that many saw it, and that it could be referred to nothing, but to the propriety of their bodies. *Pompanatinus* writeth, that the Kings of *France* do cure the disease called now the Kingsevil, or Queensevil; which hath been alwayes thought, and to this day is supposed to be, a miraculous and a peculiar gift, and a special grace given to the Kings and Queens of *England*. Which some refer to the propriety of their persons, some to the peculiar gift of God, and some to the efficacy of words. But if the French King use it no worse then our Princess doth, God will not be offended thereat: for her Majesty only useth godly and divine Prayer, with some Alms, and referreth the cure to God and to the Physitian. *Plutarch* writeth, that there be certain men called *Psilli*, which with their mouths heal the bitings of Serpents.

Pompan. lib. de incant. cap. 4.

Plutar. in vita Catonis.

And *J. Bap. Neap.* saith, that an Olive being planted by the hand of a Virgin, prospereth; which if a Harlot do, it withereth away. Also if a Serpent or Viper lie in a hole, it may easily be pulled out with the left hand, whereas with the right hand it cannot be removed. Although this Experiment, and such like are like enough to be false, yet are they not altogether so impious as the miracles said to be done by Characters, Charms, &c. For many strange properties remain in sundry parts of a living Creature, which is not universally dispersed, and indifferently spread through the whole body: as the eye smelleth not, the nose seeth not, the ear tasteth not, &c.

C H A P. X.

The bewitching Venom contained in the body of an Harlot, how her Eye, her Tongue, her Beauty and Behaviour, bewitcheth some men: of Bones and Horns yielding great vertue.

The venom or
payson of an
Harlot.

Matth. 13.
Mark 6.
Luke 4.
John 4.

Wonderful
natural effects
in bones of
fishes, beasts,
&c.

THE Vertue contained within the body of an Harlot, or rather the venom proceeding out of the same, may be beheld with great admiration. For her eye infecteth, enticeth, and (if I may so say) bewitcheth them many times, which think themselves well armed against such manner of people. Her tongue, her gesture, her behaviour, her beauty, and other allurements poison and intoxicate the mind: yea, her company induceth impudency, corrupteth virginity, confoundeth and consumeth the bodies, goods, and the very souls of men. And finally her body destroyeth and rotteth the very flesh and bones of mans body. And this is common that we wonder not at all thereat; nay we have not the course of the Sun, the Moon, or the Stars in so great admiration, as the Globe, counterfeiting their order: which is in respect but a Bable made by an Artificer. So as (I think) if Christ himself had continued long in the execution of miracles, and had left that power permanent and common in the Church; they would have grown into contempt, and not have been esteemed, according to his own saying, A Prophet is not regarded in his own Countrey. I might recite infinite properties, wherewith God hath indued the body of man, worthy of admiration, and fit for this place. As touching other living creatures, God hath likewise (for his Glory, and our behoof) bestowed most excellent and miraculous gifts and vertues upon their bodies and members, and that in several and wonderful wise. We see that a bone taken out of a Carps head, stancheth blood, and so doth none other part besides of that Fish. The bone also in a Hares foot mitigateth the Cramp, as none other bone nor part else of the Hare doth. How precious is the bone growing out of the forehead of a Unicorn! if the horn, which we see, grow there, which is doubted: and of how small account are the residue of all his bones! At the excellency whereof, as also at the noble and innumerable vertues of Herbs we muse not at all; because it hath pleased God to make them common unto us. Which perchance might in some part assist *Jannes* and *Jambres*, towards the hardning of *Pharaohs* heart. But of such secret and strange operations read *Albert. De mineral. cap. 1. 11, 17.* Also *Marsilius Ficinus, cap. 1. lib. 4.* *Cardan. de rerum varietate. J. Bap. Neap. de Magia Naturali. Pencer, Wier, Pompanatius, Fernelinus, and others.*

CHAP. XI.

Two notorious Wonders, and yet not marvelled at.

I Thought good here to insert two most miraculous matters; of the one I am *Tefu oculatus*, an Eye-witness; of the other I am so credibly and certainly informed, that I dare, and do believe it to be very true. When Mr. T. Randolph returned out of *Russia*, after his Embassage dispatched, a Gentleman of his Train brought home a monument of great account, in nature and in property very wonderful. And because I am loth to be long in the description of Circumstances, I will first describe the thing it self, which was a piece of earth of a good quantity, and most excellently proportioned in Nature, having these qualities and vertues following. If one had taken a piece of perfect Steel, forked and sharpened at the end, and heated red hot, offering therewith to have touched it, it would have fled with great celerity: and on the other side, it would have pursued gold, either in Coin or Bulloin, with as great violence and speed as it shunned the other. No Bird in the Air durst approach near it; no Beast of the Field but feared it, and naturally fled from the sight thereof. It would be here to day, and to morrow twenty miles off, and the next day after in the very place it was the first day, and that without the help of any other Creature.

Strange properties in a piece of earth.

Johannes Fernelius writeth of a strange Stone lately brought out of *India*, which hath in it such a marvellous brightness, purity and shining, that therewith the Air round about is so lightened and cleared, that one may see to read thereby in the darkness of night. It will not be contained in a close Room; but requireth an open and free place. It would not willingly rest or stay here below on the Earth, but alwayes laboureth to ascend up into the Air. If one press it down with his hand, it resisteth, and striketh very sharply. It is beautiful to behold, without either spot or blemish, and yet very unpleasant to taste or feel. If any part thereof be taken away, it is never a whit diminished, the form thereof being inconstant, and at every moment mutable. These two things last rehearsed are strange, and so long wondred at, as the mystery and morality thereof remaineth undiscovered: but when I have disclosed the matter, and told you that by the Lump of Earth a Man is meant, and some of his qualities described; and that that which was contained in the far fetcht Stone, was fire, or rather flame: the doubt is resolved, and the miracle ended. And yet (I confess) there is in these two creatures contained more miraculous matter, then in all the Loadstones and Diamonds in the world. And hereby is to be noted, that even a part of this Art, which is called natural or witching Magick, consisteth aswell in the deceit of words, as in the sleight of hand; wherein plain lying is avoided with a figurative speech, in the which either the words themselves, or their interpretation have a double or doubtful meaning, according to that which hath been said before in the Title * *Ob* or *Pytho*: and shall be more at large hereafter in this Treatise manifested.

Strange properties in a stone: the like qualities in other stones.

* Being in the 7. Book of this Discovery: Where discourse is made of Oracles, &c.

CHAP. XII.

Of Illusions, Confederacies, and Legierdmain, and how they may be well or ill used.

MAny Writers have been abused, as well by untrue reports, as by illusion, and practices of confederacy and Legierdmain, &c. sometimes imputing unto words that which resteth in the nature of the thing; and sometimes to the nature of the thing, that which proceedeth of fraud and deception of sight. But when these experiments grow to superstition or impiety, they are either to be forsaken as vain, or denied as false. Howbeit, if these things be done

Look hereafter
in this Book
for divers con-
ceits of juggling
set forth at
large.

for mirth, and recreation, and not to the hurt of our Neighbour, nor to the abusing or prophaning of Gods Name, in mine opinion they are neither impious nor altogether unlawful: though herein or hereby a natural thing be made to seem supernatural. Such are the miracles wrought by Juglers, consisting in fine & nimble conveyance, called Legierdmain; as when they seem to cast away, or to deliver to another that which they retain still in their own hands; or convey otherwise, or seem to eat a Knife, or some such other thing, when indeed they bestow the same secretly into their bosoms or laps. Another point of Jugling is, when they thrust a Knife through the brains and head of a Chicken or Pullet, and seem to cure the same with words; which would live and do well, though never a word were spoken. Some of these Toyes consist in Arithmetical devices, partly in Experiments of Natural Magick, and partly in private, as also in publick Confederacy.

CHAP. XIII.

Of private Confederacy, and of Brandons Pigeon.

PPrivate Confederacy I mean, when (one by a special plot laid by himself, without any compact made with others) perswadeth the beholders, that he will suddenly and in their presence do some miraculous Feat, which he hath already accomplished privily. As for example, he will shew you a Card, or any other like thing: and will say further unto you; Behold and see what a mark it hath, and then burneth it; and nevertheless fetcheth another like Card so marked out of some bodys pocket, or out of some corner where he himself before had placed it; to the wonder and astonishment of simple beholders, which conceive not that kind of illusion, but expect miracles and strange works.

Example of a
ridiculous
wonder.

What wondering and admiration was there at *Brandon* the Jugler, who painted on the wall the picture of a Dove, and seeing a Pigeon sitting on the top of a House, said to the King, Lo now your Grace shall see what a Jugler can do, if he be his Crafts-master; and then pricked the picture with a Knife so hard and so often, and with so effectual words, as the Pigeon fell down from the top of the House stark dead. I need not write any further circumstance to shew how the matter was taken, what wondering was thereat, how he was prohibited to use that Feat any further, lest he should imploy it in any other kind of murther; as though he, whose picture soever he had pricked, must needs have died, and so the life of all men be in the hands of a Jugler: as is now supposed to be in the hands and wils of Witches. This Story is, until the day of the writing hereof, in fresh remembrance, and of the most part believed as Canonical, as are all the Fables of Witches: but when you are taught the feat or sleight (the Secrecy and Sorcery of the matter being bewrayed and discovered) you will think it a mockery and simple illusion. To interpret unto you the Revelation of this Myserie; so it is, that the poor Pigeon was before in the hands of the Jugler, into whom he had thrust a dram of *Nux vomica*, or some other such poison, which to the nature of the Bird was so extreame a venom, as after the receipt thereof it could not live above the space of half an hour; and being let loose after the medicine ministred, she always resorted to the top of the next House: which she will the rather do, if there be any Pigeons already sitting there, and (as it is already said) after a short space falleth down, either stark dead, or greatly astonished. But in the mean time the Jugler used words of Art, partly to protract the time, and partly to gain credit and admiration of the beholder. If this or the like Feat should be done by an old Woman, every body would cry out for fire and faggot to burn the Witch.

This I have
proved upon
crows and pies.

This might be
done by a con-
federate, who
standing at
some window
in a Church-
Steeple, or
other fit place,
and holding
the Pigeon by
the leg in a
string, after a
sign given by
his fellow, pul-
leth down the
Pigeon, and so
the wonder is
wrought.

CHAP.

CHAP. XIV.

Of publick Confederacy, and whereof it consisteth.

Publick Confederacy is, when there is beforehand a Compact made betwixt divers persons; the one to be Principal, the rest to be Assistants in working of miracles, or rather in cosening and abusing the beholders. As when I tell you in the presence of a multitude what you have thought or done, or shall do or think, when you and I were thereupon agreed before. And if this be cunningly and closely handled, it will induce great admiration to the Beholders; specially when they are before amazed and abused by some experiments of Natural Magick, Arithmetical Conclusions, or Legierdemain. Such were, for the most part, the Conclusions and Devices of *Feats*: wherein doubt you not, but *Jannes* and *Jambres* were expert, active, and ready.

CHAP. XV.

How Men have been abused with words of Equivocation, with sundry Examples thereof.

Some have taught, and others have written certain experiments; in the expressing whereof they have used such words of Equivocation, as whereby many have been overtaken and abused through rash credulity: so as sometimes (I say) they have reported, taught, and written that which their capacity took hold upon, contrary to the truth and sincere meaning of the Author. It is a common jest among the Water-men of the *Thames*, to shew the Parish Church of *Stone* to the Passengers, calling the same by the name of the *Lanthorn of Kent*; affirming, and that not untruly, that the said Church is as light (meaning in weight and not in brightness) at midnight, as at noonday. Whereupon some credulous person is made believe, and will not stick to affirm and swear, that in the same Church is such continual light, that any man may see to read there at all times of the Night without a Candle.

A Jest among Water-men touching *Stone-Church* in *Kent*, as light at midnight as at mid-day.

An excellent Philosopher, whom (for reverence unto his Fame and Learning) I will forbear to name, was overtaken by his Hostess at *Dover*; who merrily told him, that if he could retain and keep in his mouth certain pibbles (lying at the shoar side) he should not perbreak until he came to *Calice*, how rough and tempestuous so ever the Seas were. Which when he had tried, and being not forced by sickness to vomit, nor to lose his stones, as by vomiting he must needs do, he thought his Hostess had discovered unto him an excellent secret, nothing doubting of her amphibological speech: and therefore thought it a worthy note to be recorded among miraculous and medicinable stones; and inserted it accordingly into his Book, among other Experiments collected with great industry, learning, travel, and judgement. All these Toyes help a subtiler Cosener to gain credit with the multitude. Yea, to further estimation, many will whisper Prophecies of their own invention into the ears of such as are not of quickest capacity; as to tell what Weather, &c. shall follow. Which if it fall out true, then boast they and triumph, as though they had gotten some notable conquest; if not, they deny the matter, forget it, excuse it, or shift it off; as that they told another the contrary in earnest, and spake that but in jest. All these helps might *Pharaoh's* Juglers have to maintain their Cosenages and Illusions, towards the hardening of *Pharaoh's* heart.

A slender shift to save the credit of their cunning.

Hereunto belong all manner of Charms, Periapts, Amulets, Characters, and such other Superstitions, both popish and prophane: whereby (if that were true, which either Papists, Conjurers, or Witches undertake to do) we might daily see the very miracles wrought indeed, which *Pharaoh's* Magicians seemed to

to perform. Howbeit, because by all those Devices or Cosenages there cannot be made so much as a nit, so *Jannes* and *Jambres* could have no help that way, I will speak thereof in place more convenient.

C H A P. XVI.

How some are abused with Natural Magick, and sundry Examples thereof when Illusion is added therunto; of Jacobs pied Sheep, and of a Black-Moor.

The inconvenience of holding opinion, that whatsoever passeth our capacity, is divine, supernatural, &c.

BUt as these notable and wonderful Experiments and Conclusions that are found out in Nature it self (through wisdom, learning and industry) do greatly oppose and astonish the capacity of man: so (I say) when deceit and illusion is annexed thereunto, then is the Wit, the Faith, and Constancy of Man searched and tried. For if we shall yield that to be divine, supernatural, and miraculous, which we cannot comprehend; a Witch, a Papist, a Conjuror, a Cofener, and a Jugler may make us believe they are Gods: or else with more impiety we shall ascribe such power and omnipotency unto them, or unto the Devil, as only and properly appertaineth to God. As for example; By Confederacy or Cosenage (as before I have said) I may seem to manifest the secret thoughts of the heart, which (as we learn in Gods Book) none knoweth or searcheth, but God himself alone. And therefore, whosoever believeth that I can do as I may seem to do, maketh a God of me, and is an Idolater. In which respect, whensoever we hear Papist, Witch, Conjuror, or Cofener, take upon him more than lieth in humane power to perform, we may know and boldly say it is a knack of Knavery; and no miracle at all. And further we may know, that when we understand it, it will not be worth the knowing. And at the discovery of these miraculous Toyes, we shall leave to wonder at them, and begin to wonder at our selves, that could be so abused with Bables. Howbeit, such things as God hath laid up secretly in Nature, are to be weighed with great admiration, and to be searched out with such industry as may become a Christian man: I mean, so as neither God, nor our Neighbour be offended thereby, which respect doubtless *Jannes* and *Jambres* never had. We finde in the Scriptures divers natural and secret Experiments practised; as namely that of *Jacob*, for pied sheep; which are confirmed by prophane Authors, and not only verified in Lambs and Sheep, but in Horses, Peacocks, Conies, &c. We read also of a Woman that brought forth a young Black-Moor, by means of an old Black-Moor was in her house at the time of her conception, whom she beheld in fantasy, as is supposed: howbeit a jealous Husband will not be satisfied with such phantastical imaginations: For in truth a Black-Moor never faileth to beget black Children, of what colour soever the other be; *Et sic contra.*

J. Bap Neapol. in natural. mag.

C H A P. XVII.

The Opinion of Witchmongers, that Devils can create Bodies; and of Pharaohs Magicians.

M. Malef. p. 1. q. 10.

John 1. 3. Colof. 1. 16.

IT is affirmed by *James Sprenger* and *Henry Institor*, in *M. Mal.* who cite *Albert. in lib. de animalib.* for their purpose, that Devils and Witches also can truly make living creatures as well as God; though not at an instant, yet very suddenly. Howbeit, all such who are rightly informed in Gods Word, shall manifestly perceive and confess the contrary, as hath been by Scriptures already proved, and may be confirmed by places infinite. And therefore *Jannes* and *Jambres*, though Satan and also *Belzebub* had assisted them, could never have made the Serpent or Frogs of nothing, nor yet have changed the waters with words. Nevertheless all the learned Expositors of that place affirm, that the

they made a shew of Creation, &c. exhibiting by cunning a resemblance of some of those Miracles, which God wrought by the hands of *Moses*. Yea *S. Augustine* and many other hold, that they made by Art (and that truly) the Serpents, &c. But that they may by Art approach somewhat nearer to those actions then hath been yet declared, shall and may appear by these and many other Conclusions, if they be true.

CHAP. XVIII.

How to produce or make Monsters by Art Magick, and why Pharaohs Magicians could not make Lice.

STrato, Democritus, Empedocles, and of late, *Jo. Bap. Neap.* teach by what means Monsters may be produced, both from Beast and also from Fowl. *Aristotle* himself teacheth to make a Chicken have four legs, and as many wings, only by a double yolcked Egg; whereby also a Serpent may be made to have many legs. Or any thing that produceth Eggs, may likewise be made double, or membred, dismembred; and the viler creature the sooner brought to monstrous deformity, which in more noble creatures is more hardly brought to pass. There are also pretty experiments of an Egg, to produce any fowl, without the natural help of the Hen, the which is brought to pass, if the Egg be laid in the powder of the Hens dung, dried and mingled with some of the Hens feathers, and stirred every fourth hour. You may also produce (as they say) the most venomous, noisom, and dangerous Serpent, called a Cockatrice, by melting a little Arsenick, and the poyson of Serpents, or some other strong venom, and drowning an Egg therein, which there must remain certain dayes; and if the Egg be set upright, the operation will be the better. This may also be done, if the Egg be laid in dung, which of all other things giveth the most singular and natural heat; and as *J. Bap. Neap.* saith, is * *Mirabilium rerum parens*; who also writeth, that *Crines femina menstruosa*, the hairs of a Menstruous woman, are turned into Serpents within short space; and he further saith, that Basil being beaten, and set out in a moist place, betwixt a couple of Tiles, doth engender Scorpions. The ashes of a Duck being put between two dishes, and set in a moist place, doth ingender a huge Toad, *Quod etiam efficit sanguis menstruus*, which also doth menstruous Blood. Many Writers conclude, that there be two manner of Toads, the one bred by natural course and order of Generation, the other growing of themselves, which are called temporary, being only ingendered of showers and dust; and (as *J. Bap. Neap.* saith) they are easie to be made. *Plutarch* and *Heracides* do say, that they have seen these to descend in rain, so as they have lain and crawled on the tops of houses, &c. Also *Alianus* doth say that he saw Frogs and Toads, whereof the heads and shoulders were alive, and became flesh; the hinder parts being but earth, and so crawled on two feet, the other being not yet fashioned or fully framed. And *Macrobius* reporteth, that in *Egypt*, mice grow of earth and showers; as also Frogs, Toads, and Serpents in other places. They say that *Damnatus Hispanus* could make them when and as many as he listed. He is no good Angler, that knoweth not how soon the entrails of a Beast, when they are buried, will engender Maggots (which in a civiler term are called Gentles) a good bait for small fishes. Whosoever knoweth the order of preserving of Silk-worms, may perceive a like Conclusion; because in the Winter that is a dead seed, which in the Summer is a lively creature. Such and greater experiments might be known to *James* and *Jambres*, and serve well to their purpose, especially with such excuses, delays, and cunning, as they could joyn therewithall. But to proceed, and come a little nearer to their feats, and to shew you a knack beyond their cunning; I can assure you that of the fat of a man or a woman, lice are in very short space ingendred; and yet I say, *Pharaohs* Magicians could not make them, with all the cunning they had. Whereby you may perceive, that

Natural conclusions.

To produce any fowl out of an Egg, without the natural help of the Hen.

* The Mother of marvels.

Two kind of Toads, natural and temporal.

Maggots ingendred of the inwards of a Beast are good for angling.

Giles Alley.
See the poor
mans Library.

that God indeed performed the other actions, to indurate *Pharaoh*, though he thought his Magicians did with no less dexterity than *Moses* work miracles and wonders. But some of the Interpreters of that place excuse their ignorance in that matter, thus, The Devil (say they) can make no creature under the quantity of a Barly-corn, and Lice being so little cannot therefore be created by them. As though he that can make the greater, could not make the less. A very gross absurdity. And as though that he which hath power over great, had not the like over small.

CHAP. XIX.

That great Matters may be wrought by this Art, when Princes esteem and maintain it : of divers wonderful Experiments, and of strange Conclusions in Glasses of the Art perspective, &c.

Wonderful
experiments.

To set an
horses or an
asses head on
a mans neck
and shoulders.

Strange things
to be done by
perspective
glasses.

Howbeit, these are but trifles in respect of other experiments to this effect, specially when great Princes maintain and give countenance to students in those magical Arts, which in these Countries and in this Age is rather prohibited than allowed, by reason of the abuse commonly coupled therewith; which in truth is it that moveth admiration and estimation of miraculous workings. As for example, if I affirm, that with certain Charms and Popish Prayers I can set an Horse or an Asses head upon a mans shoulders, I shall not be believed; or if I do it, I shall be thought a Witch. And yet if *J. Bap. Neap.* experiments be true, it is no difficult matter to make it seem so; and the Charm of a Witch or a Papist joyned with the experiment, will also make the wonder seem to proceed thereof. The words used in such case are uncertain, and to be recited at the pleasure of the Witch or Cosener. But the conclusion of this, cut off the head of a Horse or an Ass (before they be dead, otherwise the vertue or strength thereof will be the less effectual) and make an earthen vessel of fit capacity to contain the same, and let it be filled with the oyl and fat thereof, cover it close, and dawb it over with lome; let it boyl over a soft fire three days continually, that the flesh boyled may run into oyl, so as the bare bones may be seen, beat the hair into powder, and mingle the same with the oyl; and annoint the heads of the standers by, and they shall seem to have Horses or Asses heads. If Beasts heads be annointed with the like oyl made of a mans head, they shall seem to have mens faces, as divers Authors soberly affirm. If a Lamp be annointed herewith, every thing shall seem most monstrous. It is also written, that if that which is called *Sperma* in any beast be burned, and any bodies face therewithal annointed he shall seem to have the like face as the Beast had. But if you beat Arsenick very fine, and boyl it with a little sulphur in a covered pot, and kindle it with a new candle, the standers by will seem to be headless. *Aqua composita* and salt being fired in the night, and all other lights extinguished, make the standers by seem as dead. All these things might be very well perceived and known, and also practised by *Jannes* and *Jambres*. But the wondrous devices, and miraculous sights, and conceits, made and contained in glass, do far exceed all other; whereto the Art perspective is very necessary. For it shews the illusions of them, whose experiments be seen in divers sorts of Glasses; as in the hollow, the plain, the embossed, the columnary, the pyramidal or piked, the turbinal, the bunched, the round, the cornered, the inverted, the everted, the massie, the regular, the irregular, the coloured and clear Glasses; for you may have Glasses so made, as what image or favour soever you print in your imagination, you shall think you see the same therein. Others are so framed, as therein one may see what others do in places far distant; others, whereby you shall see men hanging in the Air; others, whereby you may perceive men flying in the Air; others, wherein you may see one coming, and another going; others, where one Image shall seem to be one hundred, &c. There be Glasses also wherein one man may see another

mans

mans image, and not his own; others, to make many similitudes; others, to make none at all. Others, contrary to the use of all Glasses make the right side turn to the right, and the left side to the left; others, that burn before and behind; others, that represent not the Images received within them, but cast them far off in the Air, appearing like airy Images, and by the collection of the Sun-beams, with great force set fire (very far off) on every thing that may be burned. There be clear Glasses, that make great things seem little; things far off to be at hand; and that which is near to be far off; such things as are over us, to seem under us; and those that are under us, to be above us. There are some Glasses also, that represent things in divers colours, and them most gorgeous, specially any white thing. Finally, the thing most worthy of admiration concerning these Glasses, is, that the lesser Glass doth lessen their shape; but how big soever it be, it maketh the shape no bigger then it is. And therefore *Augustine* thinketh some hidden mystery to be therein. *Vitelius*, and *J. Bap. Neap.* write largely hereof. These I have for the most part seen, and have the receipt how to make them; which if desire of brevity had not forbidden me, I would here have set down. But I think not but *Pharaohs* Magicians had better experience then I for those and such like devices. And as (*Pompanatus* saith) it is most true, that some for these feats have been accounted Saints, some other Witches. And therefore I say, that the Pope maketh rich Witches Saints; and burneth the poor Witches.

Concerning these glasses remember that the eye-sight is deceived; for *Non est in speculo res que speculatur in illo.*

Rash opinion can never judge soundly.

CHAP. XX.

A Comparison betwixt Pharaohs Magicians and our Witches, and how their Cunning consisted in juggling Knacks.

THUS you see that it hath pleased God to shew unto men that seek for knowledge, such cunning in finding out, compounding, and framing of strange and secret things, as thereby he seemeth to have bestowed upon man, some part of his Divinity. Howbeit, God (of nothing, with his Word) hath created all things, and doth at his will, beyond the power and also the reach of man, accomplish whatsoever he lists. And such miracles in times past he wrought by the hands of his Prophets, as here he did by *Moses* in the presence of *Pharaoh*, which *Jannes* and *Jambres* apishly followed. But to affirm that they by themselves, or by all the Devils in Hell, could do indeed as *Moses* did by the power of the Holy Ghost, is worse then infidelity. If any object and say, that our Witches can do such feats with Words and Charms, as *Pharaohs* Magicians did by their Art, I deny it; and all the world will never be able to shew it. That which they did was openly done, as our Witches and Conjurers never do any thing; so as these cannot do as they did. And yet (as *Calvin* saith of them) they were but Juglers. Neither could they do, as many suppose. For as *Clemens* saith, These Magicians did rather seem to do these wonders, than work them indeed. And if they made but prestigious shews of things, I say it was more than our Witches can do. For Witchcrafts (as *Erastus* himself confesseth in drift of argument) are but old wives Fables. If the Magicians Serpent had been a very Serpent, it must needs have been transformed out of the Rod. And therein had been a double work of God, to wit, the qualifying and extinguishment of one substance, and the creation of another. Which are actions beyond the Devils power, for he can neither make a body to be no body, nor yet no body to be a body; as to make something nothing, and nothing something; and contrary things, one; nay, they cannot make one hair either white or black. If *Pharaohs* Magicians had made very Frogs upon a sudden, why could they not drive them away again? If they could not hurt the Frogs, why should we think that they could make them? Or that our Witches, which cannot do so much as counterfeit them, can kill cattel and other creatures with words or wishes? And there-

An apish imitation in *Jannes* and *Jambres* of working wonders.

Jo. Calvin. lib. institut. i. cap. 3. Cle. recog. 3.

Erast. in disputat. de lamis.

Actions impossible to Devils; Ergo to Witches, Conjurers, &c.

Jamb. de mysteriis.

therefore I say with *Jamblicus*, *Qua fascinati imaginamur, prater imaginamenta nullam habent actionis & essentie veritatem*; Such things as we being bewitched do imagine, have no truth at all either of action or essence, beside the bare imagination.

CHAP. XXI.

That the Serpents and Frogs were truly presented, and the Water poisoned indeed by Jannes and Jambres; of false Prophets and of their miracles; of Balaams Ass.

Pharaohs Magicians were not Masters of their own actions.

Exod. 10.

God useth the wicked as instruments to execute his counsels and judgements.

The contrary effects that the miracles of Egyptian Magicians wrought in the heart of Pharaoh.

TRuly I think there were no inconvenience granted, though I should admit that the Serpents and Frogs were truly presented, and the Water truly poisoned by *Jannes* and *Jambres*; not that they could execute such Miracles of themselves, or by their Familiars or Devils: but that God, by the hands of those counterfeit Coseners, contrary to their own expectations, overtook them, and compelled them in their ridiculous wickedness to be instruments of his will and vengeance, upon their Master *Pharaoh*; so as by their hands God shewed some Miracles, which he himself wrought, as appeareth in *Exodus*. For God did put the Spirit of Truth into *Balaams* mouth, who was hired to curse his People. And although he were a corrupt and false Prophet, and went about a mischievous enterprise; yet God made him an instrument (against his will) to the confusion of the wicked. Which if it pleased God to do here, as a special work, whereby to shew his Omnipotency, to the confirmation of his peoples Faith, in the doctrine of their *Messias* delivered unto them by the Prophet *Moses*, then was it miraculous and extraordinary, and not to be looked for now. And (as some suppose) there were then a consort or crew of false Prophets, which could also foretell things to come, and work miracles. I answer, it was extraordinary and miraculous, and that it pleased God so to try his people; but he worketh not so in these dayes; for the working of miracles is ceased. Likewise in this case it might well stand with Gods glory, to use the hands of *Pharaohs* Magicians, towards the hardening of their Masters heart; and to make their illusions and ridiculous conceits to become effectual. For God had promised and determined to harden the heart of *Pharaoh*. As for the miracles which *Moses* did, they mollified it so, as he alwayes relented upon the sight of the same. For unto the greatness of his miracles were added such modesty and patience, as might have moved even a heart of steel or flint. But *Pharaohs* frowardness alwayes grew upon the Magicians actions: the like example, or the resemblance whereof, we find not again in the Scriptures. And though there were such people in those dayes suffered and used by God, for the accomplishment of his Will and secret Purpose: yet it followeth not, that now, when Gods Will is wholly revealed to us in his Word, and his Son exhibited (for whom, or rather for the manifestation of whose coming, all those things were suffered or wrought) such things and such people should yet continue. So as I conclude, the cause being taken away, the thing proceeding thence remaineth not. And to assign our Witches and Conjurers their room, is to mock and contemn Gods wonderful Works; and to oppose against them Cosenages, juggling knacks and things of nought. And therefore, as they must confess, that none in these dayes can do as *Moses* did; so it may be answered, that none in these dayes can do as *Jannes* and *Jambres* did: who, if they had been false Prophets, as they were Juglers, had yet been more priviledged to exceed our old Women or Conjurers, in the accomplishing of miracles, or in prophecying, &c. For who may be compared with *Balaam*? Nay, I dare say, that *Balaams* Ass wrought a greater miracle, and more supernatural, then either the Pope or all the Conjurers and Witches in the world can do at this day.

To conclude, it is to be avouched (and there be proofs manifest enough) that our Juglers approach much nearer to resemble *Pharaohs* Magicians, then either

either Witches or Conjurers, and make a more lively shew of working Miracles than any Inchanters can do: for these practise to shew that in action, which Witches do in words and terms. But that you may think I have reason for the maintenance of mine opinion in this behalf, I will surcease by multitude of words to amplify this place, referring you to the tract following of the art of juggling, where you shall read strange practices and cunning conveyances; which because they cannot so conveniently be described by phrase of speech, as that they should presently sink into the capacity of you that would be practitioners of the same, have caused them to be set forth in form & figure, that your understanding might be somewhat helped by instrumental Demonstrations. And when you have perused that whole discovery of Juggling, compare the wonders thereof with the wonders imputed to Conjurers and Witches, (not omitting *Pharaohs* Sorcerers at any hand in this comparison) and I believe you will be resolved, that the miracles done in *Pharaohs* sight by them, and the miracles ascribed unto Witches, Conjurers, &c. may be well taken for false miracles, meer delusions, &c. and for such actions as are commonly practised by cunning Jugglers; be it either by legierdemain, confederacy, or otherwise.

That the Art of Juggling is more, or at least no less strange in working miracles than conjuring, Witchcraft, &c.

CHAP. XXII.

The Art of Juggling discovered, and in what points it doth principally consist.

NOW because such occasion is ministred, and the matter so pertinent to my purpose, and also the life of Witchcraft and cosenage so manifestly delivered in the Art of Juggling; I thought good to discover it, together with the rest of the other deceitful Arts; being sorry that it falleth out to my lot, to lay open the secrets of this mystery, to the hinderance of such poor men as live thereby: whose doings herein are not only tolerable, but greatly commendable, so they abuse not the Name of God, nor make the people attribute unto them his power; but alwayes acknowledge wherein the Art consisteth, so as thereby the other unlawful and impious Arts may be by them the rather detected and bewrayed.

In what respects juggling is tolerable and also commendable.

The true Art therefore of Juggling consisteth in legierdemain; to wit, the nimble conveyance of the hand, which is especially performed three wayes. The first and principal consisteth in hiding and conveying of Balls, the second in the alteration of Money, the third in the shuffling of the Cards. He that is expert in these may shew much pleasure, and many feats, and hath more cunning than all other Witches or Magicians. All other parts of this Art are taught when they are discovered; but this part cannot be taught by any description or instruction, without exercise and expence of time. And forasmuch as I profess rather to discover than teach these mysteries, it shall suffice to signifie unto you, that the endeavour and drift of Jugglers is only to abuse mens eyes and judgments. Now therefore my meaning is, in words as plain as I can, to rip up certain proper tricks of that Art; whereof some are pleasant and delectable, other some dreadful and desperate, and all but meer delusions, or counterfeit actions, as you shall soon see by due observation of every knack by me hereafter deciphered.

The three principal points wherein legierdemain or nimbleness of hand doth consist.

C H A P. XXIII.

Of the Ball, and the manner of Legierdmain therewith, also notable feats with one or divers Balls.

Great variety
of play with
the Balls, &c.

CONCERNING the Ball, the plays and devices thereof are infinite, in so much as if you can by use handle them well, you may shew therewith a hundredth feats. But whether you seem to throw the Ball into your left hand, or into your mouth, or into a Pot, or up into the air, &c. it is to be kept still in your right hand. If you practice first with a leaden bullet, you shall the sooner and better do it with Balls of Cork. The first place at your first learning, where you are to bestow a great Ball, is in the palm of your hand, with your Ring-finger; but a small Ball is to be placed with your thumb, betwixt your Ring-finger, and middle-finger, then are you to practice to do it betwixt the other fingers, then betwixt the fore-finger and the thumb, with the fore-finger and middle-finger jointly, and therein is the greatest and strangest cunning shewed. Lastly, the same Ball is to be practised in the palm of the hand, and by use you shall not only seem to put any one Ball from you, and yet retain it in your hand; but you shall keep four or five as cleanly as one. This being attained unto, you shall work wonderful feats; as for example.

These feats are
nimble, cleanly
and swiftly to
be conveyed; so
as the eyes of
the beholders
may not discern
or perceive the drift.

Lay three or four Balls before you, and as many small Candlesticks, Bols, Salt-seller covers, which is the best. Then first seem to put one Ball into your left hand, and therewithal seem to hold the same fast: then take one of the Candlesticks, or any other thing (having a hollow foot, and not being too great) and seem to put the Ball which is thought to be in your left hand, underneath the same, and so under the other Candlesticks seem to bestow the other Balls: and all this while the beholders will suppose each Ball to be under each Candlestick: this done, some charm or form of words is commonly used. Then take up one Candlestick with one hand, and blow, saying, Lo, you see that is gone: and so likewise look under each Candlestick with like grace and words, and the beholders will wonder where they are become. But if you in lifting up the Candlesticks with your right hand, leave all those three or four Balls under one of them (as by use you may easily do, having turned them all down with your hand, and holding them fast with your little and Ring-fingers) & take the Candlestick with your other fingers, and cast the Balls up into the hollowness thereof (for so they will not roll so soon away) the stander by will be much astonished. But it will seem wonderful strange, if also in shewing how there remaineth nothing under another of those Candlesticks, taken up with your left hand, you leave behind you a great Ball, or any other thing, the miracle will be the greater. For first they think you have pulled away all the Balls by miracle; then, that you have brought them all together again by like means, and they neither think nor look that any other thing remaineth behind under any of them. And therefore, after many other feats done, return to your Candlesticks, remembring where you left the great Ball, and in no wise touch the same; but having another like Ball about you, seem to bestow the same in manner and form aforesaid, under a Candlestick which standeth furthest off from that where the Ball lieth. And when you shall with words or Charms seem to convey the same Ball from under the same Candlestick, and afterward bring it under the Candlestick which you touched not, it will (I say) seem wonderful strange.

Memorandum
that the Juggler
must set a
good grace on
the matter: for
that is very requisite.

To make a little Ball swell in your hand till it be very great.

TAKE a very great Ball in your left hand, or three indifferent big Balls, and shewing one or three little Balls, seem to put them into your said left hand, concealing (as you may well do) the other Balls which were therein before: then use words, and make them seem to swell, and open your hand, &c. This play is to be

be varied a hundreth wayes: for as you find them all under one Candlestick, so may you go to a stander by, and take off his Hat or Cap, and shew the Balls to be there, conveying them thereinto, as you turn the bottom upward.

To consume (or rather to convey) one or many Bals into nothing.

IF you take one Ball, or more, and seem to put it into your other hand, and whilst you use charming words, you convey them out of your right hand into your lap, it will seem strange: For when you open your left hand, immediately, the sharpest lookers on will say it is in your other hand, which also then you may open; and when they see nothing there, they are greatly overtaken.

How to rap a wag on the Knuckles.

BUt I will leave to speak any more of the Ball, for herein I might hold you all day, and yet shall I not be able to teach you to use it, nor scarcely to understand what I mean or write concerning it: but certainly many are persuaded that it is a Spirit or a Fly, &c. *Memorandum*, that alwayes the right-hand be kept open and straight, only keep the palm from view, and therefore you may end with this miracle. Lay one Ball upon your shoulder, another on your arm, and the third on the Table: which because it is round, and will not easily lye upon the point of your Knife, you must bid a stander by lay it thereon, that you mean to throw all those three Balls into your mouth at once: and holding a Knife as a Pen in your hand, when he is laying it upon the point of your Knife, you may easily with haft rap him on the fingers, for the other matter will be hard to do.

This feat rendereth chiefly to the moving of laughter and mirth.

CHAP. XXIV.

Of Conveyance of Money.

THe conveying of Money is not much inferior to the Ball, but much easier to do. The principal place to keep a piece of Money is the palm of your hand, the best piece to keep is a Testor; but with exercise all will be alike, except the Money be very small, and then it is to be kept betwixt the fingers, almost at the fingers end, whereas the Ball is to be kept below neer to the palm.

The money must not be of too small nor of too large a circumference for hindering of the conveyance.

To Convey Money out of one of your hands into the other by Legierdemain.

First you must hold open your right hand, and lay therein a Testor, or some big piece of Money: then lay thereupon the top of your long left finger, and use words, and upon the sudden flip your right hand from your finger where-with you held down the Testor, and bending your hand a very little, you shall retain the Testor still therein, and suddenly (I say) drawing your right hand through your left, you shall seem to have left the Testor there, specially when you shut in due time your left hand. Which that it may more plainly appear to be truly done, you may take a Knife, and seem to knock against it, so as it shall make a great sound; but instead of knocking the piece in the left hand (where none is) you shall hold the point of the Knife fast with the left hand, and knock against the Testor held in the other hand, and it will be thought to hit against the Money in the left hand. Then use words, and open your hand, and when nothing is seen, it will be wondred at how the Testor was removed.

This is pretty if it be cunningly handled; for both the ear and the eye is deceived by this device.

To convert or transubstantiate Money into Counters, or Counters into Money.

ANother way to deceive the lookers on, is to do as before, with a Testor; and keeping a Counter in the palm of the left hand secretly to seem to put the Testor thereinto; which being retained still in the right hand, when the left hand is opened, the Testor will seem to be transubstantiated into a Counter.

To put one Testor into one hand, and another into another hand, and with words to bring them together.

Variety of tricks may be shewed in juggling with Money.

HE that hath once attained to the facility of retaining one piece of Money in his right hand, may shew a hundred pleasant conceits by that means, and may reserve two or three as well as one. And so then may you seem to put one piece into your left hand, and retaining it still in your right hand, you may together therewith take up another like piece, and so with words seem to bring both pieces together.

To put one Testor into a strangers hand, and another into your own, and to convey both into the strangers hand with words.

Also you may take two Testors evenly set together, and put the same in stead of one Testor, into a strangers hand, and then making as though you did put one Testor into your left hand, with words you shall make it seem that you convey the Testor in your hand, into the strangers hand: for when you open your said left hand, there shall be nothing seen; and he opening his hand shall find two, where he thought was but one. By this device (I say) a hundred conceits may be shewed.

How to do the same or the like feat otherwise.

You must take heed that you be close and sly: or else you discredit the Art.

TO keep a Testor, &c. betwixt your finger, serveth specially for this and such like purposes. Hold out your hand, and cause one to lay a Testor upon the palm thereof, then shake the same up almost to your fingers ends, and putting your thumb upon it; you shall easily, with a little practice, convey the edge betwixt the middle and fore-finger, whilst you proffer to put it into your other hand (provided alwayes that the edge appear not through the fingers on the backside) which being done, take another Testor (which you may cause a stander by to lay down) and put them both together, either closely in stead of one into a strangers hand, or keep them still in your own: and (after words spoken) open your hands, and there being nothing in one, and both pieces in the other, the beholders will wonder how they came together.

To throw a piece of Money away, and to find it again where you list.

Use and exercise maketh men ready and practive.

YOU may, with the middle or Ring-finger of the right hand, convey a Testor into the palm of the same hand, and seeming to cast it away, keep it still: which with confederacy will seem strange; to wit, when you find it again, where another hath bestowed the very like piece. But these things without exercise cannot be done, and therefore I will proceed to shew things to be brought to pass by money, with less difficulty, and yet as strange as the rest: which being unknown are marvellously commended, but being known are derided, and nothing at all regarded.

With

With words to make a Groat or a Testor to leap out of a Pot, or to run alongst upon a Table.

YOU shall see a Juggler take a Groat or a Testor, and throw it into a Pot, or lay it in the midit of a Table, and with inchanting words cause the same to leap out of the Pot, or run towards him, or from him-ward alongst the Table: Which will seem miraculous, until you know it is done with a long black hair of a womans head, fastned to the brim of a Groat, by means of a little hole driven through the same with a *Spanish-Needle*. In like sort you may use a Knife, or any other small thing: but if you would have it go from you, you must have a confederate, by which means all Juggling is graced and amended.

This feat is the stranger, if it be done by night; a Candle placed between the lookers on and the Juggler: for by that means their eye-sight is hindred from discerning the conceit.

To make a Groat or a Testor to sink through a Table, and to vanish out of a Handkercher very strangely.

A Juggler also sometimes will borrow a Groat or a Testor, &c. and mark it before you, and seem to put the same into the midit of a Handkercher, and wind it so, as you may the better see and feel it. Then will he take you the Handkercher, and bid you feel whether the Groat be there or nay; and he will also require you to put the same under a Candlestick, or some such thing. Then will he send for a Bason, and holding the same under the boord right against the Candlestick, will use certain words of Inchantments; and in short space you shall hear the Groat fall into the Bason. This done, one takes of the Candlestick, and the Juggler taketh the Handkercher by a Tassel, and shaketh it; but the Money is gone: which seemeth as strange as any feat whatsoever, but being known, the miracle is turned to a bable: For it is nothing else but to sow a Groat into the corner of a Handkercher, finely covered with a piece of Linnen, little bigger then your Groat: which corner you must convey instead of the Groat delivered to you, into the middle of your Handkercher; leaving the other either in your hand or lap, which afterwards you must seem to pull through the Boord, letting it fall into a Bason, &c.

A discovery of this juggling, knock.

A notable trick to transform a Counter to a Groat.

TAKE a Groat, or some less piece of Money, and grind it very thin on the one side; and take two Counters, and grind them, the one on the one side, the other on the other side: Grew the smooth side of the Groat to the smooth side of one of the Counters, joyning them so close together as may be, specially at the edges, which may be so filed, as they shall seem to be but one piece; to wit, one side a Counter, and the other side a Groat, then take a very little green Wax (for that is softest and therefore best) and lay it so upon the smooth side of the other Counter, as it doth not much discolour the Groat; and so will that Counter with the Groat cleave together, as though they were glewed; and being filed even with the Groat and the other Counter, it will seem so like a perfect entire Counter, that though a stranger handle it, he shall not bewray it; then having a little touched your fore-finger, and the thumb of your right hand with soft Wax; take therewith this counterfeit Counter and lay it down openly upon the palm of your left hand, in such sort as an Auditor layeth down his Counters, wringing the same hard, so as you may leave the glewed Counter with the Groat apparently in the palm of your left hand; and the smooth side of the waxed Counter will stick fast upon your thumb, by reason of the Wax wherewith it is smeared, and so may you hide it at your pleasure. Provided always, that you lay the waxed side downward, and the glewed side upward: then close your hand, and in or after the closing thereof turn the piece, and so instead of a Counter (which they supposed to be in your hand) you shall seem to have a Groat, to the astonishment of the beholders, if it be well handled.

The Juggler must have none of his trinkets wanting: besides that, it behooveth him to be mindful, lest he mistake his tricks.

CHAP. XXV.

An excellent feat, to make a Two-peny piece lie plain in the Palm of your Hand, and to be passed from thence when you list.

Put a little red Wax (not too thin) upon the nail of your longest finger, then let a stranger put a Two-peny piece into the palm of your hand, and shut your fist suddenly, and convey the Two-peny piece upon the Wax, which with use you may so accomplish, as no man shall perceive it. Then and in the mean time use * words of course, and suddenly open your hand, holding the tips of your fingers rather lower than higher than the palm of your hand, and the beholders will wonder where it is become. Then shut your hand suddenly again, and lay a wager whether it be there or no; and you may either leave it there, or take it away with you at your pleasure. This (if it be well handled) hath more admiration than any other feat of the hand. *Memorandum* this may be best handled, by putting the Wax upon the Two-peny piece, but then must you lay it in your hand your self.

* As, Ailif, castis, rage, hit mel meltat: Saturnus, Jupiter, Mars, Sol, Venus, Mercury, Luna, or such like.

To convey a Testor out of ones Hand that holdeth it fast.

Stick a little Wax upon your thumb, and take a stander by by the finger, shewing him the Testor, and telling him you will put the same into his hand: then wring it down hard with your waxed thumb, and using many words, look him in the face, and as soon as you perceive him to look in your face, or from your hand, suddenly take away your thumb, and close his hand, and so will it seem to him that the Testor remaineth, even as if you wring a Testor upon ones fore-head, it will seem to stick, when it is taken away, especially if it be wet. Then cause him to hold his hand still, and with speed put it into another mans hand (or into your own) two Testors instead of one, and use words of course, whereby you shall make not only the beholders, but the holders believe, when they open their hands, that by Inchantment you have brought both together.

To throw a piece of Money into a deep Pond, and to fetch it again from whence you list.

In these knacks of confederacy Feats had the name, whilst he lived.

THere be a marvellous number of feats to be done with Money; but if you will work by private confederacy, as to mark a shilling, or any other thing, and throw the same into a River or deep Pond, and having hid a shilling before with like marks in some other secret place; bid some go presently and fetch it, making them believe that it is the very same which you threw into the River: the beholders will marvel much at it. And of such feats there may be done a marvellous number; but many more by publick confederacy, whereby one may tell another how much Money he hath in his Purse, and a hundred like toys; and all with Money.

To convey one Shilling being in one hand into another, holding your hands abroad like a Rood.

A knack more merry than marvellous.

Evermore it is necessary to mingle some merry toys among your grave miracles, as in this case of Money, to take a Shilling in each hand, and holding your arms abroad, to lay a wager that you would put them both into one hand, without bringing them any whit neerer together. The wager being made, hold your arms abroad like a Rood, and turning about with your body, lay the Shilling out of one of your hands upon the Table, and turning to the other side take it up with the other hand: and so you shall win your wager.

How

How to Rap a Wag on the Knuckles.

DEliver one piece of Money with the left hand to one, and to a second person another, and offer him that you would rap on the fingers the third; for he (though he be ungratious and subtle) seeing the other receive Money, will not lightly refuse it, and when he offereth to take it, you may rap him on the fingers with a Knife, or somewhat else held in the right hand, saying that you knew by your familiar, that he meant to have kept it from you.

Another to the same purpose read in pag. 228.

CHAP. XXVI.

To Transform any one small thing into any other form by folding of Paper.

Take a sheet of Paper, or a Handkercher, and fold or double the same, so as one side be a little longer then another: then put a counter between the two sides or leaves of the Paper or Handkercher, up to the middle of the top of the fold, holding the same so as it be not perceived, and lay a groat on the outside thereof, right against the Counter, and fold it down to the end of the longer side: and when you unfold it again, the Groat will be where the Counter was, and the Counter where the Groat was: so as some will suppose that you have transubstantiated the Money into a Counter, and with this many feats may be done.

The like or rather stranger than it may be done, with two Papers three inches square a piece, divided by two folds into three equal parts at either side, so as each folded Paper remain one inch square: then glew the backslides of the two Papers together as they are folded, and not as they are open, and so shall both Papers seem to be but one; and which side soever you open, it shall appear to be the same; if you hide handsomely the bottom, as you may well do with your middle finger, so as if you have a Groat in the one, and a Counter in the other, you (having shewed but one) may by turning the Paper seem to transubstantiate it. This may be best performed, by putting it under a Candlestick, or a War, &c. and with words,* seem to do the feat.

* Such as you shall find in pag. 227. and 330. in the marginal notes, or some strange ruses of your own devising.

CHAP. XXVII.

Of Cards, with good Cautions how to avoid Cosenage therein: special Rules to convey and handle the Cards, and the manner and order how to accomplish all diffien't and strange things wrought with Cards.

HAVING now bestowed some waste money among you, I will set you to Cards; by which kind of Witchcraft a great number of people have juggled away not only their Money, but also their Lands, their health, their time, and their honesty. I dare not (as I could) shew the lewd juggling that Cheaters practice, lest it minister some offence to the well disposed; to the simple hart and losses, and to the wicked occasion of evil doing. But I would with all Gamesters to beware, not only with what Cards and Dice they play, but especially with whom and where they exercise gaming. And to let Dice pass (as whereby a man may be inevitably cosened) one that is skilful to make and use Bumcards, may undo a hundred wealthy men that are given to gaming: but if he have a confederate present, either of the players or standers by, the mischief cannot be avoided. If you play among strangers, beware of him that seems simple or drunken; for under their habit the most special coseners are presented, and while you think by their simplicity and imperfections to beguile them, (and thereof perchance are perswaded by their confederates, your very friends as you think)

Of Dice play and the like unthrifty games, mark these two old verses:
Ludent taxillis
bene respice
quid sit in illis;
Mors tua, fors
tua, res tua,
Spes tua pendet
in illis: and
remember
them.

think) you your self will be most of all overtaken. Beware also of the bettors by, and lookers on, and namely of them that bet on your side: for whilest they look on your game without suspicion, they discover it by signs to your Adversaries, with whom they bet, and yet are their confederates.

Note.

But in shewing feats, and juggling with Cards the principal point consisteth in shuffling them nimbly, and alwayes keeping one certain Card either in the bottom, or in some known place of the stock, four or five Cards from it. Hereby you shall seem to work wonders; for it will be easie for you to see or spie one Card, which though you be perceived to do, it will not be suspected, if you shuffle them well afterwards. And this note I must give you, that in reserving the bottom Card, you must alwayes (whilest you shuffle) keep him a little before or a little behind all the Cards lying underneath him, bestowing him (I say) either a little beyond his fellows before, right over the fore-finger, or else behind the rest, so as the little finger of the left hand may meet with it: which is the easier, the readier, and the better way. In the beginning of your shuffling, shuffle as thick as you can, and in the end throw upon the stock the neather Card (with so many more at the least as you would have preserved for any purpose) a little before or behind the rest. Provided alwayes, that your fore-finger, if the pack be laid before, or the little finger, if the pack lye behinde, creep up to meet with the bottom Card, and not lye betwixt the Cards: and when you feel it, you may there hold it, until you have shuffled over the Cards again, still leaving your kept Card below. Being perfect herein, you may do almost what you list with the Cards. By this means what pack soever you make, though it consist of eight, twelve, or twenty Cards, you may keep them still together unsevered next to the neather Card, and yet shuffle them often to satisfie the curious beholders. As for example, and for brevity sake, to shew you divers feats under one.

How to deliver out four Aces, and to convert them into four Knaves.

You must be well advised in the shuffling of the bunch, lest you overshoot your self.

Make a Pack of these eight Cards; to wit, four Knaves and four Aces: and although, all the eight Cards must lye immediately together, yet must each Knave and Ace be evenly severd, and the same eight Cards must lye also in the lowest place of the bunch. Then shuffle them so, as alwayes at the second shuffling, or at leastwise at the end of your shuffling the said pack, and of the pack one Ace may lie neathermost, or so as you may know where he goeth and lyeth: and alwayes (I say) let your foresaid pack with three or four Cards more lye unseparable together immediately upon and with that Ace. Then using some speech or other device, and putting your hands with the Cards to the edge of the Table to hide the action, let out privily a piece of the second Card which is one of the Knaves, holding forth the stock in both your hands, and shewing to the standers by the neather Card (which is the Ace or kept Card) covering also the head or piece of the Knave (which is the next Card) with your four fingers, draw out the same Knave, laying it down on the Table: then shuffle again, keeping your pack whole, and so have you two Aces lying together in the bottom. And therefore, to reform that disordered Card, as also for a grace and countenance to that action, take of the uppermost Card of the bunch, and thrust it into the midst of the Cards; and then take away the neathermost Card, which is one of your said Aces, and bestow him likewise. Then may you begin as before, shewing another Ace, and instead thereof lay down another Knave: and so forth, until instead of four Aces you have laid down four Knaves. The beholders all this while thinking that there lye four Aces on the Table, are greatly abused, and will marvel at the transformation.

How to tell one what Card he seeth in the bottom, when the same Card is suffled into the stock.

When you have seen a Card privily, or as though you marked it not, lay the same undermost, and shuffle the Cards as before you are caught, till your Card lye again below in the bottom. Then shew the same to the beholders, willing

willing them to remember it ; then shuffle the Cards, or let any other shuffle them ; for you know the Card already, and therefore may at any time tell them what Card they saw : which * nevertheless would be done with great circumstance and shew of difficulty.

* For that will draw the action into the greater admiration.

Another way to do the same, having your self indeed never seen the Card.

IF you can see no Card, or be suspected to have seen that which you mean to shew, then let a stander by first shuffle, and afterwards take you the Cards into your hands, and (having shewed and not seen the bottom Card) shuffle again and keep the same Card as before you are taught ; and either make shift then to see it when their suspicion is past, which may be done by letting some Cards fall, or else lay down all the Cards in heaps, remembring where you laid your bottom Card. Then spie how many Cards lie in some one heap, and lay the heap where your bottom Card is upon that heap, and all the other heaps upon the same : and so, if there were five Cards in the heap whereon you laid your Card, then the same must be the sixth Card, which now you may throw out, or look upon without suspicion ; and tell them the Card they saw.

To tell one without confederacy what Card he thinketh.

LAy three Cards on a Table, a little way distant, and bid a stander by be true and not waver, but think on one of the three ; and by his eye you shall assuredly perceive which he both seeth and thinketh. And you shall do the like, if you cast down a whole pair of Cards with the faces upwards, whereof there will be few or none plainly perceived, and they also coat Cards. But as you cast them down today, so must you take them up presently, marking both his eye and the Card whereon he looketh.

The eye bewrayeth the thought.

C H A P. XXVIII.

How to tell what Card any man thinketh, how to convey the same into a Kernel of a Nut or Cheristone, &c. and the same again into ones Pocket, how to make one draw the same, or any Card you list, and all under one device.

TAKE a Nut, or a Cheristone, and burn a hole through the side of the top of the shell, and also through the kernel (if you will) with a hot Bodkin, or bore it with an Awl, and with the eie of an Needle pull out some of the Kernel, so as the same may be as wide as the hole of the shell. Then write the number or name of the Card in a piece of fine Paper one inch or half an inch in length, and half so much in breadth, and roll it up hard ; then put it into a Nut, or Cheristone, and close the whole with a little red Wax, and rub the same with a little dust, and it will not be perceived, if the Nut or Cheristone be brown or old. Then let your confederate think that Card which you have in your Nut, &c. and either convey the same Nut or Cheristone into some bodie's Pocket, or lay it in some strange place : then make one draw the same out of the stock held in your hand, which by use you may well do. But say not ; I will make you perforce draw such a Card : but require some stander by to draw a Card, saying that it skils not what Card he draw. And if your hand serve you to use the Cards well, you shall preferr unto him, and he shall receive (even though he snatch at another) the very Card which you kept, and your confederate thought, and it is written in the Nut, and hidden in the pocket, &c. You must (while you hold the stock in your hands, tossing the Cards to and fro) remember alwayes to keep your Card in your eyes, and not to lose the sight thereof. Which feat, till you be perfect in, you may have the same privily marked ; and when you perceive his hand ready to draw, put it a little out towards his hand, nimly turning

Tricks with Cards, &c. which must be done with confederacy.

A merry conceit, the like whereof you shall find in pag. 128. & 132.

ing over the cards, as though you numbred them, holding the same more loose and open than the rest, in no wise suffering him to draw any other ; which if he should do, you must let three or four fall, that you may begin again. *This will seem most strange, if your said Paper be inclosed in a Button, and by confederacy sowed upon the doublet or coat of any body. This trick they commonly end with a Nut full of Ink, in which case some wag or unhappy Boy is to be required to think a Card, and having so done, let the Nut be delivered him to crack, which he will not refuse to do, if he have seen the other feat played before.

CHAPTER XXIX.

Of Fast or Loose ; how to knit a hard Knot upon a Handkercher, and to undo the same with words.

Fast and loose with a Handkercher.

THe Egyptians juggling Witchcraft or Sortilegie standeth much in Fast or Loose, whereof though I have written somewhat generally already, yet having such opportunity, I will here shew some of their particular feats; not treating of their common tricks which is so tedious, nor of their fortunetelling which is so impious ; and yet both of them meer cosenage. *Make one plain loose knot, with the two corner ends of a Handkercher, and seeming to draw the same very hard, hold fast the body of the said Handkercher (neer to the knot) with your hand, pulling the contrary end with the left hand, which is the corner of that which you hold. Then close up handsomely the knot, which will be yet somewhat loose, and pull the Handkercher so with your right hand, as the left hand end may be neer to the knot : then will it seem a true and a firm knot. And to make it appear more assuredly to be so indeed, lest a stranger pull at the end which you hold in your left hand, whilest you hold fast the other in your right hand : and then holding the knot with your fore-finger and thumb, and the neather part of your Handkercher with your other fingers, as you hold a bridle; when you would with one hand slip up the knot and lengthen your reins. This done, turn your Handkercher over the knot with the left hand, in doing whereof you must suddenly slip out the end or corner, putting up the knot of your Handkercher with your fore-finger and thumb, as you would put up the fore-said knot of your bridle. Then deliver the same (covered and wrapt in the midst of your Handkercher) to one, to hold fast, and so after some words used, and wagers layed, take the Handkercher, and shake it, and it will be loose.

A notable Feat of Fast and Loose ; namely, to pull three Beadstones from off a Cord, while you hold fast the ends thereof, without removing of your hand.

Fast or loose with Whip-cords and Beads.

This conveyance must be closely done; Ergo it must be no bunglers work.

TAKE two little Whipcords of two-foot long a piece, double them equally so as there may appear four ends. Then take three great Bead-stones, the hole of one of them being bigger than the rest ; and put one Bead-stone upon the eye or bowt of the one Cord, and another on the other Cord. Then take the Stone with the greatest hole, and let both the bowts be hidden therein : which may be the better done, if you put the eye of the one into the eye or bowt of the other. Then pull the middle Bead upon the same, being doubled over his fellow, and so will the Beads seem to be put over the two Cords without partition : For holding fast in each hand the two ends of the two Cords, you may tosse them as you list, and make it seem manifest to the beholders, which may not see how you have done it, that the Bead-stones are put upon the two Cords without any fraud. Then must you seem to add more effectual binding of those Bead-stones to the string, and make one half of a knot with one of the ends of each side ; which is for no other purpose, but that when the Bead-stones be taken away, the Cords may be seen in the case which the beholders suppose them to be in before : For when you have made your half knot (which in any wise you may not double to make a perfect knot)

knot) you must deliver into the hands of some standers by those two Cords; namely, two ends evenly set in one hand, and two in the other, and then with a wager, &c. begin to pull off your Bead-stones, &c. which if you handle nimbly, and in the end cause him to pull his two ends, the two Cords will shew to be placed plainly, and the Bead-stones to have come through the Cords. But these things are so hard and long to be described, that I will leave them, whereas I could shew great variety.

CHAP. XXX.

Juggling Knacks by confederacy, and how to know whether one cast Crofs or Pile by the ringing.

L Ay a wager with your confederate (who must seem simple, or obstinately opposed against you) that standing behind a door, you will (by the sound or ringing of the money) tell him whether he cast Crofs or pile: so as when you are gone, and he hath filliped the Money before the witnesses who are to be cofened, he must say, What is it if be Crofs; or What it, if it be Pile: or some other such sign, as as you are agreed upon, and so you need not fail to guess rightly. By this means (if you have any invention) you may seem to do a hundreth miracles, and to discover the secrets of a mans thoughts, or words spoken a far off.

What is it?
What is it?
Signs of confederacy.

To make a shoal of Goslings draw a Tim'ler-log.

TO make a shoal of Goslings, or (as they say) a gaggle of Geese to seem to draw a Timber-log, is done by that very means that is used, when a Cat doth draw a Fool through a Pond or River: but handled somewhat further off from the beholders.

To make a Pot or any such thing standing fast on the Cupboard, to fall down thence by vertue of words.

L Et a Cupboard be so placed, as your Confederate may hold a black Thred without in the Court, behind some window of that room; and at a certain loud word spoken by you, he may pull the same Thred, being wound about the Pot, &c. And this was the feat of Eleazer, which Josephus reporteth to be such a miracle.

Eleazer's feat of confederacy.

To make one dance naked.

MAKE a poor Boy confederate with you, so as after Charms, &c. spoken by you, he uncloth himself, and stand naked, seeming (whilest he undresseth him) to shake, stamp, and cry, stil halting to be unclothed, till he be stark naked; or if you can procure none to go so far, let him only begin to stamp and shake, &c. and to uncloath him, and then you may (for the reverence of the company) seem to release him.

To transform or alter the Colour of ones Cap or Hat.

TAKE a confederates Hat, and use certain * words over it, and deliver it to him again, and let him seem to be wroth, and cast it back to you again, affirming that his was a good new black Hat, but this is an old blew Hat, &c. and then you may seem to counter-charm it, and re-deliver it, to his satisfaction.

* As, Droch myroch, and senaroch betu baroch, affina: aroth, rounsee, sarounsey, hey pass, pass, &c. or such like strange words: Pope and Tailor confederates.

How to tell where a stolen Horse is become.

BY means of confederacy, Steven Tailor, and one Pope abused divers country people. For Stephen Tailor would hide away his neighbours Horses, &c. and send them to Pope (whom he before had told where they were) promising to send the parties unto him, whom he described and made known by divers signs:

signs : so as this *Pope* would tell them at their first entrance unto the door. Wherefore they came, and would say that their Horses were stolen, but the thief should be forced to bring back the Horses, &c. and leave them within one mile South and by West, &c. of his house, even as the plot was laid, and the pack made before by *Stephen* and him. This *Pope* is said of some to be a *Witch*, of others he is accounted a *Conjurer*; but commonly called a wife man, which is all one with *Soothsayer* or *Witch*.

C H A P. XXXI.

Boxes to alter one Grain into another, or to consume the Grain or Corn to nothing.

Note the manner of this conveyance,

THere be divers Juggling Boxes with false bottoms, wherein many false feats are wrought. First they have a Box covered or rather footed alike at each end, the bottom of the one end being no deeper than as it may contain one lane of Corn or Pepper glewed thereupon. Then use they to put into the hollow end thereof some other kind of grain, ground or unground; then do they cover it, and put it under a Hat or Candlestick: and either in putting it thereinto, or pulling it thence, they turn the Box, and open the contrary end, wherein is shewed a contrary grain: or else they shew the glewed end first (which end they suddenly thrust into a Boll or Bag of such grain as is glewed already thereupon) and secondly the empty Box.

How to convey (with words or Charme) the Corn contained in one Box into another.

You must take heed that when the Corn cometh out, it cover and hide the leather, &c.

THere is another Box fashioned like a Bell, whereinto they do put so much, and such Corn or Spice as the aforesaid hollow Box can contain. Then they stop or cover the same with a piece of Leather, as broad as a Tector, which being thrust up hard towards the middle part or waste of the said Bell will stick fast, and bear up the Corn. And if the edge of the leather be wet, it will hold the better. Then take they the other Box dipped (as is aforesaid) in Corn, and set down the same upon the Table, the empty end upward, saying that they will convey the grain therein into the other Box or Bell: which being set down somewhat hard upon the Table, the Leather and the Corn therein will fall down, so as the said Bell being taken up from the Table, you shall see the Corn lying thereon, and the stopple will be hidden therewith, and covered; and when you uncover the other Box, nothing shall remain therein. But presently the Corn must be swept down with one hand into the other, or into your lap or hat. Many feats may be done with this Box, as to put therein a Toad, affirming the same to have been so turned from Corn, &c. and then many beholders will suppose the same to be the Jugglers Devil, whereby his feats and miracles are wrought. But in truth, there is more cunning Witchcraft used in transferring of Corn after this sort, than is in the transferring of one mans Corn in the Grass into another mans field: which the law of the twelve Tables doth so forcibly condemn; for the one is a cosening sleight, the other is a false lie.

Of another Box to convert Wheat into Flower with words, &c.

THere is another Box usual among Jugglers, with a bottom in the middle thereof, made for the like purposes. One other also like a Tun, wherein is shewed great variety of stuffe, as well of liquors as Spices, and all by means of another little Tun within the same, wherein and whereon Liquor and Spices are shewed. But this would ask too long a time of description.

of

Of divers petty Juggling Knacks.

THere are many other beggerly feats able to beguile the simple, as to make an Oat stir by spitting thereon, as though it came to pass by words. *Item* to deliver Meal, Pepper, Ginger, or any Powder out of the mouth after the eating of Bread, &c. which is done by retaining any of those things stuffed in a little Paper or Bladder conveyed into your mouth, and grinding the same with your Teeth. *Item*, a rish through a piece of a Trencher, having three holes, and at the one side the Rish appearing out in the second, at the other side in the third hole, by reason of a hollow place made betwixt them both, so as the sleight consisteth in turning the piece of Trencher.

These are such sleights that even a bungler may do them; and yet pretty, &c.

C H A P. XXX II.

To burn a Thred, and to make it whole again with the Askes thereof.

IT is not one of the worst feats to burn a Thred handsomly, and to make it whole again; the order whereof is this. Take two Threds, or small Laces, of one foot in length a piece: roll up one of them round, which will be then of the quantity of a Pease, bestow the same between your left fore-finger and your thumb. Then take the other Thred, and hold it forth at length, betwixt the fore-finger and thumb of each hand, holding all your fingers daintily, as young Gentlewomen are taught to take up a morsel of meat. Then let one cut asunder the same Thred in the middle. When that is done, put the tops of your two thumbs together, and so shall you with less suspicion receive the peice of Thred which you hold in your right hand into your left, without opening of your left finger and thumb; then holding these two pieces as you did the same before it was cut, let those two be cut also asunder in the midst, and they conveyed again as before, until they be cut very short; and then roll all those ends together, and keep that Ball of small Threds before the other in your left hand, and with a Knife thrust out the same with a Candle, where you may hold it until the said Ball of short Threds be burnt to ashes. Then pull back the Knife with your right hand, and leave the ashes with the other Ball betwixt the fore-finger and thumb of your left hand, and with the two thumbs and two fore-fingers together seem to take pains to frot and rub the ashes, until your Thred be renewed, and draw out that Thred at length which you kept all this while betwixt your left finger and thumb. This is not inferiour to any Jugglers feat if it be well handled; for if you have Legierdmain to bestow the same Ball of Thred, and to change it from place to place betwixt your other fingers (as may easily be done) then will it seem very strange.

Mark the manner of this conceit and device.

That is, nearly and daintily.

A Thred cut in many pieces and burned to ashes made whole again.

To cut a Lace asunder in the midst, and to make it whole again.

BY a device not much unlike to this, you may seem to cut asunder any Lace that hangeth about ones neck; or any Point, Girdle, or Garter, &c. and with Witchcraft or Conjuraton to make it whole and closed together again. For the accomplishment whereof, provide (if you can) a piece of the Lace, &c. which you mean to cut, or at the least a pattern like the same, one inch and a half long, (and keeping it double privily in your left hand, betwixt some of your fingers neer to the tips thereof) take the other Lace which you mean to cut, still hanging about ones neck, and draw down your said left hand to the bought thereof; and putting your own piece a little before the other (the end or rather middle whereof you must hide betwixt your fore-finger and thumb) making the eye or bought, which shall be seen, of your own pattern, let some stander by cut the same asunder, and it will be surely thought that the other Lace is cut; which with words and frotting, &c. you shall seem to renew and make whole again. This, if it be well handled, will seem miraculous.

The means discovered,

How to pull Laces innumerable out of your mouth, of what colour or length you list, and never any thing seen to be therein.

A common juggling knack of flat cosenage played among the simple, &c.

AS for pulling Laces out of the mouth, it is somewhat a stale jest, whereby Jugglers gain money among Maids, selling Lace by the yard, putting into their mouths one round bottom as fast as they pull out another, and at the just end of every yard they tie a knot, so as the same resteth upon their teeth: then cut they off the same, and so the beholders are double and treble deceived, seeing as much Lace as will be contained in a Hat, and the same of what colour you list to name, to be drawn by so even yards out of his mouth, and yet the Juggler to talk as though there were nothing at all in his mouth.

C H A P. XXXIII.

How to make a Book, wherein you shall shew every leaf therein to be white, black, blew red, yellow, green, &c.

Juggling a kind of Witchcraft.

The invention of *Claruis*.

This knack is sooner learned by demonstrative means, than taught by words of instruction.

THere are a thousand jugglings, which I am loth to spend time to describe, whereof some be common, and some rare, and yet nothing else but deceit, cosenage, or confederacy: whereby you may plainly see the Art to be a kind of Witchcraft. I will end therefore with one device, which is not common, but was specially used by *Claruis*, whom though I never saw to exercise the feat, yet am I sure I conceive aright of that invention. He had (they say) a Book, whereof he would make you think first, that every leaf was clean white Paper; then by vertue of words he would shew you every leaf to be painted with Birds, then with Beasts, then with Serpents, then with Angels, &c. the device thereof is this. * Make a Book seven inches long, and five inches broad, or according to that proportion; and let there be 49. leaves; to wit, seven times seven contained therein, so as you may cut upon the edge of each leaf six notches, each notch in depth half a quarter of an inch, and one inch distant. Paint every fourteenth and fifteenth page (which is the end of every sixt leaf, and the beginning of every seventh) with like colour or one kinde of picture. Cut off with a pair of sheers every notch of the first leaf, leaving only one inch of Paper in the uppermost place uncut, which will remain almost half a quarter of an inch higher than any part of that leaf. Leave another like inch in the second place of the second leaf, clipping away one inch of Paper in the highest place immediately above it, and all the notches below the same, and so orderly to the third, fourth, &c. so as there shall rest upon each leaf one only inch of paper above the rest. One high uncut inch of Paper must answer to the first, directly, in every seventh leaf of the Book; so as when you have cut the first seven leaves, in such sort as I first described, you are to begin in the self same order at the eight leaf, descending in such wise in the cutting of seven other leaves, and so again at the fifteenth, to 21, &c. until you have passed through every leaf, all the thickness of your Book.

Now you shall understand, that after the first seven leaves, every seventh leaf in the Book is to be painted, saving one seven leaves, which must remain white. Howbeit, you must observe, that at each Bumleaf or high inch of Paper, seven leaves distant, opposite one directly and lineally against the other, through the thickness of the Book, the same page with the page precedent so to be painted with the like colour or picture, and so must you pass through the Book with seven several sorts of colours or pictures; so as, when you shall rest your thumb upon any of those Bumleaves, or high inches, and open the Book, you shall see in each page one colour or picture throughout the Book; in another row, another colour, &c. To make that matter more plain unto you, let this be description hereof. Hold the Book with your left hand, and (betwixt your fore-finger and thumb of your right hand) flip over the Book in what place you list, and your thumb will alwayes rest at the seventh leaf; to wit, at the Bumleaf or high inch of Paper

This will seem rare to the beholders.

per from whence when your Book is strained, it will fall or slip to the next, &c. Which when you hold fast, and open the Book, the beholders seeing each leaf to have one colour or picture with so many varieties, all passing continually and directly through the whole Book, will suppose that with words you can discolor the leaves at your pleasure. But because perhaps you will hardly conceive hereof by this description, you shall (if you be disposed) see or buy for a small value the like Book, at the Shop of *W. Brome* in *Pauls-Churchyard*, for your further instruction. * There are certain feats of activity, which beautifie this Art exceedingly: howbeit even in these, some are true, and some are counterfeit, to wit, some done by practice, and some by confederacy. * There are likewise divers feats, Arithmetical and Geometrical: for them read *Gemma Phrysius*, and *Record*, &c. which being exercised by Jugglers, add credit to their Art. * There are also (besides them which I have set down in this title of *Hartumim*) fundry strange experiments reported by *Pliny*, *Albert*, *Job. Bapt. Port. Neap.* and *Thomas Lupton*, whereof some are true, and some false, which being known to *Jannes* and *Jambres*, or else to our Jugglers, their occupation is the more magnified, and they thereby more revered. * Here is place to discover the particular knaveries of casting of lots, and drawing of cuts (as they term it) whereby many cosenages are wrought: so as I dare not teach the fundry devices thereof, lest the ungodly make a practice of it in the Common-wealth, where many things are decided by those means, which being honestly meant may be lawfully used. But I have said already somewhat hereof in general, and therefore also the rather have suppressed the particularities, which (in truth) are meer juggling knacks: whereof I could discover a great number.

Where such Books may be gotten.

See more here of in the 11. Book of this discovery, in the title *Nathanael*, cap. 10.

C H A P. XXXIV.

Desperate or dangerous Juggling-knacks, wherein the simple are made to think, that a silly Juggler with words can hurt and help, kill and revive any creature at his pleasure: and first to kill any kind of Pullen, and to give it life again.

TAKE a Hen, a Chick, or a Capon, and thrust a Nail or a fine sharp pointed Knife through the midst of the head thereof, the edge towards the bill, so as it may seem impossible for her to escape death: then use words, and pulling out the Knife, lay Oats before her, &c. and she will eat and live, being nothing at all grieved or hurt with the wound; because the Brain lyeth so farre behind in the head as it is not touched, though you thrust your Knife between the combe and it, and after you have done this, you may convert your speech and actions to the grievous wounding and present recovering of your own self.

* The natural cause why a Hen thrust thorough the head with a Bodkin doth live notwithstanding.

To Eat a Knife, and to fetch it out of any other place.

TAKE a Knife, and contain the same within your two hands, so as no part be seen there of but a little of the point, which you must so bite at the first, as noise may be made therewith. Then seem to put a great part thereof into your mouth, and letting your hand slip down, there will appear to have been more in your mouth then is possible to be contained therein. Then send for drink, or use some other delay, until you have let the said Knife slip into your lap, holding both your fists close together as before, and then raise them so from the edge of the Table where you sit (for from thence the Knife may most privily slip down into your lap) and instead of biting the Knife, knable a little upon your nail, and then seem to thrust the Knife into your mouth, opening the hand next unto it, and thrust up the other, so as it may appear to the standers by, that you have delivered your hands thereof, and thrust it into your mouth; then call for drink, after countenance made of pricking and danger, &c. Lastly, put your hand into your lap, and taking that Knife in your hand, you may

It must be ? cleanly conveyed in any case.

may seem to bring it out from behind you, or from whence you list. * But if you have another like Knife and a Confederate, you may do twenty notable wonders hereby; as to send a stander by into some Garden or Orchard, describing to him some tree or herb, under which it sticketh; or else some strangers sheath or pocker, &c.

To thrust a Bodkin into your Head without hurt.

The manner
and means of
this action.

TAKE a Bodkin so made, as the haft being hollow, the blade thereof may slip thereinto as soon as you hold the point upward; and set the same to your forehead, and seem to thrust it into your head, and so (with a little sponge in your hand) you may bring out blood or wine, making the beholders think the blood or the wine (whereof you may say you have drunk very much) runneth out of your fore-head. Then, after countenance of pain and greif, pull away your hand suddenly, holding the point downward; and it will fall so out, as it will seem never to have been thrust into the haft; but immediately thrust that Bodkin into your lap or pocker, and pull out another plain Bodkin like the same, saving in that conceit.

To thrust a Bodkin through your Tongue, and a Knife through your Arm; a pitifull fight, without hurt or danger.

A form or pattern of this Bodkin and Knife you shall see described if you turn over a few leaves forward.

MAKE a Bodkin, the blade thereof being fundred in the middle, so as the one part be not near to the other almost by three quarters of an inch, each part being kept asunder with one small bought or crooked piece of Iron of the fashion described hereafter in place convenient. Then thrust your tongue betwixt the foresaid space; to wit, into the bought left in the Bodkin blade, thrusting the said bought behind your teeth, and biting the same: and then it shall seem to stick so fast in and through your tongue, that one can hardly pull it out. * Also the very like may be done with a Knife so made, and put upon your Arm; and the wound will appear the more terrible, if a little blood be poured thereupon.

To thrust a piece of Lead into one Eye, and to drive it about (with a stick) between the skin and flesh of the fore-head, until it be brought to the other Eye, and there thrust out.

PUT a piece of Lead into one of the neather lids of your Eye, as big as a tag of a point, but not so long (which you may do without danger) and with a little juggling stick (one end thereof being hollow) seem to thrust the like piece of Lead under the other Eye-lid; but convey the same indeed into the hollownes of the stick; the stopple or peg thereof may be privily kept in your hand until this feat be done. Then seem to drive the said piece of Lead, with the hollow end of the said stick, from the same eye: and so with the end of the said stick, being brought along upon your forehead to the other eye, you may thrust out the piece of Lead, which before you had put thereinto, to the admiration of the beholders: * Some eat the Lead, and then shove it out of the eye: and some put it into both, but the first is best.

To cut half your Nose asunder, and to heal it again presently without any Salve.

This is easily done; howbeit being cleanly handled it will deceive the sight of the beholders.

TAKE a Knife having a round hollow gap in the middle, and lay it upon your Nose, and so shall you seem to have cut your Nose half asunder. Provided always, that in all these you have another like Knife without a gap, to be shewed upon the pulling out of the same, and words of Inchantment to speak, blood also to bewray the wound and nimble conveyance.

To put a Ring through your Cheek.

THERE is another old knack, which seemeth dangerous to the Cheek: for the accomplishing whereof you must have two Rings of like colour and quantity: the one filed asunder, so as you may thrust it upon your Cheek; the

the other must be whole and conveyed upon a stick, holding your hand thereupon in the middle of the stick, delivering each end of the same stick to be holden fast by a stander by. Then conveying the same cleanly into your hand, or (for lack of good conveyance) into your lap or pocket, pull away your hand from the stick: and in pulling it away, whirle about the Ring, and so will it be thought that you have put thereon the Ring which was in your Cheek.

To cut off ones Head, and to lay it in a Platter, &c, which the Jugglers call the decollation of John Baptist.

TO shew a most notable execution by this Art, you must cause a boord, a cloth, and a platter to be purposely made, and in each of them holes fit for a bodies neck. The boord must be made of two planks, the longer and broader the better: there must be left within half a yard of the end of each plank half a hole; so as both the planks being thrust together, there may remain two holes, like to the holes in a pair of Stocks; there must be made likewise a hole in the Table-cloth or Carpet. A Platter also must be set directly over or upon one of them, having a hole in the middle thereof, of the like quantity, and also a piece cut out of the same, so big as his neck, through which his head may be conveyed into the midst of the platter; and then sitting or kneeling under the boord, let the head only remain upon the boord in the same. Then (to make the sight more dreadful) put a little Brimstone into a Chafing-dish of coals, setting it before the head of the boy, who must gasp two or three times, so as the smoke enter a little into his nostrils and mouth (which is not unwholesome) and the head presently will appear stark dead, if the boy set his countenance accordingly; and if a little blood be sprinkled on his face, the sight will be the stranger.

This is commonly practised with a boy instructed for that purpose, who being familiar and conversant with the company, may be known as well by his face, as by his Apparel. In the other end of the Table, where the like hole is made, another boy of the bigness of the known boy must be placed, having upon him his usual Apparel; he must lean or lie upon the boord, and must put his head under the boord through the said hole, so as his body shall seem to lie on the one end of the boord, and his head shall lie in a platter on the other end. * There are other things which might be performed in this action, the more to astonish the beholders, which because they offer long descriptions, I omit; as to put about his neck a little dough kneaded with Bullocks blood, which being cold will appear like dead flesh; and being pricked with a sharp round hollow quill, will bleed, and seem very strange, &c. * Many rules are to be observed herein, as to have the Table-cloth so long and wide as it may almost touch the ground. * Not to suffer the company to stay too long in the place, &c.

This was done by one Kingsfield of London, at a Bantholomewside, A.D. 1582. in the sight of divers that came to view this spectacle.

Necessary observations to astonish the beholders.

To thrust a Dagger or Bodkin into your Guts very strangely, and to recover immediately.

ANother miracle may be shewed touching counterfeit executions; namely, that with a Bodkin or Dagger you shall seem to kill your self, or at the least make an unrecoverable wound in your Belly: as (in truth) not long since a Juggler caused himself to be killed at a Tavern in *Cheapside*, from whence he presently went into *Pauls-Churchyard* and dyed. Which misfortune fell upon him through his own folly, as being then drunken, and having forgotten his Plate, which he should have had for his defence. The device is this. * You must prepare a Paste-boord to be made according to the fashion of your belly and breitt: the same must by a Painter be coloured cunningly, not only like to your flesh, but with paps, navil, hair, &c. so as the same (being handsomely trussed unto you) may shew to be your natural belly. Then next to your true belly you may put a linnen cloth, and thereupon a double plate (which the Juggler that killed himself forgot, or wilfully omitted) over and upon the which you may place the false belly. Provided alwayes, that betwixt the plate and

Of a Juggler that falling in the seats of his Art, lost his life.

But herein see
you be circum-
spect.

the false belly you place a gut or bladder of blood, which blood must be of a Calf or of a Sheep; but in no wise of an Ox or a Cow, for that will be too thick. Then thrust, or cause to be thrust into your breast a round Bodkin, or the point of a Dagger, so far as it may pierce through your gut or bladder: which being pulled out again, the said blood will spin or spirt out a good distance from you, especially if you strain your body to swell, and thrust therewith against the plate. You must ever remember to use (with words, countenance and gesture) such a grace, as may give a grace to the action, and move admiration in the beholders.

To draw a Cord through your Nose, Mouth, or Hand, so sensible as is wonderful to see.

A form or pat-
tern of this
bridle you
shall see in
the next page.

There is another juggling knack, which they call the Bridle, being made of two Elder-sticks, through the hollowneſs thereof is placed a Cord; the same being put on the Nose like a pair of Tongs or Pinſers; and the Cord, which goeth round about the same, being drawn to and fro, the beholders will think the Cord to go through your nose very dangerously. The knots at the end of the Cord, which do stay the same from being drawn out of the stick, may not be put out at the very top (for that must be stopped up) but half an inch beneath each end: and so I say, when it is pulled, it will seem to pass through the nose; and then may you take a Knife, and seem to cut the Cord asunder, and pull the Bridle from your Nose.

The Conclusion, wherein the Reader is referred to certain Patterns of Instruments wherewith divers Feats here specified are to be executed.

Herein I might wade infinitely, but I hope it sufficeth, that I have delivered unto you the principles, and also the principal feats belonging to this Art of Juggling, so as any man conceiving thoroughly hereof may not only do all these things, but also may devise other as strange, and vary every of these devices into other forms as he can best conceive. And so long as the power of Almighty God is not transported to the Juggler, nor offence ministred by his uncomely speech and behaviour, but the action performed in pastime, to the delight of the beholders, so as alwayes the Juggler confesses in the end that these are no supernatural actions, but devices of men, and nimble conveyances, let all such curious conceited men as cannot afford their neighbours any comfort or commodity, but such as please their melancholick dispositions, say what they list; for this will nor be only found among indifferent actions, but such as greatly advance the power and glory of God, discovering their pride and falsehood that take upon them to work miracles, and to be the mighty power of God, as *Jannes* and *Jambres*, and also *Simon Magus* did.

Among what
actions jug-
gling is to be
counted,

A matchless
fellow for Le-
giardemain.

If any man doubt of these things, as whether they be not as strange to behold as I have reported, or think with *Bodin*, that these matters are performed by familiars or Devils; let him go into *S. Martins*, and enquire for one *John Cantares* (a French man by birth, in conversation an honest man) and he will shew as much and as strange actions as these, who getteth nor his living hereby, but laboureth for the same with the sweat of his brows, and nevertheless hath the best hand and conveyance (I think) of any man that liveth this day.

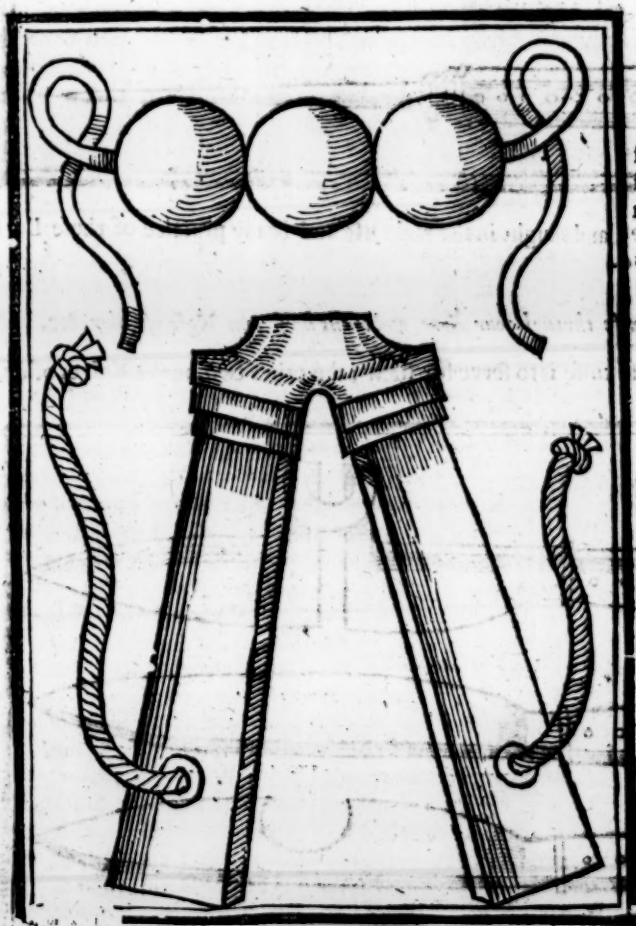
Neither do I speak (as they say) without Book herein. For if time, place, and occasion serve, I can shew so much herein, that I am sure *Bodin*, *Spinem*, and *Vairus*, would swear I were a Witch, and had a familiar Devil at Commandement. But truly my study and travel herein hath only been employed to the end I might prove them fools, and find out the fraud of them that make them fools, as whereby they may become wiser, and God may have that which to him belongeth.

And

And because the manner of these juggling conveyances is not easily conceived by discourse of words; I have caused to be set down divers forms of Instruments used in this Art; which may serve for patterns to them that would thoroughly see the secrets thereof, and make them for their own private practices, to try the event of such devices, as in this Tract of Legierdemain are shewed. Where note, that you shall find every Instrument that is most necessarily occupied in the working of these strange feats, to bear the just and true number of the page, where the use thereof is in ample words declared.

Now will I proceed with another cosening point of Witchcraft, apt for the place, necessary for the time, and in mine opinion meet to be discovered, or at the least to be defaced among deceitful Arts. And because many are abused hereby to their utter undoing, for that it hath had passage under the protection of learning, whereby they pretend to accomplish their works, it hath gone freely without general controlment through all Ages, Nations, and People.

Here follow patterns of certain Instruments to be used in the former juggling knacks.



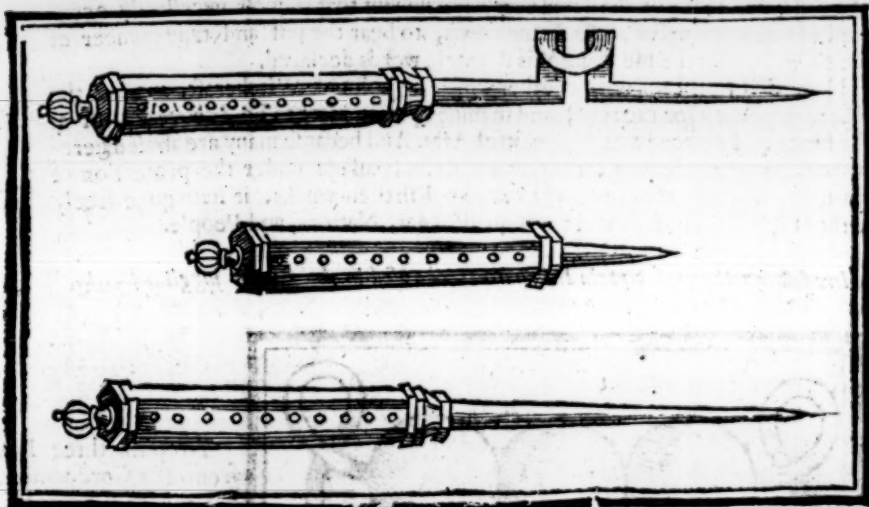
To pull three Bead-stones from off a Cord, while you hold fast the ends thereof, without removing of your hand.

To draw a Cord through your Nose, Mouth or Hand; which is called the Bridle.

To be instructed in the right use of the said Bead-stones, read pag. 190. & 191. As for the Bridle, read pag. 198.

To thrust a Bodkin into your Head, and through your Tongue, &c.

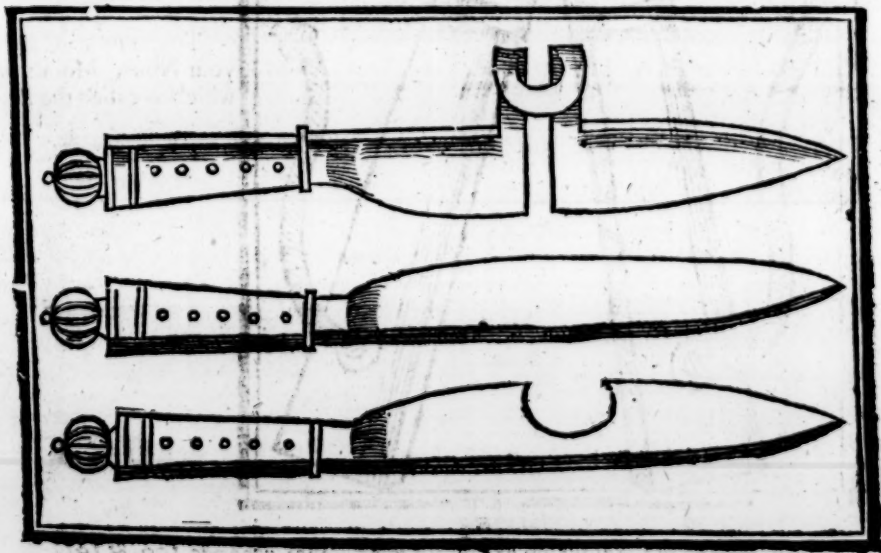
The hithermost is the Bodkin with the Bowt, the middlemost is the Bodkin with the hollow haft; the furthermost is the plain Bodkin serving for shew.



To be instructed and taught in the right use and ready practice of these Bodkins, read pag. 196.

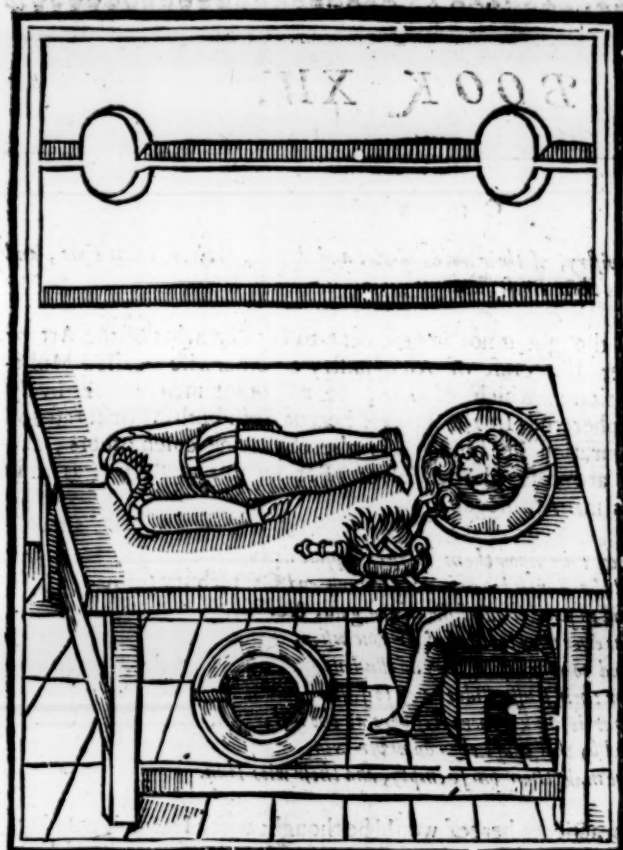
To thrust a Knife through your Arm, and to cut half your Nose asunder, &c.

The middlemost knife is to serve for shew; the other two be the Knives of device.



To be ready in the use and perfect practice of these Knives here portrayed, see pag. 196.

To Cut off ones Head, and to lay it in a Platter, which the Jugglers call the decollation of John Baptist.



The form of the
plancks, &c.

The order of the
action, as it is to be
shewed.

* What order is to be observed for the practising hereof with great admiration, read pag. 197, 198.

BOOK

BOOK XIV.

CHAPTER I.

Of the Art of Alchymistry, of their words of Art and devices to blear mens Eyes, and to procure credit to their Profession.

Alchymistry a craft, not an Art.



Ere I thought it not impertinent to say somewhat of the Art or rather the craft of Alchymistry, otherwise called Multiplication; which Chaucer, of all other men, most lively deciphereth. In the bowels hereof doth both Witchcraft and Conjurat[i]on lie hidden, as whereby some cosen others, and some are cosened themselves. For by this mystery (as it is said in the Chanons mans prologue)

G. Chaucer in the Chanons mans prolog.

*They take upon them to turn upside down,
All the Earth between Southwark and Canterbury town,
And to pave it all of silver and gold, &c.
But ever they lack of their conclusion,
And to much folk they do illusion.
For their stuffe slides away so fast,
That it makes them beggers at the last,
And by this craft they do never win,
But make their purse empty, and their wits thin.*

The terms of the Art Alchymistical, devised of purpose to bring credit to colicage.

And because the practicers hereof would be thought wise, learned, cunning, and their crafts Masters, they have devised words of Art, Sentences, and Epithets obscure, and confect[i]ons so innnnmerable (which are also compounded of strange and rare simples) as confound the capacities of them that are either set on work herein, or be brought to behold or expect their conclusions. For what plain man would not believe, that they are learned and jolly fellows, that have in such readines[s] so many mystical terms of Art: as (for a taste) their subliming, amalgaming, englutting, imbibing, incorporating, cementing, retrination, terminations, mollifications, and indurations of bodies, matters combust and coagular, ingots, tests, &c. Or who is able to conceive, (by reason of the abrupt confus[i]on, contrariety, and multitudes of drugs, simples, and confect[i]ons) the operation and mystery of their stuffe and workmanship! For these things and many more, are of necessity to be prepared and used in the execution of this indeavour; namely orpiment, sublimed Mercury, Iron squames, Mercury crude, groundly large, Bole Armoniack, Verdigreec, Borace, Boles, Gall, Arsenick, Sal Armoniack, Brimstone, Salt, Paper, burnt Bones, unslaked Lime, Clay, Salt-Peter, Vitriol, Saltatre, Alcalie, Sal preparat, Clay made with Horse-dung, Mans-hair, Oil of Tartre, Allum, Glas, Wort, Yest, Argol, Refagor, Gleir of an eye, Powders, Ashes, Dung, Pifs, &c. Then have they Waters corrosive and linal, Waters of Albification, and Water rubbing, &c. Also Oils, Ablutions, and Metals fusible. Also their Lamps, their Urinals, Discensories, Sublimatories, Alembeks, Viols, Croffets, Cucurbits, Stillatories, and their Furnace of Calcination: also their soft and subtle fires,

fires, some of Wood, some of Coal, composed specially of Beech, &c. And because they will not seem to want any point of cofenage to astonish the simple, or to move admiration to their enterprizes, they have (as they affirm) four spirits to work withal; whereof the first is Orpiment; the second, Quick-silver; the third, Sal-Armoniack; the fourth, Brimstone. Then have they seven celestial Bodies; namely, *Sol, Luna, Mars, Mercury, Saturn, Jupiter, and Venus*; to whom they apply seven terrestrial bodies; to wit, Gold, Silver, Iron, Quick-silver, Lead, Tin, and Copper, attributing unto these the operation of the other; specially if the terrestrial bodies be qualified, tempered, and wrought in the hour and day according to the feats of the celestial bodies, with more like vanity.

CHAP. II.

The Alchymisters drift; the Chanons Yeomans Tale; of Alchymistical Stones and Waters.

Now you must understand that the end and drift of all their work, is, to attain unto the composition of the Philosophers Stone, called *Alixer*, and to the stone called *Titanus*; and to *Magnatia*, which is a Water made of the four Elements, which (they say) the Philosophers are sworn neither to discover nor to write of. And by these they mortifie Quicksilver, and make it malleable and to hold touch: hereby also they convert any other metal (but specially Copper) into Gold. This Science (forsooth) is the secret of secrets; even as *Solomon's* Conjunction is said among the Conjurers to be so likewise. And thus, when they chance to meet with young men, or simple people, they boast and brag, and say with *Simon Magnus*, that they can work miracles, and bring mighty things to pass. In which respect *Chaucer* truly hereof saith:

*G. Chaucer in
the Chanons
mans tale.*

*Each man is as wise as Solomon,
When they are together everichone:
But he that seems wise, is most fool in preef,
And he that is truest, is a very thief.
They seem friendly to them that know nought;
But they are fiendly both in word and thought,
Yet many men ride and seek their acquaintance,
Not knowing of their false governance.*

He also saith, and experience verifieth his assertion, that they look ill favourably, and are always beggerly attired: his words are these:

*These fellows look ill favouredly,
And are always tired beggerly,
So as by smelling and thredbare aray,
These folk are known and discerned alway.
But so long as they have a sheet to wrap them in by night,
Or a rag to hang about them in the day-light,
They will it spend in this craft,
They cannot stint tell nothing be laft.
Here one may learn if he have eught,
To multiply and bring his good to nought.
But if a man ask them privily,
Why they are cloathed so unthriftily,
They will round him in the ear and say,
If they espied were, men would them slay,
And all because of this noble Science:
Lo thus these folk betrayn innocence.*

Idem. ibid.

The

The points or parts of the Art Alchymistical which may be called the misty or smoky Science.

The Tale of the Chanons Yeoman published by *Chaucer*, doth make (by way of example) a perfect demonstration of the Art of Alchymistry or Multiplication: the effect whereof is this. A Chanon being an Alchymister or cosener, espied a covetous Priest, whose purse he knew to be well lined, whom he assaulted with flattery and subtle speech, two principal points belonging to this Art. At the length he borrowed money of the Priest, which is the third part of the Art, without which the Professors can do no good, nor indure in good estate. Then he at his day repayed the money, which is the most difficult point in this Art, and a rare experiment. Finally, to require the Priests courtesie, he promised unto him such instructions, as whereby with expedition he should become infinitely rich, and all through this Art of Multiplication. And this is the most common point in this Science; for herein they must be skilful before they can be famous, or attain to any credit. The Priest disliked not his proffer, specially because it tended to his profit, and embraced his courtesie. Then the Chanon willed him forthwith to send for three ounces of Quick-silver, which he said he would transubstantiate (by his Art) into perfect silver. The Priest thought that a man of his profession could not dissemble, and therefore with great joy and hope accomplished his request.

The Alchymists bait to catch a fool.

And now (forsooth) goeth this jolly Alchymist about his business and work of Multiplication, and causeth the Priest to make a fire of coals, in the bottom whereof he placeth a Croflet; and pretending only to help the Priest to lay the coals handfomly, he foisteth into the middle ward or lane of coals, a Beechen coal, within the which was conveyed an Ingot of perfect silver; which (when the coal was consumed) slipt down into the Croflet, that was (I say) directly under it. The Priest perceived not the fraud, but received the Ingot of silver, and was not a little joyful to see such certain success proceed from his own handy work wherein could be no fraud (as he surely conceived) and therefore very willingly gave the Chanon forty pounds for the receipt of this experiment, who for that sum of money taught him a lesson in Alchymistry, but he never returned to hear repetitions, or to see how he profitted.

CHAP. III.

Of a Yeoman of the Countrey cosened by an Alchymist.

I Could cite many Alchymistical cosenages wrought by Doctor *Burcot*, *Feates*, and such other; but I will pass them over, and only repeat three experiments of that Art; the one practised upon an honest Yeoman in the County of *Kent*, the other upon a mighty Prince, the third upon a covetous Priest. And first touching the Yeoman, he was overtaken and used in manner and form following, by a notable cosening Varlet, who professed Alchymistry, Juggling, Witchcraft, and Conjurat[i]on: and by means of his Companions and Confederates discussed the simplicity and ability of the said Yeoman, and found out his estate and humour to be convenient in this purpose; and finally came a wooing (as they say) to his daughter, to whom he made love cunningly in words, though his purpose tended to another matter. And among other illusions and tales concerning his own commendation, for wealth, parentage, inheritance, allyance, activity, learning, pregnancy, and cunning, he boasted of his knowledge and experience in Alchymistry, making the simple man beleive that he could multiply, and of one Angel make two or three. Which seemed strange to the poor man, inso much as he became willing enough to see that conclusion: whereby the Alchymister had more hope and comfort to attain his desire, than if his daughter had yielded to have married him. To be short, he in the presence of the said Yeoman, did include within a little Ball of Virgin-Wax, a couple of Angels; and after certain Ceremonies and conjuring words he seemed to deliver the same unto him: but in truth (through

Note the cosening conveyance of this Alchymistical practitioner.)

(through Legierdmain) he conveyed into the Yeomans hand another ball of the same scantling, wherein were inclosed many more Angels than were in the ball which he thought he had received. Now (forsooth) the Alchymister bad him lay up the same ball of Wax, and also use certain ceremonies (which I thought good here to omit.) And after certain dayes, hours, and minutes, they returned together, according to the appointment, and found great gains by the multiplication of the angels. Insomuch as he, being a plain man, was hereby perswaded, that he should not only have a rare and notable good son-in-law; but a companion that might help to adde unto his wealth much treasure, and to his estate great fortune and felicity. And to increase this opinion in him, as also to win his further favour; but specially to bring his cunning Alchymistry, or rather his lewd purpose to pass, he told him that it were folly to multiply a pound of Gold, when as easily they might multiply a million: and therefore counselled him to produce all the money he had, or could borrow of his neighbours and friends; and did put him out of doubt, that he would multiply the same, and redouble it exceedingly, even as he saw by experience how he dealt with the small summe before his face. This Yeoman in hope of gains and preferment, &c. consented to this sweet motion, and brought out and laid before his feet, not the one half of his goods, but all that he had, or could make or borrow any manner of way. Then this juggling Alchymister, having obtained his purpose, folded the same in a ball, in quantity far bigger than the other, and conveying the same into his bosom or pocket, delivered another ball (as before) of the like quantity unto the Yeoman, to be reserved and safely kept in his chest; whereof (because the matter was of importance) either of them must have a key, and a severall lock, that no interruption might be made to the Ceremony, nor abuse by either of them, in defrauding each other. Now (forsooth) these circumstances and Ceremonies being ended, and the Alchymisters purpose thereby performed; he told the Yeoman that (untill a certain day and hour limited to return) either of them might imploy themselves about their busines and necessary affairs; the Yeoman to the Plough; and he to the City of London, and in the mean time the Gold should multiply, &c. But the Alchymister (belike) having other matters of more importance came not just at the hour appointed, nor yet at the day, nor within the year: so as although it were somewhat against the Yeomans conscience to violate his promise, or break the league; yet partly by the longing he had to see, and partly the desire he had to enjoy the fruit of that excellent experiment, having (for his own security) and the others satisfaction, some testimony at the opening thereof, to witness his sincere dealing, he brake up the coffer; and lo he soon espyed the ball of Wax, which he himself had laid up there with his own hand: So as he thought (if the hardest should fall) he should find his principal: and why not as good increase hereof now, as of the other before? But alas! when the Wax was broken, and the metall discovered, the Gold much abated, and became perfect lead.

A notable fool,

A coufening device by running away to save the credit of the art.

*Now who so list to utter his folly,
Let him come forth and learn to multiply;
And every man that hath ought in his Cofer,
Let him appear, and wax a Philosopher,
In learning of his elvish nice lore,
All is in vain; and pardee much more
Is to learn a lewd man this sutteltee,
Fie, speak not thereof it wold not be:
For he that hath learning, and he that hath none;
Conclude alike in multiplications.*

G. Chaucer in the tale of the Chanons yeoman.

CHAP. IV.

A certain King abused by an Alchymist, and of the Kings Fool, a pretty jest.

A King censured by Alchymistry.

THe second example is of another Alchymist that came to a certain King, promising to work by his art many great things, as well in compounding and transubstantiating of metals, as in executing of other exploits of no less admiration. But before he began, he found the means to receive by vertue of the Kings Warrant, a great sum of money in prest, assuring the King and his Councell, that he would shortly return, and accomplish his promise, &c. Soon after, the Kings Fool among other jests, fell into a discourse and discovery of fools, and handled that common place so pleasantly, that the King began to take delight therein, and to like his merry vein. Whereupon he would needs have the fool deliver unto him a schedule or scroll, containing the names of all the most excellent Fools in the land.

A wise fool.

So he caused the Kings name to be first set down, and next him all the names of his Privy Council. The King seeing him so sawcy and malapert, meant to have had him punished: but some of his Council, knowing him to be a fellow pleasantly conceited, besought his Majesty rather to demand of him a reason of his Libell, &c. than to proceed in extremity against him. Then the fool being asked why he so sawcily accused the King and his Council of principal folly, answered; Because he saw one foolish knave beguile them all, and to censure them of so great a mass of Money, and finally to be gone out of their reach. Why (said one of the Council) he may return and perform his promise, &c. Then (quoth the fool) I can help all the matter easily. How (said the King) canst thou do that? Marry Sir, (said he) then I will blot out your name, and put in his, as the most fool in the world. Many other practises of the like nature might be hereunto annexed, for the detection of their knavery and deceits whereupon this art dependeth, whereby the Readers may be more delighted in reading, than the practisers benefited in simply using the same. For it is an art consisting wholly of subtilty and deceit, whereby the ignorant and plain-minded man through his too much credulity is circumvented, and the humour of the other flye cosener satisfied.

CHAP. V.

A Notable Story written by Erasmus of two Alchymists; also of Longation and Curtation.

Erasm. in colloqu. de arte Alchymistica.

THe third example is reported by Erasmus, whose excellent learning and wit is had to this day in admiration. He in a certain dialogue intituled *Alchymistica* doth finely bewray the knavery of this crafty art; wherein he proposeth one *Balbine*, a very wise, learned, and devout priest, howbeit such a one as was bewitched, and mad upon the art of Alchymistry. Which thing another cosening Priest perceived, and dealt with him in manner and form following.

A flattering and clawing preamble.

Mr. Doctor *Balbine* (said he) I being a stranger unto you may seem very saucy to trouble your worship with my bold suit, who alwayes are busied in great and divine studies. To whom *Balbine*, being a man of few words, gave a nodde: which was more then he used to every man. But the Priest knowing his humour, said; I am sure Sir, if you knew my suit, you would pardon my importunity. I pray thee good Sir *John* (said *Balbine*) shew me thy minde, and be brief. That shall I doe Sir (said he) with a good will, You know Mr. Doctor, through your skill in Philosophy, that every mans destiny is not alike; and I for my part am at this point, that I cannot tell whether I may be cought happy or infortunate. For when I weigh mine own case, or rather my
state,

state, in part I seem fortunate, and in part miserable. But *Balbine* being a man of some surliness, alwayes willed him to draw his matter to a more compendious form: which thing the Priest said he would doe, and could the better perform, because *Balbine* himself was so learned and expert in the very matter he had to repeat, and thus he began.

I have had, even from my childhood, a great felicity in the art of Alchymistry, which is the very marrow of all Philosophy. *Balbine* at the naming of the word Alchymistry, inclined and yielded himself more attentively to hearken unto him: marry it was only in gesture of body; for he was spare of speech, and yet he bade him proceed with his tale. Then said the Priest, wretch that I am, it was not my luck to light on the best way: for you Mr. *Balbine* know (being so universally learned) that in this art there are two wayes, the one called Longation, the other Curtation; and it was mine ill hap to fall upon Longation. When *Balbine* asked him the difference of those two wayes; Oh Sir, said the Priest, you might count me impudent, to take upon me to tell you that of all other are best learned in this Art, to whom I come, most humbly to beseech you to teach me that lucky way of Curtation. The cunninger you are, the more easily you may teach it me: and therefore hide not the gift that God hath given you, from your brother, who may perish for want of his desire in this behalf; and doubtless Jesus Christ will enrich you with greater blessings and endowments.

Longation and Curtation in Alchymistry.

Balbine being abashed partly with his importunity, and partly with the strange circumstance, told him that (in truth) he neither knew what Longation or Curtation meant; and therefore required him to expound the meaning of these words. Well (quoth the Priest) since it is your pleasure, I will do it, though I shall thereby take upon me to teach him that is indeed much cunninger than my self. And thus he began: Oh Sir, they that have spent all the dayes of their life in this divine faculty, do turn one nature and form into another, two wayes; the one is very brief, but somewhat dangerous; the other much longer, marry very safe, sure, and commodious. Howbeit, I think my self most unhappy that have spent my time and travel in that way which utterly misliketh me, and never could get any one to shew me the other that I so earnestly desire. And now I come to your worship, whom I know to be wholly learned and expert herein, hoping that you will (for charities sake) comfort your brother, whose felicity and well-doing now resteth only in your hands; and therefore I beseech you relieve me with your counsel.

Note how the Coufener circumventeth *Balbine*.

By these and such other words when this coufening Varlot had avoided suspicion of guile, and assured *Balbine* that he was perfect and cunning in the other way: *Balbine's* fingers itched, and his heart tickled, so as he could hold no longer, but burst out with these words: Let this Curtation go to the Devil, whose name I did never so much as once hear of before, and therefore do much less understand it. But tell me in good faith, do you exactly understand Longation? Yea, said the Priest, doubt you not hereof: but I have no fanſie to that way, it is so tedious. Why (quoth *Balbine*) what time is required in the accomplishment of this work by way of Longation? Too too much said the Alchymister, even almost a whole year: but this is the best, the surest and safest way, though it be for so many moneths prolonged, before it yield advantage for cost and charges expended thereabouts. Set your heart at rest (said *Balbine*) it is no matter, though it were two years, so as you be well assured to bring it then to pass.

Fair words make fools faine, and large offers blind the wise.

Finally, it was there and then concluded, that presently the Priest should go in hand with the work, and the other should bear the charge, the gains to be indifferently divided betwixt them both, and the work to be done privily in *Balbine's* house. And after the mutual oath was taken for silence, which is usual and requisite alwayes in the beginning of this mystery, *Balbine* delivered money to the Alchymister for Bellows, Glasses, Coals, &c. which should serve for the erection and furniture of the Forge. Which money the Alchymister

had

had no sooner fingered, but he ran merrily to the Dice, to the Alehouse, and to the Stewes, and who there so lusty as coufening Sir John ! who indeed this way made a kind of Alchymistical transformation of Money. Now *Balline* urged him to go about his business, but the other told him, that if the matter were once begun, it were half ended : for therein consisted the greatest difficulty.

Well, at length he began to furnish the furnace ; but now forthwith a new supply of Gold must be made, as the seed and spawn of that which must be engendered and grow out of this work of Alchymistry. For even as a fish is not caught without a bait, no more is Gold multiplied without some parcels of Gold : and therefore Gold must be the foundation and ground-work of that art, or else all the fat is in the fire. But all this while *Balline* was occupied in calculating, and musing upon his account ; casting by Arithmetick, how that if one ounce yield fifteen, then how much gains two thousand ounces might yield : for so much he determined to employ that way.

When the Alchymist had also consumed this Money, shewing great travell a moneth or twain, in placing the bellows, the coals, and such other stuffe, and no whit of profit proceeding or coming thereof. *Balline* demanded how the world went ; our Alchymist was as a man amazed. Howbeit he said at length ; Forsooth even as such matters of importance commonly do go forward, whereunto there is always very difficult access. There was (saith he) a fault (which I have now found out) in the choyce of the coals, which were of Oak, and should have been of Beech. One hundred Duckets were spent that way, so as the Dicing house and the Stewes were partakers of *Balline's* charges. But after a new supply of Money, better coals were provided, and matters more circumspectly handled. Howbeit, when the forge had travelled long, and brought forth nothing, there was another excuse found out ; to wit, that the glasses were not tempered as they ought to have been. But the more Money was disbursed hereabouts, the worse willing was *Balline* to give over, according to the Dicers vein, whom fruitless hope bringeth into a fools paradise.

The Alchymist, to cast a good colour upon his knavery, took on like a man moonick, and protested with great words full of forgery and lyes, that he never had such luck before. But having found the error, he would be sure enough never hereafter to fall into the like oversight, and that henceforward all should be safe and sure, and thoroughly recompensed in the end, with large increase. Hereupon the Work-house is now the third time repaired, and a new supply yet once again put into the Alchymists hand ; so as the glasses were changed. And now at length the Alchymist uttered another point of his art and cunning to *Balline* ; to wit, that those matters would proceed much better, if he sent our Lady a few French Crowns in reward ; for the art being holy, the matter cannot prosperously proceed, without the favour of the Saints. Which counsell exceedingly pleased *Balline*, who was so devout and religious, that no day escaped him but he said our Lady Mattens.

Now our Alchymister having received the offering of money, goeth on his holy pilgrimage, even to the next Village, and there consumeth it every penny, among Bawds and Knaves : and at his return, he told *Balline* that he had great hope of good luck in this business ; the holy Virgin gave such favourable countenance, and such attentive ear unto his prayers and vows. But after this, when there had been great travell bestowed, and not a dram of Gold yielded nor levied from the forge ; *Balline* began to expostulate, and reason somewhat roundly with the consening fellow ; who still said he never had such filthy luck in all his life before, and could not devise by what means it came to passe, that things went so overthwartly. But after much debating betwixt them upon the matter, at length it came into *Balline's* head to ask him if he had not foreflowed to hear Mass, or to stay his hours ; which if he had done, nothing could prosper under his hand. Without doubt (said the coufener) you have hit the nail on the head. Wretch that I am ! I remember once or twice being

at

Balline was bewitched with desire of gold, &c.

Notable counsellage.

The Alchymister bringeth *Balline* into a fools paradise.

at a long feast, I omitted to say mine *Ave Mary* after dinner. So so (said *Bal-line*) no marvell then that a matter of such importance hath had so ill success. The Alchymister promised to do penance; as to hear twelve masses for two that he had foreflowed; and for every *Ave* overslipped, to render and repeat twelve to our Lady.

Soon after this, when all our Alchymisters money was spent, and also his shifts failed how to come by any more, he came home with this device, as a man wonderfully frayed and amazed, piteously crying and lamenting his misfortune. Whereat *Bal-line* being astonished, desired to know the cause of his complaint. Oh (said the Alchymister) the Courtiers have spied our enterprize; so as I for my part look for nothing but present imprisonment. Whereat *Bal-line* was abashed, because it was flat felony to goe about that matter, without special license. But (quoth the Alchymister) I fear not to be put to death, I would it would fall out so; marry I fear lest I should be shut up in some castle or tower, and there shall be forced to tug about this work and broil in this business all the dayes of my life.

Here the Alchymister uttereth a notorious point of couesening knavery.

Now the matter being brought to consultation, *Bal-line*, because he was cunning in the art of Rhetorick, and not altogether ignorant in law, beat his brains in devising how the accusation might be answered, and the danger avoided. Alas (said the Alchymister) you trouble your self all in vain, for you see the crime is not to be denied, it is so generally bruited in Court: neither can the fact be defended, because of the manifest law published against it. To be short, when many wayes were devised, and divers excuses alledged by *Bal-line*, and no sure ground to stand on for their security; at length the Alchymister having present want and need of money, framed his speech in this sort; Sir, said he to *Bal-line*, we use slow counsel, and yet the matter requireth haste. For I think they are coming for me ere this time to hale me away to prison; and I see no remedy but to die valiantly in the cause. In good faith (said *Bal-line*) I know not what to say to the matter. No more do I, (said the Alchymister) but that I see these Courtiers are hungry for Money, and so much the readier to be corrupted and framed to silence. And though it be a hard matter to give those rakehells till they be satisfied, yet I see no better counsel or advice at this time. No more could *Bal-line*, who gave him thirty ducats of gold to stop their mouths, who in an honest cause would rather have given so many teeth out of his head, than one of those pieces out of his pouch. This coin had the Alchymister, who for all his pretences and gay gloses was in no danger, other than for lack of Money to lose his Leman or Concubine, whose acquaintance he would not give over, nor forbear her company, for all the goods that he was able to get, were it by never so much indirect dealing, and unlawful means.

Mark how this Alchymister goeth from one degree of couesenge to another.

Well, yet now once again doth *Bal-line* newly furnish the forge; a prayer being made before to our Lady to bless the enterprize, and all things being provided and made ready according to the Alchymisters own a king, and all necessities largely ministred after his own liking; a whole year being likewise now consumed about this bootless business, and nothing brought to pass; there fell out a strange chance, and that by this means ensuing, as you shall hear.

Our Alchymister forsooth used a little extraordinary lewd company with a Courtiers wife, whiles he was from home, who suspecting the matter; came to the door unlooked for, and called to come in, threatening them that he would break open the doors upon them. Some present device (you see) was now requisite, and there was none other to be had, but such as the opportunity offered; to wit, to leap out at a back window; which he did, not without great hazard, and some hurt. But this was soon blazed abroad; so as it came to *Bal-line's* ear, who shewed in countenance that he had heard thereof, though he said nothing. But the Alchymister knew him to be devout, and somewhat superstitious; and such men are easie to be intreated to forgive, how great soever the fault be, and devised to open the matter in manner and form following.

The mildest and softest nature is commonly soonest abused.

O Lord (saith he before *Balbine*) how unfortunately goeth our business forward! I marvell what should be the cause. Whereat *Balbine*, being one other-wise that seemed to have vowed silence, took occasion to speak, saying; It is not hard to know the impediment and stop hereof: for it is sin that hindereth this matter; which is not to be dealt in but with pure hands. Whereat the Alchymister fell upon his knees, beating his breast, and lamentably cryed, saying; Oh master *Balbine*, you say most truly, it is sin that hath done us all this displeasure; not your sin Sir, but mine own, good master *Balbine*. Neither will I be ashamed to discover my filthiness unto you, as unto a most holy and ghostly father. The infirmity of the flesh had overcome me, and the Devil had caught me in his snare. Oh wretch that I am! Of a Priest I am become an Adulterer. Howbeit, the Money that erst while was sent to our Lady, was not utterly lost; for if she had not been, I had certainly been slain. For the good man of the house brake open the door, and the window was less than I could get out thereat. And in that extremity of danger it came into my minde to fall down prostrate to the Virgin; beseeching her (if our gift were acceptable in her sight) that she would, in consideration thereof, assist me with her help. And to be short, I ran to the window, and found it big enough to leap out at. Which thing *Balbine* did not only believe to be true, but in respect thereof forgave him, religiously admonishing him to shew himself thankfull to that pitifull and blessed Lady.

*En immensa
cavi spirant
mendacia folles.*

Balbine is ashamed that he should be over-shot and over-seen in a case of flat counsellage.

Now once more again is made a new supply of money, and mutual promise made to handle this divine matter hence forward purely and holily. To be short, after a great number of such parts played by the Alchymister, one of *Balbine's* acquaintance espied him, that knew him from his childehood to be but a coufening Merchant; and told *Balbine* what he was, and that he would handle him in the end, even as he had used many others; for a knave he ever was, and so he would prove. But what did *Balbine*, think you? Did he complain of this counterfeit, or cause him to be punished? No, but he gave him money in his purse, and sent him away; desiring him, of all courtesie, not to blab abroad how he had coufened him. And as for the knave Alchymister, he need not care who knew it, or what came of it; for he had nothing in goods or fame to be lost. And as for his cunning in Alchimystry, he had as much as an Ass. By this discourse *Erasmus* would give us to note, that under the golden name of Alchimystry there lyeth lurking no small calamity; wherein there be such several shifts and suits of rare subtilities and deceits, as that not only wealthy men are thereby many times impoverished, and that with the sweet allurements of this art, through their own covetousness, as also by the flattering baits of hoped gain: but even wise and learned men hereby are shamefully over-shot, partly for want of due experience in the wiles and subtilities of the world, and partly through the softness and pliability of their good nature, which coufening Knaves do commonly abuse to their own lust and commodity, and to the others utter undoing.

CHAP. VI.

The Opinion of divers learned men touching the folly of Alchimystry.

The substances of things are not transmutable.

Albert in his book of Minerals reporteth, that *Avicenna* treating of Alchimystry, saith; Let the dealers in Alchimystry understand, that the very nature and kinde of things cannot be changed, but rather made by art to resemble the same in shew and likeness; so that they are not the very things indeed, but seem so to be in appearance; as castles and towers do seem to be built in the clouds, whereas the representations there shewed, are nothing else but the resemblance of certain objects below, caused in some bright and clear cloud, when the air is void of thickness and grossness. A sufficient proof hereof

hereof may be the looking-glass. And we see (saith he) that yellow or orrenge colour laid upon red, seemeth to be gold. *Francis Petrarch* treating of the same matter in form of a dialogue, introduceth a disciple of his, who fanlied the foresaid fond profession and practice, saying; I hope for prosperous success in Alchymistry. *Petrarch* answereth him; It is a wonder from whence that hope should spring, sith the fruit thereof did never yet fall to thy lot, nor yet at any time chance to any other; as the report commonly goeth, that many rich men, by this vanity and madness have been brought to beggery, whiles they have wearied themselves therewith, weakned their bodies, and wasted their wealth in trying the means to make gold ingender gold. I hope for gold according to the workmans promise, saith the disciple. He that hath promised thee gold, will run away with thy gold, and thou never the wiser, saith *Petrarch*. He promiseth me great good, saith the disciple. He will first serve his own turn, and relieve his private poverty, saith *Petrarch*; for Alchymisters are a beggerly kinde of people, who though they confess themselves bare and needy, yet will they make others rich and wealthy; as though others poverty did more molest and pity them then their own. These be the words of *Petrarch*, a man of great learning and no less experience; who as in his time he saw the fraudulent fetches of this compassing craft; so hath there been no age, since the same hath been broached, wherein some few wise men have not smelt out the evil meaning of these shifting merchants, and bewrayed them to the world.

An ancient writer of a religious Order, who lived above a thousand years since, discovering the diversities of thefts, after a long enumeration, in Alchymisters, whom he calleth *Falsificantes metallorum & mineralium*, witches and counterfeits of metals and minerals; and setteth them as deep in the degree of thieves, as any of the rest, whose injurious dealings are brought to open arraignment. It is demanded (saith he) why the Art of Alchymistry doth never prove that in effect, which it pretendeth in precept and promise. The answer is ready; that if by art gold might be made, then were it behoovefull to know the manner and proceeding of nature in generation; sith art is said to imitate and counterfeit nature. Again, it is because of the lameness and unperfectness of philosophy, specially concerning minerals: no such manner of proceeding being set down by consent and agreement of Philosophers in writing, touching the true and undoubted effect of the same. Whereupon one supposeth that gold is made of one kind of stuff this way, others of another kind of stuff that way. And therefore it is a chance if any attain to the artificial applying of the actives and passives of gold and silver. Moreover, it is certain, that quicksilver and sulphur are the materials (as they term them) of metals, and the agent is heat, which directeth; howbeit it is very hard to know the due proportion of the mixture of the materials; which proportion the generation of gold doth require. And admit that by chance they attain to such proportion; yet can they not readily resume or do it again in another work, because of the hidden diversities of materials, and the uncertainty of applying the actives and passives.

The same ancient author concluding against this vain art, saith, that of all Christian Law-makers it is forbidden, and in no case tolerable in any Commonwealth; first because it presumeth to forge Idols for covetousness, which are gold and silver; whereupon, saith the Apostle, Covetousness is Idol worship; secondly, for that (as *Aristotle* saith) Coin should be scant and rare, that it might be dear; but the same would wax vile, and of small estimation, if by the art of Alchymistry gold and Silver might be multiplied; thirdly, because (as experience proveth) wise men are thereby bewitched, counsellers increased, princes abused, the rich impoverished, the poor beggered, the multitude made fools, and yet the craft and craftsmasters (oh madness!) credited. Thus far he. Whereby in few words he discountenanceth that profession, not by the imaginations of his own brain, but by manifold circumstances of manifest proof. Touching the which practice I think enough hath been spoken, and more a great deal than needed

Franc. Petrarch.
lib. de remed.
utr. fort. 1.
cap. 10.

Goscalcius Boll.
ordinis S. August.
in suo pre-
ceptorio, fol.
244. col. b. c. d.
& 1.

No certain
ground in the
art Alchymis-
ticall.

Idem ibid.

Avaritia idola-
rum cultus.

needed; sith so plain and demonstrable a matter requireth the less travel in con-
futation.

C H A P. VII.

*That vain and deceitfull hope is a great cause why men are seduced by this alluring
art, and that their labours therein are bootless, &c.*

Of vain hope.

Hitherto somewhat at large I have detected the knavery of the art Al-
chymistickall, partly by reasons, and partly by examples: so that the
thing it self may no less appear to the judicial eye of the considerers,
than the bones and sinewes of a body anatomized, to the corporal eye of the
beholders. Now it shall not be amiss nor impertinent, to treat somewhat of
the nature of that vain and fruitless hope, which induceth and draweth men for-
ward as it were with cords, not only to the admiration, but also to the approbation
of the same: in such sort, that some are compelled ruefully to sing (as one in
old time did, whether in token of good or ill luck, I do not now well remember)
Spes & fortuna valete; Hope and good hap adieu.

* *J. Cal. in
comment upon
Deut. serm. 127.
sa. 781. col. 1.
number 40.*

A maxim.

No marvell then though Alchymistry allure men so sweetly, and intangle
them in snares of folly; sith the baits which it useth is the hope of gold, the
hunger whereof is by the poet termed *Sacra*, which some do English, Holy;
not understanding that it is rather to be interpreted, * Curled or detestable, by
the figure *Acyron*, when a word of an unproper signification is cast in a clause as
it were a cloud: or by the figure *Antiphrasis*, when a word importeth a contra-
ry meaning to that which it commonly hath. For what reason can there be, that
the hunger of gold should be counted holy, the same having (as depending upon
it) so many millions of mischiefs and miseries: as treasons, thefts, adulteries,
manslaughters, truce-breakings, perjuries, couzenages, and a great troop of other
enormities, which were here too long to rehearse. And if the nature of every
action be determinable by the end thereof, then cannot this hunger be holy, but
rather accursed, which pulleth after it as it were with iron chains such a band
of outrages and enormities, as of all their labour, charge, care, and cost, &c.
they have nothing else left them in lieu of lucre, but only some few burned
bricks of a ruinous furnace, a peck or two of ashes, and such light stuffe, which
they are forced peradventure in fine to sell when beggery hath arrested and
laid his mace on their shoulders. As for all their gold, it is resolved *In primam
materiam*, or rather *In levem quendam fumulum*, into a light smoke or fumiga-
tion of vapors, than the which nothing is more light, nothing less substantial,
spirits only excepted, out of whose nature and number these are not to be
exempted.

C H A P. VIII.

A continuation of the former matter, with a conclusion of the same.

*Erasmus in col-
loq. cui titulus
Convivium sa-
bulosum.*

That which I have declared before, by reasons, examples, and autho-
rities, I will now prosecute and conclude by one other example; to
the end that we, as others in former ages, may judge of vain hope ac-
cordingly, and be no less circumspect to avoid the inconveniences thereof, than
Ulysses was wary to escape the incantations of *Circes* that old transforming witch.
Which example of mine is drawn from *Lewis* the French King, the eleventh of
that name, who being on a time at *Burgundy*, fell acquainted by occasion of
hunting with one *Canon*, a clownish but yet an honest and hearty good fellow.
For Princes and great men delight much in such plain clubhutchens. The King
oftentimes, by means of his game, used the Countrymans house for his refresh-
ing;

ing; and as noble men sometimes take pleasure in homely and course things, so the King did not refuse to eat turneps and rape roots in *Conons* cottage. Shortly after King *Lewes* being at his palace, void of troubles and disquietness, *Conons* wife will'd him to repair to the Court, to shew himself to the King, to put him in minde of the old entertainment which he had at his house, and to present him with some of the fairest and choicest rape roots that she had in store. *Conon* seemed loth, alledging that he should but lose his labour: for princes (saith he) have other matters in hand, than to intend to think of such trifling courtesies. But *Conons* wife overcame him, and perswaded him in the end, choosing a certain number of the best and goodlyest Rape-roots that she had: which when she had given her husband to carry to the Court, he set forward on his journey a good trudging pace. But *Conon* being tempted by the way, partly with the desire of eating, and partly with the toothsomness of the meat which he bare, that by little and little he devoured up all the roots saving one, which was a very fair and a goodly great one indeed. Now when *Conon* was come to the Court, it was his luck to stand in such a place, as the King passing by, and spying the man, did well remember him, and commanded that he should be brought in. *Conon* very cheerily followed his guide hard at the heels, and no sooner saw the King, but bluntly coming to him, reached out his hand, and presented the gift to his Majesty. The King received it with more cheerfulness than it was offered, and bad one of those that stood next him, to take it, and lay it up among those things which he esteemed most, and had in greatest accompt. Then he bad *Conon* to dine with him, and after dinner gave the Country-man great thanks for his Rape-root; who made no bones of the matter, but boldly made challenge and claim to the Kings promised courtesie. Whereupon the King commanded, that a thousand Crowns should be given him in recompence for his Root.

A hungry Belly
will not be
bridled.

A Princely
Largeesse:

The report of this bountiffulness was spread in short space over all the Kings household: inasmuch as one of his Courtiers, in hope of the like or a larger reward, gave the King a very proper Gennet. Whose drift the King perceiving, and judging that his former liberality to the Clown, provoked the Courtier to this covetous attempt, took the Gennet very thankfully: and calling some of his Noble men about him, began to consult with them, what mends he might make his servant for his Horse. Whiles this was a doing, the Courtier conceived passing good hope of some Princely Largeesse, calculating and casting his Cards in this manner: If his Majesty rewarded a silly Clown so bountifully for a simple Rape-root, what will he do to a jolly Courtier for a gallant Gennet? Whiles the King was debating the matter, and one said this, another that, and the Courtier travelled all the while in vain hope, at last saith the King, even upon the sudden; I have now bethought me what to bestow upon him: and calling one of his Nobles to him, whispered him in the ear, and willed him to fetch a thing, which he should finde in his Chamber wrapped up in silk. The Root is brought wrapped in silk, which the King with his own hands gave to the Courtier, using these words therewithall, that he sped well, inasmuch as it was his good hap to have for his Horse a Jewel that cost him a thousand Crowns. The Courtier was a glad man, and at his departing longed to be looking what it was, and his heart danced for joy. In due time therefore he unwrapped the silk (a sort of his fellow-Courtiers flocking about him to reitifie his good luck) and having unfolded it, he found therein a dry and withered Rape-root. Which spectacle though it set the standers about in a loud laughter, yet it quailed the Courtiers courage, and cast him into a shrewd fit of pensiveness. Thus was the confidence of this Courtier turned to vanity, who upon hope of good speed was willing to part from his Horse for had I witt.

Sic ars delendi.
tur arte.

This story doth teach us, into what folly and madnes vain hope may drive indiscreet and unexpert men. And therefore no marvell though Alchymifers dream and dote after double advantage, faring like *Æsops* dog, who greedily coveting to catch and snatch at the shadow of the flesh which he carried in his mouth

The morall of
the premissee.

mouth over the water, loit both the one and the other: as they do their increase and their principal. But to break off abruptly from this matter, and to leave these hypocrites (for why may they not be so named, who as *Homer*, speaking in detestation of such rakehells, saith very divinely and truly;

Homer.

*Odi etenim seu claustra Erebi, quicunque loquuntur
Ore aliud, tacitoque aliud sub pectore claudunt :*

Englified by *Abraham Fleming*;

I hate even as the gates of Hell,
Those that one thing with tongue do tell,
And notwithstanding closely keep
Another thing in heart full deep.)

To leave these hypocrites (I say) in the dregs of their dishonesty, I will conclude against them peremptorily, that they, with the rabble above rehearsed, and the rout hereafter to be mentioned, are rank Coufeners, and consuming Cankers to the Common-wealth, and therefore to be rejected and excommunicated from the fellowship of all honest men. For now their art, which turneth all kind of metals that they can come by into mist and smoak, is no less apparent to the world, than the clear sunny rayes at noonstid; inso much that I may say with the Poet;

*Aul. Persius,
Satyr. 3.*

*Hos populus ridet, multumque torosa juvenum
Ingeminat tremulos naso crispante cachinnos :*

Englified by *Abraham Fleming*;

All people laugh them now to scorn,
each strong and lusty blood
Redoubleth quavering laughter loud
with wrinkled nose a good.

So that, if any be so addicted unto the vanity of the art Alchymisticall (as every fool will have his fancy) and that (beside so many experimented examples of divers, whose wealth hath vanished like a vapour, whiles they have been over rash in the practice hereof) this discourse will not move to desist from such extream dotage, I say to him or them, and that aptly,

idem ibid.

*—————dicitque facitque quod ipse
Non sani esse hominis non sanus juret Orestes :*

Englified by *Abraham Fleming*;

He saith and doth that every thing,
which mad *Orestes* might
With Oath averre became a man
bereft of reason right.

BOOK XV.

CHAP. I.

Of Magical Circles, and the reason of their Institution.



Magicians, and the more learned sort of Conjurers, make use of Circles in various manners, and to various intentions. First, when convenience serves not, as to time or place that a real Circle should be delineated, they frame an imaginary Circle, by means of Incantations and Consecrations, without either Knife, Pensil, or Compasses, circumscribing nine foot of ground round about them, which they pretend to sanctifie with words and Ceremonies, spattering their Holy Water all about so far as the said Limit extendeth; and with a form of Consecration following, do alter the property of the ground, that from common (as they say) it becomes sanctified, and made fit for Magicall uses.

How to consecrate an imaginary Circle.

Let the Exorcist, being cloathed with a black Garment, reaching to his knee, and under that a white Robe of fine Linnen that falls unto his ankles, fix himself in the midst of that place where he intends to perform his Conjurations: And throwing his old Shooes about ten yards from the place, let him put on his consecrated shooes of russet Leather with a Crofs cut on the top of each shooe. Then with his Magical Wand, which must be a new hazel-stick, about two yards of length, he must stretch forth his arm to all the four Windes thrice, turning himself round at every Winde, and saying all that while with fervency:

I praye the servant of the Highest, do by the vertue of his Holy Name Immanuel, sanctifie unto my self the circumference of nine foot round about me, from the East, Glaurah; from the West, Barron; from the North, Cabon; from the South, Berith; which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body, nor come beyond these Limitations, but answer truly being summoned, without daring to transgress their bounds: Wozzah. wozzah. haret. Gambalon. ✱ ✱ ✱.

Which Ceremonies being performed, the place so sanctified is equivalent to any real Circle whatsoever. And in the composition of any Circle for Magical feats, the fittest time is the brightest Moon-light, or when storms of lightning, winde, or thunder, are raging through the air; because at such times the infernal Spirits are nearer unto the earth, and can more easily hear the Invocations of the Exorcist.

As for the places of Magical Circles, they are to be chosen melancholly, dolefull, dark and lonely; either in Woods or Deserts, or in a place where three wayes meet, or amongst ruines of Castles, Abbies, Monasteries, &c. or upon the Sea-shore when the Moon shines clear, or else in some large Parlour hung with black, and the floor covered with the same, with doors and windowes closely shut, and Waxen Candles lighted. But if the Conjuratiō be for the Ghost of one deceased, the fittest places to that purpose are places of the slain Woods

Woods where any have killed themselves, Church-yards, Burying-Vaults, &c. As also for all sorts of Spirits, the places of their abode ought to be chosen, when they are called; as, Pits, Caves, and hollow places, for Subterranean Spirits: The tops of Turrets, for Aerial Spirits: Ships and Rocks of the Sea, for Spirits of the Water: Woods and Mountains for Faries, Nymphs, and Satyres; following the like order with all the rest.

The form of a Circle.

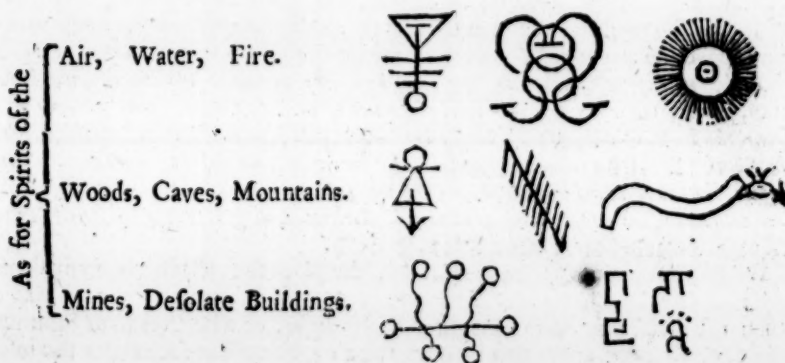
And as the places where, so the manner how the Circles are to be drawn, ought to be perfectly known. First, for Infernal Spirits, let a Circle nine foot over be made with black, and within the same another Circle half a foot distant, leaving half a foot of both these Circles open for the Magitian and his assistant to enter in: And betwixt these Circles round about, write all the holy Names of God, with Crosses and Triangles at every Name; making also a larger triangle at one side of the Circle without on this manner with the names of the Trinity at the seven corners, viz. *Pehowah, Kuah Bedesh, Immanuel*, written in the little Circles.



The reason of Circles.

The reason that Magitians give for Circles and their Institution, is, That so much ground being blest and consecrated by holy Words, hath a secret force to expel all evil Spirits from the bounds thereof; and being sprinkled with holy water, which hath been blessed by the Master, the ground is purified from all uncleanness; besides the holy Names of God written all about, whose force is very powerful; so that no wicked Spirit hath the ability to break through into the Circle after the Master and Scholler are entered, and have closed up the gap, by reason of the antipathy they possess to these Mystical Names. And the reason of the Triangle is, that if the Spirit be not easily brought to speak the truth, they may by the Exorcist be conjured to enter the same, where by virtue of the names of the Sacred Trinity, they can speak nothing but what is true and right.

But if Astral Spirits as Faries, Nymphs, and Ghosts of men, be called upon, the Circle must be made with Chalk, without any Triangles; in the place whereof the Magical Character of that Element to which they belong, must be described at the end of every Name.



CHAP. II.

How to raise up the Ghost of one that hath hanged himself.

THis experiment must be put in practice while the Carcass hangs; and therefore the Exorcist must seek out for the straightest hazel wand that he can find, to the top whereof he must binde the head of an Owl, with a bundle of *St. John's Wort*, or *Milliè Perforatum*: this done, he must be informed of some miserable creature that hath strangled himself in some Wood or Desert place (which they seldom miss to do) and while the Carcass hangs, the Magician must betake himself to the aforesaid place, at 12 a clock at night, and begin his Conjurations in this following manner.

First, stretch forth the consecrated Wand towards the four corners of the World, saying, *By the mysteries of the deep, by the flames of Banal, by the power of the East, and the silence of the night, by the holy rites of Decate, I conjure and exorcize thee thou distressed Spirit, to present thy self here, and reveal unto me the cause of thy Calamity, why thou didst offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be.* The ceremonies of Necromancy.

Then gently smiting the Carcase nine times with the rod, say, *I conjure thee thou spirit of this N. deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and the ease of all thy misery; by the blood of Jesu which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.*

Then cutting down the Carcass from the tree, lay his head towards the East, and in the space that this following Conjuraton is repeating, set a Chafing-dish of fire at his right hand, into which powre a little Wine, some Masticke, and Gum Aromatick, and lastly a viol full of the sweetest Oyl, having also a pair of Bellows, and some unkindled Charcole to make the fire burn bright at the instant of the Carcass's rising. The Conjuraton is this:

I conjure thee thou spirit of N. that thou do immediately enter into thy antient body again, and answer to my demands, by the virtue of the holy resurrection, and by the possure of the body of the Saviour of the world, I charge thee, I conjure thee, I command thee on pain of the torments and wandring of thrice seven years, which I by the power of sacred Magick rites, have power to inflict upon thee; by thy sighs and groans, I conjure thee to utter thy voice; so help thee God and the prayers of the holy Church. Amen. The Conjuraton.

Which Conjuraton being thrice repeated while the fire is burning with Masticke and Gum Aromatick, the body will begin to rise, and at last will stand upright before the Exorcist, answering with a faint and hollow voice, the questions proposed unto it. Why it strangled it self; where its dwelling is; what its food and life is; how long it will be ere it enter into rest, and by what means the Magician may assist it to come to rest: Also, of the treasures of this world, where they are hid: Moreover, it can answer very punctually of the places where Ghosts reside, and how to communicate with them; teaching the nature of Astral Spirits and hellish beings, so far as its capacity reacheth.

All which when the Ghost hath fully answered, the Magician ought out of commiseration and reverence to the deceased, to use what means can possibly be used for the procuring rest unto the Spirit. To which effect he must dig a grave, and filling the same half full of quick Lime, and a little Salt and common Sulphur, put the Carcass naked into the same; which experiment, next to the burning of the body into ashes, is of great force to quiet and end the disturbance of the Astral Spirit. The answers of the Spirit.

But if the Ghost with whom the Exorcist consulteth, be of one that dyed the common death, and obtain'd the ceremonies of burial, the body must be dig'd out of the ground at 12 a clock at night; and the Magician must have a companion

panion with him, who beareth a torch in his left hand, and smiting the Corps thrice with the consecrated rod, the Exorcist must turn himself to all the four winds, saying :

Another form. *By the virtue of the holy resurrection, and the torments of the damned, I conjure and exorcize thee spirit of N. deceased, to answer my liege demands, being obedient unto these sacred ceremonies on pain of everlasting torment and distress : Then let him say, Berald, Beroald, Balbin gab gaboꝝ agaba ; Arise, arise, I charge and command thee.*

After which Ceremonies, let him ask what he desireth and he shall be answered.

A Caution for the Exorcist.

But as a faithful caution to the practicer of this Art, I shall conclude with this, That if the Magician, by the Constellation and Position of the Stars at his nativity, be in the predicament of those that follow Magical Arts, it will be very dangerous to try this experiment for fear of suddain death ensuing, which the Ghosts of men deceased, can easily effect upon those whose nativities lead them to Conjunction : And which suddain and violent death, the Stars do alwayes promise to such as they mark with the *Stigma* of Magicians.

CHAP. III.

How to raise up the three Spirits, Paymon, Bathin, and Barma : And what wonderful things may be effected through their assistance.

Their order.

THe Spirit *Paymon* is of the power of the Air, the sixteenth in the ranck of Thrones, subordinate to *Corban* and *Marbas*.

Bathin is of a deeper reach in the source of the fire, the second after *Lucifers* familiar, and hath not his fellow for agility and affableness, in the whole Infernal Hierarchy.

Barma is a mighty Potentate of the order of *Seraphims*, whom 20 Legions of Infernal Spirits do obey ; his property is to metamorphose the Magician or whom he pleaseth, and transport into foreign Countreys.

The Utensils to be used.

These three Spirits, though of various ranks and orders, are all of one power, ability and nature, and the form of raising them all is one. Therefore the Magician that desireth to consult with either of these Spirits, must appoint a night in the waxing of the Moon, wherein the Planet *Mercury* reigns, at 11 a clock at night ; not joyning to himself any companion, because this particular action will admit of none ; and for the space of four dayes before the appointed night, he ought every morning to shave his beard, and shift himself with clean linnen, providing beforehand the two Seals of the Earth, drawn exactly upon parchment, having also his consecrated Girdle ready of a black Cats skin with the hair on, and these names written on the inner side of the Girdle : *Pa, Pa * Aie, Aie * Elibra * Elohim * Saday * Pah Adonay * tuo robore * Cinatus sum **.

Upon his Shooes must be written *Tetragrammaton*, with crosses round about, and his garment must be a Priestly Robe of black, with a Friars hood, and a Bible in his hand.

The Circle.

When all these things are prepared, and the Exorcist hath lived chastly, and retired until the appointed time : Let him have ready a fair Parlour or Cellar, with every chink and window closed ; then lighting seven Candles, and drawing a double Circle with his own blood, which he must have ready before hand : let him divide the Circle into seven parts, and write these seven names at the seven divisions, setting at every Name a Candle lighted in a brazen Candlestick in the space betwixt the Circles : The names are these, *Cados * Escherie Δ Anick * Sabbac X Sagun * * Aba * Abalidoth Δ*

When

When the Candles are lighted, let the Magician being in the midst of the Circle, and supporting himself with two drawn Swords, say with a low and submissive voyce; *I do by the vertue of these seven holy Names which are the Lamps of the living God, Consecrate unto my use this inclosed Circle, and exterminate out of it all evil Spirits, and their power; that beyond the limit of their circumference they enter not on pain of torments to be doubled, Pab, Agion, Belioz, Peligab, Amen.* The Consecra-
tion.

When this Consecration is ended, Let him sprinkle the Circle with consecrated Water, and with a Chafing-dish of Charcole, perfume it with Frankincense and Cinamon, laying the Swords a cross the Circle, and standing over them; then whilst the fumigation burneth, let him begin to call these three Spirits in this following manner:

*I Conjure and Exorcize you the three Gentle and Noble Spirits of the power of the North, by the great and dreadful name of Peolphan your King, and by the silence of the night, and by the holy rites of Magick, and by the number of the Infernal Legions, I adjure and invoke you; That without delay ye present your selves here before the Northern quarter of this Circle, all of you, or any one of you, and answer my demands by the force of the words contained in this Book. This must be thrice repeated, and at the third repetition, the three Spirits will either all appear, or one by lot, if the other be already somewhere else employed; at their appearaunce they will send before them three fleet Hounds opening after a Hare, who will run round the Circle for the space of half a quarter of an hour; after that more hounds will come in, and after all, a little ugly Ethiop, who will take the Hare from their ravenous mouths, and together with the Hounds vanish; at last the Magician shall hear the winding of a Hunts-mans horn, and a Herald on Horseback shall come galloping with three Hunters behind upon black Horses, who will compass the Circle seven times, and at the seventh time will make a stand at the Northern quarter, dismissing the Herald that came up before them, and turning their Horses towards the Magician, will stand all a brest before him, saying; **Gil pragma burthou machatan dennah**; to which the Magician must boldly answer; **Beral, Beroald, Cozath, Bermiel**; By the sacred rites of Magick ye are welcome ye three famous Hunters of the North, and my command is, that by the power of these Ceremonies ye be obedient and faithful unto my summons, unto which I conjure you by the holy Names of God, **Pab, Gian, Soter, Pab, Iehobab, Immanuel, Tetragrammaton, Pab, Adonay, Sabtay, Seraphin**; Binding and obliging you to answer plainly, faithfully and truly, by all these holy names, and by the awful name of your mighty King **Peolphan**.* The Conjura-
tion.

Which when the Magician hath said, the middle Hunter named **Papmon**, will answer, **Gil pragma burthou machatan dennah**, *We are the three mighty Hunters of the North, in the Kingdom of Fiacim, and are come hither by the sound of thy Conjurations, to which we swear by him that liveth to yield obedience, if Judas that betrayed him be not named.* The Appear-
ances.

Then shall the Magician swear, *By him that liveth, and by all that is contained in this holy Book, I swear unto you this night, and by the mysteries of this action, I swear unto you this night, and by the bonds of darkness I swear unto you this night, That Judas the Traitor shall not be named, and that blood shall not be offered unto you, but that truce and equal terms shall be observed betwixt us.* Which being said, the Spirits will bow down their heads to the Horses crests, and then alighting down will call their Herald to withdraw their Horses; which done, The Magician may begin to bargain with all, or any one of them, as a familiar invisibly to attend him, or to answer all difficulties that he propoundeth: Then may he begin to ask them of the frame of the World, and the Kingdoms therein contained, which are unknown unto Geographers: He may also be informed of all Physical processes and operations; also how to go invisible and fly through the airy Region: They can likewise give unto him the powerful Girdle of Victory, teaching him how to compose and consecrate the same, which hath The Condi-
on.

The form of
discharge.

the force, being tyed about him, to make him conquer Armies, and all men whatsoever. Besides, there is not any King or Emperour throughout the world; but if he desires it, they will engage to bring him the most precious of their Jewels and Riches in twenty four hours; discovering also unto him the way of finding hidden treasures and the richest mines.

And after the Conjuror hath fulfilled his desires, he shall dismiss the aforesaid Spirits in this following form.

I charge you ye three officious Spirits to depart unto the place whence ye were called, without injury to either man or Beast, leaving the tender Corn untouched, and the seed unbruised; I dismiss you, and licence you to go back untill I call you, and to be always ready at my desire, especially thou nimble Bathan, whom I have chosen to attend me, that thou be always ready when I ring a little Bell to present thy self without any Magical Ceremonies performed; and so depart ye from hence, and peace be betwixt you and us, In the Name of the Father, Son, and Holy Ghost. Amen.

When the Magician hath repeated this last form of dismissal, he will hear immediately a horn winding, after which the Herald with the jet black Horses, and the three Spirits will mount upon them, compassing the Circle seven times, with the Herald winding his horn before them, and at every Candle they will bow towards the Horses crest, till coming towards the Northern quarter, they will with great obeysance seem to march away out through the solid wall as through a City gate.

C H A P. IV.

How to Consecrate all manner of Circles, Fumigations, Fire, Magical Garments, and Utensils.

What things
are to be con-
secrated.

Consecrations are related either to the person or the thing consecrated. The person is the Magician himself, whose consecration consisteth in Abstinence, Temperance, and holy Garments. The things consecrated are the Oyl, the Fire, the Water. The Fumigations consisting of oriental Gums and Spices; the magical Sword, Penlils, Pens and Compasses; the measuring Rule and waxen Tapers, the Pentacles, Periapts, Laminus, and Sigils, Vests, Caps, and Priestly Garments; these are the materials to be consecrated.

Pentacles.

The sacred Pentacles are as signs and charms for the binding of Evil Demons, consisting of Characters and Names of the Superior order of the good Spirits opposite unto those evils ones whom the Magician is about to Invoke: And of sacred Pictures, Images, and Mathematical Figures adapted to the names and natures of separated Substances whither good or evil. Now the form of Consecrating such Magical Pentacles is to name the virtue of the holy Names and Figures, their Antiquity and Institution with the intention of the Consecration purifying the Pentacle by consecrated fire, and waving the same over the flames thereof.

Utensils.

When the Exorcist would consecrate Places or Utensils, Fire or Water for magical uses, he must repeat the Consecration or Dedication of Solomon the King at the building of the Temple, the Vision of Moses at the Bush, and the Spirit of the Lord on the tops of the Mulberry-trees, repeating also the Sacrifice of it self being kindled; the Fire upon *Sodom*, and the Water of Eternal Life: Wherein the Magician must still remember to speak of the seven golden Candlesticks, and *Ezekiels* Wheels, closing the Consecration with the deep and mysterious Names of God and holy Demons.

Instruments.

When particular Instruments are to be sanctified, the Magician must sprinkle the same with consecrated Water, and fumigate them with fumigations, anoint them with consecrated Oyl: And lastly, Seal them with holy Characters;

Characters; after all which is performed, an Oration or Prayer must follow, relating the particulars of the Consecration with Petitions to that Power in whose Name and Authority the Ceremony is performed.

And in like manner shalt thou consecrate and sanctifie every Utensil whatsoever, by Sprinklings, Fumigations, Unctions, Seals, and Benedictions, commemorating and reiterating the sanctifyings in the holy Scripture, of the Tables of the Law delivered to *Moses*; of the two Testaments in the New Covenant, of the holy Prophets in their Mothers wombs, and of *Aboliah*, and *Abolibah*, whom the Spirit of God inspired to frame all sorts of curious workmanship for the Tabernacle. This is the sum of Consecrationn.

How to consecrate.

CHAP. V.

Treating more practically of the Consecration of Circles, Fires, Garments, and Fumigations.

IN the Construction of Magical Circles, the hour, day, or night, and season of the year, and the Constellation are to be considered; as also what sort of Spirits are to be called; and to what Region, Air, or Climate they belong: Therefore this method is to be followed for the more orderly and certain proceeding therein. First, a Circle nine foot over must be drawn, within which another Circle three inches from the outermost must be also made, in the Center whereof the name of the hour, the Angel of the hour, the Seal of the Angel, the Angel of the day predominant, wherein the work is undertaken. Note, these attributes are to be inscribed betwixt the Circles round about with *Alpha* at the beginning, and *Omega* at the close.

Circles how to be made.

When the Circle is composed, it must be sprinkled with holy Water, while the Magician saith, *Wash me O Lord, and I shall be whiter then Snow*: And as for the Fumigations over them, this Benediction must be said; *O God of Abraham, Isaac, and Jacob, bless these thy subservient creatures, that they may multiply the force of their excellent odors, to hinder evil spirits and phantasms from entering the Circle, throughour Lord. Amen.*

Fumigations.

An Exorcism for the fire.

The Exorcist ought to have an earthen Censer, wherein to preserve the fire for magical uses, and the expiations and fumigations, whose consecration is on this manner.

Fire.

By him that created Heaven and Earth, and is the God and Lord of all, I exorcize and sanctifie thee thou creature of Fire, that immediately thou banish every phantasm from thee, so that thou prove not hurtful in any kind: Which I beseech thee O Lord to confirm by sanctifying and making pure this creature of fire, that it may be blessed and consecrate to the honour of thy holy Name. Amen.

At the putting on the Garments,

Let the Magician say, *By the figurative mystery of this holy Stole or Vestment, I will cloath me with the armour of Salvation in the strength of the highest. Ancor, Amacor, Amides, Lhedonias, Anitor. That my desired end may be effected through thy strength Adonat, to whom the praise and glory will for ever belong.*

Garments.

Which Ceremonies being finished, the Exorcist shall proceed to the practical part of Invocation and Conjuratation of all degrees of Spirits, having every utensil and appendix in readines for the performance, and proceeding according to the method in these following Chapters.

Practice.

CHAPTER VI.

How to raise and exorcize all sorts of Spirits belonging to the Airy Region.

What sort of
Garments must
be used.

THE Garment which the Exorcist is clothed withall at the performance of this action, ought according to the opinions of the chiefeft Magicians, to be a Priestly Robe, which if it can no where be procured, may be a neat and cleanly linnen Vest, with the holy Pentacle fastned thereunto upon Parchment made of a Kids skin, over which an Invocation must be said, and then the Pentacle must be sprinkled with holy Water. At the putting on the Magical Garment, this Prayer must be repeated: *By thy holy power Adonai Sabaoth, And by the power and merit of thine Angels and Archangels, and by the vertue of holy Church, which thou hast sanctified, do I cloath me with this consecrated Garment, that what I am to practice may take effect through thy Name who art for ever and ever.*

The manner of
Conjuring.

Now as for the time of operation, and the manner thereof, The Instructions before set down, are sufficient to direct the Exorcist; only the Aſter and his Scholar must be mindful in the way, as they go towards the place of Conjurat[i]on, to reiterate the sacred forms of Consecrations, Prayers, and Invocations, the one bearing an Earthen Vessel with consecrated fire, and the other the Magical Sword, the Book and Garments, till approaching nigh the place where the Circle is to be drawn, they must then proceed to compose it after the aforesaid manner. And at last Exorcize the Spirits on this following manner:

The form.

Seeing God hath given us the power to bruise the Serpents head, and command the Prince of Darknes, much more to bear rule over every airy Spirit: Therefore by his strong and mighty Name Iehovah do I conjure you, (naming the Spirits), and by his secret commands delivered to Moses on the Mount, and by his holy Name Tetragrammaton, and by all his wonderful Names and Attributes, Sabat, Ollon, Emillah, Athanatos, Paracletos, &c. That ye do here immediately appear before this Circle, in humane form, and not terrible or of monstrous shape, on pain of eternal misery that abides you, unless you speedily fulfil my commands, Barbar, Baltar, Archim, Anahim, Pakun. Amen.

The Apparitions.

When the Exorcist hath finished this Conjurat[i]on, he and his companion shall continue constantly turning themselves to the East, West, North and South, saying, with their Caps in their hands, Gerson, Anek, Rephaton, Basannah, Cahon; and within a little space they will behold various apparitions upon the ground, and in the air, with various habits, shapes, and instruments; after that, he shall perceive a troop of armed men with threatening carriage appear before the Circle, who after they are conjured to leave off their phantasms, will at last present themselves before the Exorcist in humane form.

Then the Master must be mindful to take the consecrated Sword, and the cup of Wine into his hands; the Wine he shall pour into the fire, and the Sword he shall brandish in his right arm, being girded about with a Scarlet Ribbon; after this the Magician shall say, Cahire, Gepenna, Anepheraton; then the Spirits will begin to bow unto the Exorcist, saying, *We are ready to fulfil thy pleasure.*

So that when the Magician hath brought the Spirits to this length, he may ask what ever he desireth, and they will answer him, provided the questions belong to that order whereof they are.

What these
Spirits can do.

Now the properties wherein they excel, are these; They can give the gift of Invisibillity, and the fore-knowledge of the change of weather; they can teach the Exorcist how to excite Storms and Tempests, and how to calm them again; they can bring news in an hours space of the success of any Battle, Seidge, or Navy, how farr off soever; they can also teach the language of Birds, and how to fly through the air invisibly.

'Twas through the assistance of these airy Spirits, that *Chanchiancungi*, An example of the *Tartarian* Emperour did give the *Chinois* such a desperate rout near the year their power. 1646. for it is reported, that he had constantly in his presence two Magicians, named *Ran* and *Sionam*, who perceived every motion of the *China's* Army, and had intelligence by these Spirits of the Emperours private Counsels and Consultations.

And it is credibly reported by Magicians, that wonderful things may be with facility effected through the assistance of these aforesaid Spirits, so that the Exorcist must be very affable unto them, and gently dismiss them (when he is satisfied) in this following manner :

*Seeing ye have willingly answered all our Interrogations and desires, we give you leave and licence, In the Name of the Father, Son, and Holy-Ghost, to depart unto your place, and be ever ready to attend our call ; Depart, I say, in peace, and peace be confirmed betwixt us and you. Amen. * * ** How to dismiss them.

After all these Ceremonies are finished, the Spirits will begin to depart, making obeysance as they go ; and then the Master must demolish the Circle, and taking up all the Utensils repeat the *Pater Noster* as they are going away from the place of Conjurat[i]on.

CHAP. VII.

How to obtain the familiarity of the Genius or Good Angel, and cause him to appear.

According to the former Instructions in conjuring Spirits, we must proceed to consult with the *Familiars* or *Genii* ; first, after the manner prescribed by Magicians, the Exorcist must inform himself of the name of his good *Genius*, which he may find in the Rules of *Travins* and *Philermus* ; as also, what *Character* and *Pentacle*, or *Lamin*, belongs to every *Genius*. After this is done, Let him compose an earnest Prayer unto the said *Genius*, which he must repeat thrice every morning for seven dayes before the Invocation. How to consult with Familiars or Genii.

The Magician must also perfectly be informed to what Hierarchy or Order the *Genius* belongs, and how he is dignified in respect of his Superiours and Inferiours ; for this form of Conjurat[i]on belongs not to the Infernal or Astral Kingdom, but to the Celestial Hierarchy ; and therefore great gravity and sanctity is herein required, besides the due observation of all the other injunctions, until the time approach wherein he puts the Conjurat[i]on in execution.

When the day is come wherein the Magician would invoke his proper *Genius*, he must enter into a private closet, having a little Table and Silk Carper, and two Waxen Candles lighted ; as also a Chrystal Stone shaped triangularly about the quantity of an Apple, which Stone must be fixed upon a frame in the center of the Table : And then proceeding with great devotion to Invocation, he must thrice repeat the former Prayer, concluding the same with *Pater Noster*, &c. and a *Missale de Spiritu Sancto*.

Then he must begin to Consecrate the Candles, Carper, Table and Chrystal ; sprinkling the same with his own blood, and saying, *I do by the power of the holy Names Aglaon, Eloï, Eloï, Sabbathon, Anepheteron, Iah, Agtan, Iah, Iehobab, Immanuel, Archon Archonton, Sadai, Sadai, Ieobascab, &c. sanctifie and consecrate these holy utensils to the performance of this holy work, In the Name of the Father, Son, and Holy Ghost, Amen.* The form of Consecration. The Prayer.

Which done, the Exorcist must say this following Prayer with his face towards the East, and kneeling with his back to the consecrated Table.

O thou blessed Phanael my Angel Guardian, vouchsafe to descend with thy holy Influence and presence into this spotless Chrystal, that I may behold thy glory and enjoy thy society O thou who art higher then the fourth Heaven, and know'st the secrets of Elanel ;

Clanel. *Thou that ridest upon the wings of the wind, and art mighty and potent in thy celestial and super-lunary motion, do thou descend and be present I pray thee, and desire thee, if ever I have merited thy society, or if my actions and intentions be pure and sanctified before thee, bring thy external presence hither, and converse with thy submissive Pupil, by the tears of Saints and Songs of Angels, In the Name of the Father, Son, and Holy Ghost, who are one God for ever and ever.*

This Prayer being first repeated towards the East, must be afterwards said towards all the four winds thrice. And next the 70. Psalm repeated out of a Bible that hath been consecrated in like manner as the rest of the utensils, which ceremonies being seriously performed; the Magician must arise from his knees, and sit before the Crystal bare-headed with the consecrated Bible in his hand, and the Waxen Candles newly lighted, waiting patiently and internally for the coming and appearance of the *Genius*.

Signs of the
appearance.

Now about a quarter of an hour before the Spirit come. There will appear great variety of apparitions and sights within the glass; as first a beaten road or tract, and travelers, men and women marching silently along; next there will Rivers, Wells, Mountains and Seas appear: after that a Shepherd upon a pleasant hill feeding a goodly flock of Sheep; and the Sun shining brightly at his going down; and lastly, innumerable shews of Birds and Beasts, Monsters and strange appearances, noises, glances, and affrightments, which shews will all at last vanish at the appearance of the *Genius*.

The Appearance.

And then the *Genius* will present it self amidst the Crystal, in the very same apparel and similitude that the person himself is in, giving instructions unto the Exorcist how to lead his life and rectifie his doings.

But especially (which is the proper work of every *Genius*) he will touch his heart and open his senses and understanding, so that by this means, he may attain to the knowledge of every Art and Science, which before the opening of his Intellect was lockt and kept secret from him.

After which, the *Genius* will be familiar in the Stone at the Prayer of the Magician.

CHAP. VIII.

A form of Conjuring Luridan the Familiar, otherwise called Beelzebub.

The nature of
Luridan.

Luridan is a Familiar Domestick Spirit of the North, who is now become servant to *Balkin*, Lord and King of the Northern Mountains, he calls himself the *Astral Genius* of *Pomonia*, an Island amongst the *Orcaides* beyond *Scotland*. But he is not particularly resident there; for in the dayes of *Solomon* and *David*, he was in *Jerusalem*, or *Salem*, being then under the name of *Beelilab*; after that he came over with *Julius Caesar*, and remained some hundred of years in *Cambria*, or *Wales*, instructing their Propheticall Poets in *British Rhimes*, being then surnamed *Urthin-Wadd Elgin*, from thence he betook himself unto this Island, Anno 1506. and continued there for 50 years, after which he resigned his Dominion to *Balkin*, and hath continued ever since an attendant unto this Prince.

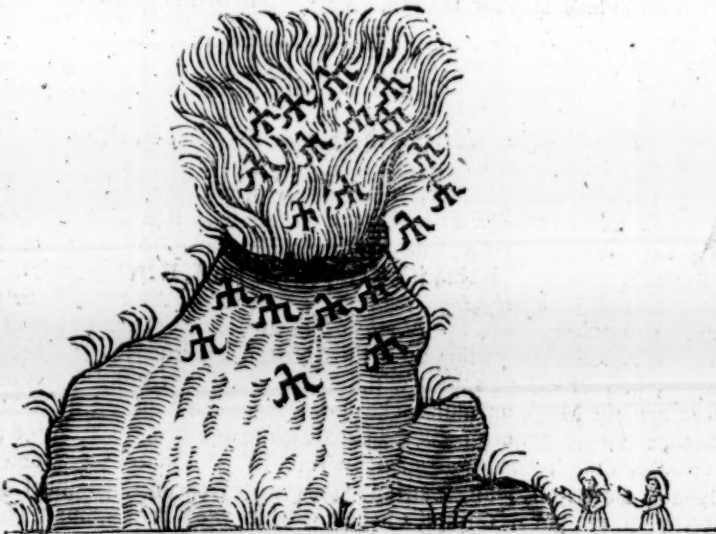
His Office.

He is a Spirit of the Air in the order of *Clauron*, and is said to procreate as mortals do; He is often sent by his Master upon errands to *Lapland*, *Finland*, and *Strik-finia*; as also to the most Northern parts of *Russia*, bordering on the Northern frozen Ocean: His office (being called by Magicians) is to demolish strong holds of Enemies, destroying every night what they build the day before; to extinguish fires, and make their Gunshot that it hath no power to be enkindled; for his nature is to be at enmity with fire: and under his Master with many Legions he wagemeth continual wars with the fiery Spirits that inhabit the Mountain *Hecla* in *Ise-land*, where they endeavour to extinguish these fiery flames, and the inhabiting Spirits defend the flames from his Master and his Legions.

In

In this contest they do often totally extirpate and destroy one another, killing and crushing when they meet in mighty and violent Troops in the Air upon the Sea; and at such a time many of the fiery Spirits are destroyed, when the Enemy hath brought them off the Mountain to fight upon the water; on the contrary, when the battle is on the Mountain itself, the Spirits of the Air are often worsted, and then great mournings and doleful noises are heard both in *Iseland* and *Russia*, and *Norway* for many days after.

But to proceed to the form of conjuring this aforesaid Spirit, the Magician must draw a Circle in a Moonshine night in some solitary Valley; the Circle must be 18 foot over, and another Circle a foot distance within the same, being both drawn with chalk, and the Exorcist being girded about with two Snakes skins tyed together, and having many Snakes skins tyed to his cap, and hanging down before and behinde, must also with Chalk draw the form of a fiery Mountain at one side of the Circle on this manner;



And round about the Mountain these following names must be wrote, *Glauron*, *Opotok*, *Balkin*, *Opotok*, *Urthin*, *Opotok*, *Stwaknar*, *Palah*, *Opotok*, * * *. After the Mountain is drawn, he must consecrate the same in these following words, *Ofion*, *Anepheraton*, *Baron Barathron*, *Pah halge tour hecla*, *In the Name of the Father, Son and Holy Ghost, Amen*. * * *. After the Magician hath consecrated the Mountain, he must write betwixt the circles these following words; *Urthin* * *Palchii* * * *Biddal Battton* * *Agla* * *Glaura* * *Basemo* * *Phowab* * *Elohim* * *Immanuel* * *Amen*. Δ * Δ * Δ *. Which done, he must begin to Invoke the Spirit on this following manner.

O ye Powers of the East, *Athanaton*; of the West, *Orgon*; of the South, *Borahim*; of the North, *Glauron*; I charge and command you by the dreadful Names here mentioned, and the Consecration of this terrible Mountain, to present your selves one of every sort before this Circle by the power of *Immanuel*, and his holy Name. After this hath with fervency been thrice repeated, the Exorcist will hear great noises of Swords and fighting, Horses neighing, and Trumpets foundings, and at last there will appear four little Dwarfs or Pigmies naked before the Circle, their speech will be antient *Irish*; which afterwards being confined to a Triangle, they will interpret; the substance thereof will be from whence they came last, and what wonderful things they can do; Then the Magician must ask them, if they know one *Luridan* a familiar; they will answer

Damab

The form of the Circle and Ceremonies.

The Consecration of the Mountain.

The Conjunction.

The Apparitions.

Luridan.

Hamah ni trulloh Balkin, he is Secretary or servant unto Balkin, and after the Exorcist hath charged them to bring the said Luridan unto him, they will immediately bring him like a little Dwarf with a crooked nose, and present him before the Magician in the triangle; then the Magician shall bind and tie him with the bond of obligation, and with his own blood, without any contract of conditions to be performed, that he will attend him constantly at his thrice repeating Luridan, Luridan, Luridan, And be ever ready to go whether he will, to the Turks, or to the uttermost parts of the Earth, which he can do in an hour, and destroy all their Magazines.

The Compact.

After the Magician hath so bound him, he shall receive from the Spirit a scrole written in this manner;

h n n n d w z m n v o o - t a

which is the Indenture to serve him for a year and a day; and then the Magician shall dismiss him for that time in the form of dismissal.

C H A P. IX.

How to Conjure the Spirit Balkin the Master of Luridan.

The names of
Olympick
Angels,

AS in the former Chapter, the Exorcist is instructed to draw the form of the Mountain Hecla within the circle, so in this form of Conjunction he must do the same, adding these names to be written round the Mountain Mathiel; Kahuniel, Seraphiel, Hyniel, Kapel, Fraciel. These are the names of Olympick Angels, governing the North, and ruling over every airy Spirit that belongs unto the Northern Climate; so that the authority of these names must be used in the calling up of this Spirit, because he is a great Lord, and very lofty, neither will he appear without strong and powerful Invocations.

Therefore the Magician must make upon Virgin Parchment the two Seals of the Earth, and provide unto himself a Girdle made of a Bears skin with a rough side next his body, and these names wrote round about in the outerside, ✱ Alpha ✱ Cozonon, Pah, Laniab, Adonay ✱ Soncas ✱ Damael ✱ Angeli fortes ✱ pur pur ✱ Elibza, Elobim ✱ Omega ✱ per flammam ignis ✱ per bitam Cozonon ✱ Amen. ✱. Also he must provide a black Priestly Robe to reach to his ankles, and a new Sword with Agla on the one side, and On upon the other; having likewise been very continent and chaste for three days before the execution of his design: and when the appointed night approacheth, he must take with him an earthen pan with fire therein, and a little Viol with some of his own blood, as also some of the Gum or Rozin that comes from the Fir-tree.


And coming to the appointed place in some solitary Valley, the circle must be drawn with chalk, as the former, one circle within another, and these powerful names in the circumference, Otheos on Panthon ✱ Breshit, Hamaim, Maharetz, Mahayah ✱ Lohu ✱ ba Bobu ✱ ✱ ✱ ✱ ✱ mag-
nus es tu ben Elobim qui super alas venitorum equitatis ✱.

This Circumscription is accounted amongst Magicians of all the most powerful and prevalent.

After this the Circle, Mountain, Fire, Turpentine, Girdle, Garments, Sword and Blood must be consecrated according to the foregoing forms of Consecration, adding also this to the end of the consecration.

Mighty art thou O Adonay, Elobim, Pa, Pa, Aie, Aie, Acimoy, who hast created the light of the day, and the darkness of the night, unto whom every knee bows in Heaven and on Earth, who hast created the Lohu and the Bobu, that is stupor or numbness in a thing to be admired, and mighty art thou magnificent Angels,

gels Damael and Guael, whose influence can make the winds to bow, and every airy Spirit stoop; Let thy right hand sanctifie these consecrated utensils, exterminating every noxious thing from their bodies, and the circumference of this Circle. Amen. Calerna, Sbalom, Sbalom, Agla on Sallur, Lafrac, Angeli fortes. In Nomine Patris, Filii, & Spiritus Sancti. Amen, Amen, Amen. After that, he shall sweep the circle gently with a Foxestayl, and sprinkle the same round with his blood, dipping also the Sword, or anointing it with the same, and brandishing the same in his right hand, he shall begin to conjure the Spirit on this following manner:

I Exorcize and Conjure thee thou great and powerful Balkin, Lord of Clauron, Lord of Luridan, and of fifteen hundred Legions, Lord of the Northern Mountains, and of every Beast that dwells thereon by the holy and wonderful Names of the Almighty **Jehobab, Athanato ✕ Aionos ✕ Dominus sempiternus ✕ Aletheics ✕ Sada-day ✕ Jehobab, Kedeth, El gaboꝝ ✕ Deus fortissimus ✕ Anapheaton, Amorule, Ameron ✕ ✕ Panthon ✕ Craton ✕ Puridon ✕ Iah, Jehobab, Elohim pentasseron ✕ ✕ trinus et unus ✕ ✕ ✕**  *I Exorcize and Conjure, I*

Invoke and Command thee thou aforesaid Spirit, by the powers of Angels and Archangels, Cherubim and Seraphim, by the mighty Prince Cozonon, by the blood of Abel, by the righteousness of Seth, and the Prayers of Noah, by the voyces of Thunder and dreadful day of Judgment; by all these powerful and royal words abovesaid, that without delay or malicious intent, thou do come before me here at the circumference of this consecrated Circle, to answer my proposals and desires without any manner of terrible form either of thy self, or attendants; but only obediently, fairly, and with good intent, to present thy self before me, this Circle being my defence, through his power who is Almighty, and hath sanctified the same, In the Name of the Father, Son, and Holy Ghost. Amen.

After the Magician hath thrice repeated this Conjunction, Let him immediately set the fire before him, and put the Rozin thereon to fumigate at the appearance of the conjured Spirits, and at the instant of their appearance he shall hold the Censer of fire in his left hand, and the Sword in his right, still turning round as the Spirits do.

For in a little space after the Invocation is repeated, he shall hear the noise of Thunders, and perceive before him in the Valley a mighty storm of Lightning and Rain; after a while the same will cease, and an innumerable company of Dwarfs or Pigmies will appear mounted upon Chamelions to march towards the Circle surrounding the same.

Next comes **Balkin** with his Attendants; he will appear like the god *Bacchus* upon a little Goat, and the rest that follow will march after him afoot.

Assoon as they come near the Circle, they will breath out of their mouths a mist, or fog, which will even obscure the light of the Moon, and darken the Magician, that he cannot behold them nor himself; yet let him not be discomfited, or afraid, for that fog will be quickly over; and the Spirits will run round the Circle after **Balkin** their Lord, who rides upon a Goat; they will continue to surround the Circle, till the Magician begin the form of obligation or binding their Leader or King in this form, with the Sword in his right hand, the Fire and Rozin burning before him.

I conjure and bind thee Balkin, who art appeared before me, by the Father, by the Son, and by the Holy Ghost, by all the holy Consecrations I have made, by the powerful Names of Heaven, and of Earth, and of Hell, that I have used and uttered in calling upon thee, by the Seals which thou here beholdest, and the Sword which I present unto thee, by this sanctified Girdle, and all the sanctified and potent things aforesaid, That here thou remain peaceably, and of thy present shape before the Northern quarter of this Circle, without injury to me in body, soul, or fortune; but on the contrary, to answer faithfully unto my demands, and not hence to remove, till I have licenced thee to depart, In the Name of the Father, Son, and holy Spirit. Amen.

When

When he is thus obliged, he will alight from his Goat, and cause his Attendants to remove further into the Valley, then will he stand peaceably before the Circle to answer the Magician.

After this the Magician shall begin to demand into his own possession a Familiar to build or pull down any Castle or strong hold in a night; and that this Familiar bring with him the Girdle of Conquest, or Victory, that the Magician being girded with the same may overcome all enemies whatsoever,

And further, the Spirit is able to inform him of all questions concerning Thunder and Lightning, the Motions of the Heavens, the Comets and Apparitions in the air, Pestilence and Famine, noxious and malevolent blaits, as also of the Inhabitants of the Northern Pole, and the wonders undiscovered throughout the world.

Likewise if the Exorcist inquire concerning the habitations of starry Spirits, he will readily answer him, describing their orders, food, life, and past-time truly and exactly.

After the Magician hath satisfied himself with inquiries, and curious questions unto the Spirit, there will come from amongst the company a little Spirit of a span long, like a little *Ethiop*, which the great King *Balkin* will deliver unto the Exorcist to continue as a Familiar with him as long as his life shall last. This familiar the possessor may name at it pleaseth him.

The three last, who had this Spirit into possession, were three Northern Magicians, the first *Honduros* a *Norwegian*, who called it *Philenar*, and commanded it at his pleasure with a little Bell.

After him *Benno* his eldest Son enjoy'd the same under the same name.

And *Swartzar* a *Polonian* Priest was the last who enjoy'd it under the Name of *Spuncula*; all which names were imposed upon it, according to the pleasure of the Masters; and therefore the naming of this familiar is left to the discretion of the Exorcist.

Now when the Master hath taken this familiar into his custody and service, the Spirit *Balkin* will desire to depart, being wearied if the action continue longer then an hour. Therefore the Magician must be careful to dismiss him in this following form:

Because thou hast diligently answered my demands, and been ready to come at my first call, I do here licence thee to depart unto thy proper place, without injury or danger to man or Beast; depart, I say, and be ever ready at my call, being duly exorcized and conjured by sacred Rites of Magick; I charge thee to withdraw with quiet and peace; and peace be continued betwixt me and thee, In the Name of the Father, Son, and Holy Ghost. Amen.

Then the Spirits company will begin to march about their Prince, and in a formal Troop will march along the Valley, whilst the Magician repeateth *Pater Noster*, &c. until the Spirits be quite out of sight and vanished.

This is a compleat form of conjuring the aforesaid Spirit, according to the Rules of *Vagantism* the *Norwegian*.



CHAP. X.

The exposition of Iidoni, and where it is found, whereby the whole Art of Conjurat[i]on is deciphered.

THis word *Iidoni* is derived of *Iada*, which properly signifieth to know; it is sometimes translated, *Divinus*, which is a *Diviner* or *Soothsayer*, as in *Dent.* 18. *Levit.* 20. sometimes *Ariolus*, which is one that also taketh upon him to foretel things to come, and is found *Levit.* 19. 2 *King.* 23. *Isai.* 19. To be short, the opinion of them that are most skilful in the tongues, is, that it comprehendeth all them, which take upon them to know all things past and to come, and to give answers accordingly. It alwayes followeth the word *Ob*, and in the Scriptures is not named severally from it, and differeth little from the same in sense, and do both concern Oracles uttered by Spirits, possessed people, or Cofeners. What will not Cofeners or Witches take upon them to do? Wherein will they profess ignorance? Ask them any question, they will undertake to resolve you, even of that which none but God knoweth. And to bring their purposes the better to pass, as also to win further credit unto the counterfeit Art which they profess, they procure confederates, whereby they work Wonders. And when they have either learning, eloquence, or nimbleness of hands to accompany their confederacy, or rather knavery, then (forsooth) they pass the degree of Witches, and intitle themselves to the name of Conjurors. And these deal with no inferiour causes: these fetch Devils out of Hell, and Angels out of Heaven; these raise up what bodies they list, though they were dead, buried and rotten long before; and fetch souls out of Heaven or Hell, with much more expedition than the Pope bringeth them out of Purgatory. These I say (among the simple, and where they fear no law nor accusation) take upon them also the raising of Tempests, and Earthquakes, and to do as much as God himself can do. These are no small fools, they go not to work with a baggage Toad, or a Cat, as witches do; but with a kind of Majesty, and with Authority they call up by name, and have at their commandement Seventy and nine Principal and Princely Devils, who have under them as their ministers, a great multitude of Legions of petty Devils; as for example.

The large signification of the word *Iidoni*.

Vide Philast. Brix. Episc. bevescon catal. de Phitonissa.

J. wiersus in Pseudomouarchia demonum.

CHAP. XI.

An Inventory of the Names, Shapes, Powers, Government, and effects of Devils and Spirits; of their several seigniories and degrees; a strange discourse worth the reading.

THeir first and principal King (which is of the power of the East) is called *Raell*; who when he is conjured up, appeareth with three heads; the first like a Toad; the second like a Man; the third like a Cat. He speaketh with a hoarse voice; he maketh a man go invisible; he hath under his obedience and rule Sixty and six Legions of Devils.

Solomons notes of Conjurat[i]on. Raell.

The first Duke under the power of the East, is named *Agares*; he cometh up mildly in the likeness of a fair old man, riding upon a Crocodile, and carrying a Hawk on his fist; he teacheth presently all manner of tongues; he fetcheth back all such as run away, and maketh them run that stand still; he overthroweth all Dignities supernatural and temporal; he maketh Earthquakes, and is of the order of Vertues, having under his regiment Thirty one Legions.

Agares.

Marbas.

Marbas, aliàs *Barbas*, is a great president, and appeareth in the form of a mighty Lyon; but at the commandement of a Conjuror cometh up in the likeness of a Man, and answereth fully as touching any thing which is hidden or secret; he bringeth diseases and cureth them; he promoteth wisdom and the knowledge of Mechanical Arts, or Handicrafts; he changeth men into other shapes: and under his presidency or Government are Thirty six Legions of Devils contained.

Amon.

Amon, or *Aamon*, is a great and mighty Marquess, and cometh abroad in the likeness of a Wolf, having a Serpents tail, spetting out and breathing flames of fire; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mighty Raven; he is the strongest Prince of all other, and understandeth all things past and to come; he procureth favour, and reconcileth both friends and foes, and ruleth Forty Legions of Devils.

Barbatus.

Barbatus, a great County or Earl, and also a Duke, he appeareth in *Signo sagittarii Sylvestris*, with four Kings, which bring companies and great troops. He understandeth the singing of Birds, the barking of Dogs, the lowing of Bullocks, and the voyce of all living creatures: He detecteth treasures hidden by Magicians and Inchanters, and is of the order of virtues which in part bear rule: he knoweth all things past and to come, and reconcileth friends and powers, and governeth Thirty Legions of Devils by his authority.

Buer.

Buer, is a great president, and is seen in this sign; he absolutely teacheth Philosophy moral and natural, and also Logick, and the vertue of Herbs: he giveth the best familiars; he can heal all Diseases, specially of men, and reigneth over Fifty Legions.

Gusoin.

Gusoin, is a great Duke and a strong, appearing in the form of a *Xenophilus*: he answereth all things, present, past, and to come, expounding all questions: he reconcileth friendship, and distributeth honours and dignities, and ruleth over Forty Legions of Devils.

Botis.

Botis, otherwise *Otis*, a great President and an Earl, he cometh forth in the shape of an ugly Viper, and if he put on humane shape, he sheweth great teeth, and two horns, carrying a sharpe sword in his hand: he giveth answers of things present, past and to come, and reconcileth friends and foes, ruling Sixty Legions.

Bathin.

Bathin, sometimes called *Mathim*, a great Duke and a strong, he is seen in the shape of a very strong man, with a Serpents tail, sitting on a pale horse, understanding the vertues of herbs and pretious stones, transferring men suddenly from Countrey to Countrey, and ruleth Thirty Legions of Devils.

Parson.

Parson, aliàs *Curson*, a great King, he cometh forth like a Man with a Lyons face, carrying a most cruel Viper, and riding on a Bear; and before him go alwayes trumpeters: he knoweth things hidden, and can tell all things present, past, and to come: he bewrayeth treasure: he can take a body either humane or airy, he answereth truly of all things earthly and secret, of the divinity and creation of the World, and bringeth forth the best familiars; and there obey him Two and twenty Legions of Devils, partly of the order of Vertues, and partly of the order of Thrones.

Eligor.

Eligor, aliàs *Abigor*, is a great Duke, and appeareth as a goodly Knight, carrying a Lance, an Ensign, and a Scepter; he answereth fully of things hidden, and of Wars, and how Souldiers should meet: he knoweth things to come, and procureth the favour of Lords and Knights, governing Sixty Legions of Devils.

Leraje.

Leraje, aliàs *Oray*, a great Marquess, shewing himself in the likeness of a gallant Archer, carrying a Bow and a Quiver; he is author of all battels: he doth putrifie all such wounds as are made with Arrows by Archers, *Quos optimos obijcis trilus dielus*, and he hath regiment over Thirty Legions.

Valesar.

Valesar, aliàs *Malephar*, is a strong Duke, cometh forth in the shape of a Lyon, and the head of a thief: he is very familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallows, and ruleth Ten Legions.

Morax,

Morax, alias *Foraji*, a great Earl and a President; he is teen like a Bull, and if he take unto him a Mans face, he maketh men wonderful cunning in Astro- *Morax.*
nomy, and in all the liberal Sciences; he giveth good familiars and wife, know-
ing the power and virtue of herbs and stones which are pretious, and ruleth
Thirty six Legions.

Ipos, alias *Ayporas*, is a great Earl and a Prince, appearing in the shape of an *Ipos.*
Angel, and yet indeed more obscure and filthy than a Lyon, with a Lyons head, a
Gooses feet, and a Hares tail; he knoweth things to come and past, he maketh a
man witty, and bold, and hath under his jurisdiction Thirty six Legions.

Naberius, alias *Carlerius*, is a valiant Marquess, shewing himself in the form of a *Naberius.*
Crow, when he speaketh with a hoarse voyce; he maketh a man amiable and cun-
ning in all Arts, and specially in Rhetorick; he procureth the loss of Prelacies
and Dignities; Nineteen Legions hear and obey him.

Glasfa Labolas, alias *Casrinolau*, or *Caassimolar*, is a great President, who com- *Glasfa Labolas.*
eth forth like a Dog, and hath wings like a Griffin, he giveth the knowledge of
Arts, and is the Captain of all Manslayers; he understandeth rhings present and
to come; he gaineth the minds and love of friends and foes; he maketh a man go
invisibile, and hath the rule of Thirty six Legions.

Zepar, is a great Duke, appearing as a Souldier, inflaming Women with the *Zepar.*
love of Men, and when he is hidden he changeth their shape, until they may en-
joy their beloved; he also maketh them barren, and Twenty six Legions are at
his obey and commandement.

Bileth, is a great King and a terrible, riding on a pale Horse, before whom go *Bileth.*
Trumpets, and all kind of melodious Musick. When he is called up by an Exor-
cist, he appeareth rough and furious, to deceive him. Then let the Exorcist or
Conjuror take heed to himself, and to allay his courage, let him hold a hazel bat
in his hand, wherewithal he must reach out toward the East and South, and make
a triangle without besides the Circle; but if he hold not out his hand unto him,
and he bid him come in, and he still refuse the bond or chain of Spirits, let the
Conjuror proceed to reading, and by and by he will submit himself, and come
in, and do whatsoever the Exorcist commandeth him, and he shall be safe.
If *Bileth* the King be more stubborn, and refuse to enter into the Circle at the
first call, and the Conjuror shew himself fearful, or if he have not the chain
of Spirits, certainly he will never fear nor regard him after: Also if the place
be unapt for a triangle to be made without the Circle, then set there a boll
of Wine, and the Exorcist shall certainly know when he cometh out of his
house, with his fellows, and that the aforesaid *Bileth* will be his helper, his
friend, and obedient unto him when he cometh forth. And when he com-
eth, let the Exorcist receive him courteously, and glorifie him in his pride,
and therefore he shall adore him as other Kings do, because he saith nothing
without other Princes. Also, if he be cited by an Exorcist, alwayes a silver
Ring of the middle finger of the left hand must be held against the Exorcists
face, as they do for *Amaimon*. And the dominion and power of so great a *Vide Amaimon.*
Prince, is not to be determined; for there is none under the power and domini-
on of the Conjuror, but he that detaineth both men and women in doting love,
till the Exorcist hath had his pleasure. He is of the orders of Powers, hoping to
return to the seventh Throne, which is not altogether credible; and he ruleth
Eighty five Legions.

Sitri, alias *Bitru*, is a great Prince, appearing with the face of a Leopard, and *Sitri a baudy Devil.*
having wings as a Griffin: when he taketh humane shape, he is very beauriful;
he inflameth a man with a womans love, and also stirreth up women to love men;
being commanded, he willingly detaineth secrets of Women, laughing at them
and mocking them, to make them luxuiously naked; and there obey him Sixty
Legions.

Paimon, is more obedient to *Lucifer* than any other Kings are. *Lucifer* is here *Paimon.*
to be understood, he that was drowned in the depth of his knowledge: he would
needs be like God; and for his arrogancy was thrown out into destruction, of
whom

Ezek. 28.13. whom it is said, *Every precious stone is thy covering. Paimon* is constrained by divine virtue to stand before the Exorcist, where he putteth on the likeness of a man: he sitteth on a beast called a Dromedary, which is a swift runner; and weareth a glorious crown, and hath an effeminate countenance: there goeth before him an host of men with Trumpets and well sounding Cymbals, and all Musical Instruments. At the first he appeareth with a great cry and roaring, as in *Circulo Solomonis* and in the Art is declared. And if this *Paimon* speak sometimes that the Conjuror understand him not, let him not therefore be dismayed. But when he hath delivered him the first obligation, to observe his desire, he must bid him also answer him distinctly and plainly to the questions he shall ask you, of all Philosophy, Wisdom, and Science, and of all other secret things. And if you will know the disposition of the World, and what the earth is, or what holdeth it up in the water, or any other thing, or what is *Abyssus*, or where the wind is, or from whence it cometh, he will teach you abundantly. Consecrations also, as well as Sacrifices, as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his own chains, and subjecteth them to the Conjuror; he prepareth good familiars, and hath the understanding of all Arts. Note, that at the calling up of him, the Exorcist must look toward the Northwest, because there is his house. When he is called up, let the Exorcist receive him constantly without fear, let him ask what questions or demands he list, and no doubt he shall obtain the same of him. And the Exorcist must beware he forget not the Creator, for those things that have been rehearsed before of *Paimon*; some say, he is of the order of Dominions; others say, of the order of Cherubims. There follow him Two hundred Legions, partly of the order of Angels, and partly of Potestates. Note, that if *Paimon* be cited alone by an offering or sacrifice, two Kings follow him; to wit, *Bebal*, and *Abalam*, and other Potestates; in his host are Twenty five Legions, because the Spirits subject to them are not always with them, except they be compelled to appear by divine virtue.

Cautions for
the Exorcist or
Conjuror.

The fall of
Belial.

Solomon gather-
ed all the De-
vils together in
a brazen vessel.

Some say that the King *Belial* was created immediately after *Lucifer*, and therefore they think, that he was father and seducer of them which fell being of the orders: For he fell first among the worthier and wiser sort, which went before *Michael*, and other heavenly Angels, which were lacking. Although *Belial* went before all them that were thrown down to the earth, yet he went not before them that tarried in heaven. This *Belial* is constrained by Divine virtue, when he taketh Sacrifices, Gifts, and Offerings, that he again may give unto the Offerers true answers. But he tarrieth not one hour in the truth, except he be constrained by the Divine power, as is said. He taketh the form of a beautiful Angel, sitting in a fiery Chariot; he speaketh fair, he distributeth preferments of Senatorship, and the favour of friends, and excellent familiars: He hath rule over Eighty Legions, partly of the order of Virtues, partly of Angels; he is found in the form of an Exorcist in the bonds of Spirits. The Exorcist must consider, that this *Belial* doth in every thing assist his subjects. If he will not submit himself, let the bond of Spirits be read: the Spirits chain is sent for him, wherewith wise *Solomon* gathered them together with their Legions in a brazen vessel, where were inclosed among all the Legions Seventy two Kings, of whom the chief was *Biloth*, the second was *Belial*, the third *Asmoday*, and above a thousand thousand Legions. Without doubt (I must confess) I learned this of my master *Solomon*; but he told me not why he gathered them together, and shut them up so; but I believe it was for the pride of this *Belial*. Certain Negromancers do say, that *Solomon* being on a certain day seduced by the craft of a certain Woman, inclined himself to pray before the same idol, *Belial* by name; which is not credible. And therefore we must rather think (as it is said) that they were gathered together in that great brazen vessel for pride and arrogancy, and thrown into a deep lake or hole in *Babylon*; for wise *Solomon* did accomplish his works by the Divine power, which never

never forsook him. And therefore we must think he worshipped not the image of *Belial*; for then he could not have constrained the Spirits by Divine virtue: for this *Belial*, with three Kings, were in the lake. But the *Babylonians* wondering at the matter, supposed that they should find therein a great quantity of treasure, and therefore with one consent went down into the lake, and uncovered and brake the vessel, out of the which immediately flew the Captain Devils, and were delivered to their former and proper places. But this *Belial* entred into a certain image, and there gave answer to them that offered and sacrificed unto him, as *Tox*, in his sentences reporteth, and the *Babylonians* did worship and sacrifice thereunto.

The *Babylonians* disappointed of their hope.

Bane, is a great and a strong Duke, he appeareth as a Dragon with three heads, the third whereof is like a Man; he speaketh with a Divine voyce; he maketh the dead to change their place, and Devils to assemble upon the sepulchres of the dead; he greatly enricheth a man, and maketh him eloquent and wise, answereth truly to all demands, and Thirty Legions obey him.

Bane.

Forneus, is a great Marquess, like unto a Monster of the Sea; he maketh men wonderful in Rhetorick; he adorneth a man with a good name, and the knowledge of tongues, and maketh one beloved as well of foes as friends; there are under him Twenty nine Legions, of the order partly of Thrones, and partly of Angels.

Forneus.

Ronove, a Marquess and an Earl; he is resembled to a Monster; he bringeth singular understanding in Rhetorick, faithful servants, knowledge of tongues, favour of friends and foes, and Nineteen Legions obey him.

Ronove.

Berith, is a great and a terrible Duke, and hath three Names; of some he is called *Beal*; of the Jews *Berith*; of Necromancers *Balfry*; he cometh forth as a red Souldier, with red clothing, and upon a Horse of that colour, and a Crown on his head: he answereth truly of things present, past, and to come: he is compelled to a certain hour, through Divine virtue, by a ring of Art Magick: he is also a lyer; he turneth all metals into gold; he adorneth a man with Dignities, and confirmeth them; he speaketh with a clear and subtil voyce; and Twenty six Legions are under him.

Berith a golden Devel.

Asteroth, is a great and a strong Duke, coming forth in the shape of a foul Angel, sitting upon an infernal Dragon, and carrying on his right hand a Viper; he answereth truly to matters present, past, and to come, and also of all secrets; he talketh willingly of the creator of Spirits and their fall, and how they sinned and fell; he saith he fell not of his own accord: he maketh a man wonderful learned in the Liberal Sciences; he ruleth Forty Legions. Let every Exorcist take heed, that he admit him not too near him, because of his stinking breath: And therefore let the Conjuror hold near to his face a Magical Ring, and that shall defend him.

Asteroth.

Foras, alias *Forcas*, is a great President, and is seen in the form of a strong Man, and in humane shape, he understandeth the virtue of hearbs and pretious stones; he teacheth fully Logick, Ethicks, and their parts; he maketh a man Invisible, Witty, Eloquent, and to live long; he recovereth things lost, and discovereth treasures, and is Lord over Twenty nine Legions.

Foras.

Furfur, is a great Earl, appearing as an Hart, with a fiery tail, he lyeth in every thing, except he be brought up within a triangle; being bidden he taketh Angelical form; he speaketh with a hoarse voyce, and willingly maketh love between man and wife; he raiseth Thunders, Lightnings, and Blasts. Where he is commanded, he answereth well, both of secret and also of Divine things, and hath rule and dominion over Twenty six Legions.

Furfur.

Marchosias, is a great Marquess, he sheweth himself in the shape of a cruel she Wolf, with Griffins wings, with a Serpents tail, and sperting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter; he answereth all questions truly; he is faithful in all the Conjurors business; he was of the order of Dominations, under him are Thirty Legions; he hopeth after 1000 years to return to the seventh Throne, but he is deceived in that hope.

Marchosias.

Malphas.

Malphas, is a great President, he is seen like a Crow, but being cloathed with humane Image, speaketh with a hoarse voyce; he buildeth houses and high towers wonderfully, and quickly bringeth Artificers together; he throweth down also the enemies edifications; he helpeth to good familiars; he receiveth Sacrifices willingly; but he deceiveth all the Sacrificers; there obey him Forty Legions.

Vepar.

Vepar, alias *Separ*, a great Duke and a strong; he is like a Mermaid; he is the guide of the waters, and of ships laden with armour; he bringeth to pass (at the commandement of his Master) that the Sea shall be rough and stormy, and shall appear full of ships; he killeth men in three dayes, with putrifying their wounds, and produceth Maggots into them; howbeit, they may be all healed with diligence; he ruleth Twenty nine Legions.

Salmack.

Salmack, alias *Salmack*, is a great Marquess and a strong; he cometh forth as an armed Souldier with a Lyons head, sitting on a pale Horse; he doth marvellously change mans form and favour; he buildeth high towers full of weapons, and also Cattles; and Cities; he inflicteth men thirty dayes with wounds both rotten and full of maggots; at the Exorcists commandement, he provideth good familiars, and hath dominion over Fifty Legions.

Sidonay.

Sidonay, alias *Asmoday*, a great King, strong and mighty, he is seen with three heads, whereof the first is like a Bull, the second like a man, the third like a Ram, he hath a Serpents tail; he belcheth flames out of his mouth; he hath feet like a Goose, he sitteth on an infernal Dragon, he carryeth a launce and a flag in his hand, he goeth before others which are under the power of *Amaymon*. When the Conjuror exerciseth this office, let him be abroad, let him be wary and standing on his feet; if his cap be on his head, he will cause all his doings to be bewrayed, which if he do not, the Exorcist shall be deceived by *Amaymon* in every thing. But so soon as he seeth him in the form aforesaid, he shall call him by his name, saying, Thou art *Asmoday*; he will not deny it, and by and by he boweth down to the ground; he giveth the ring of virtues, he absolutely teacheth Geometry, Arithmetick, Astronomy, and handicrafts. To all demands he answereth fully and truly; he maketh a man invisible; he sheweth the places where treasure lyeth, and gardeth it, if it be among the Legions of *Amaymon*; he hath under his power Seventy two Legions.

Gasp.

Gasp, alias *Tap*, a great President and a Prince, he appeareth in a meridional sign, and when he taketh humane shape, he is the guide of the four principal Kings, as mighty as *Bileth*. There were certain Necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saying, that *Solomon* the wise made it, which is false: for it was rather *Cham*, the son of *Noah*, who after the flood began first to invoke wicked Spirits. He invocated *Bileth*, and made an Art in his name, and a book which is known to many Mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickedness wrought by the Exorcist, who mingled therewithal the holy Names of God; the which in that Art are everywhere expressed. Marry there is an Epistle of those names written by *Solomon*, as also write *Helias Hierosolymitanus* and *Helisau*. It is to be noted, that if any Exorcist have the Art of *Bileth*, and cannot make him stand before him, nor see him, I may not bewray how, and declare the means to contain him, because it is an abomination, and for that I have learned nothing from *Solomon* of his dignity and office. But yet I will not hide this, to wit, that he maketh a man wonderful in Philosophy and all the Liberal Sciences; he maketh love, hatred, insensibility, consecration, and consecration of those things that are belonging unto the domination of *Amaymon*, and delivereth familiars out of the possession of other Conjurors, answering truly and perfectly of things present, past, and to come; and transferreth men most speedily into other Nations; he ruleth Sixty six Legions, and was of the order of Potestates.

Who was the
first Necro-
mancer.

Shax.

Shax, alias *Scox*, is a dark and great Marquess, like unto a Stork, with a hoarse and subtil voyce, he doth marvellously take away the sight, hearing, and under-
standing

standing of any man, at the commandement of the Conjuror ; he taketh away money out of every Kings house, and carryeth it back after 1200 years, if he be commanded ; he is a horse-stealer ; he is thought to be faithful in all commandements ; and although he promise to be obedient to the Conjuror in all things, yet he is not so, he is a lyer, except he be brought into a triangle, and there he speaketh divinely, and telleth of things that are hidden, and not kept of wicked Spirits ; he promiseth good familiars, which are accepted if they be not deceivers ; he hath Thirty Legions.

Procel, is a great and strong Duke, appearing in the shape of an Angel, but speaketh darkly of things hidden ; he teacheth Geometry and the Liberal Arts ; he maketh great noises, and causeth the waters to roar, where are none ; he warmeth waters, and disempereth baths at certain times, as the Exorcist appointeth him ; he was of the order of Potestates, and hath Forty eight Legions under his power.

Furcal, is a Knight, and cometh forth in the similitude of a cruel Man, with a long beard and a hoary head ; he sitteth on a pale horse, carrying in his hand a sharp weapon ; he perfectly teacheth practick Philosophy, Rhetorick, Logick, Astronomy, Chiromancy, Pyromancy, and their parts : there obey him Twenty Legions.

Murmur, is a great Duke and an Earl, appearing in the shape of a Souldier, riding on a Griffin, with a Dukes crown on his head ; there go before him two of his Ministers, with great trumpets ; he teacheth Philosophy absolutely, he constraineth souls to come before the Exorcist, to answer what he shall ask them ; he was of the order partly of Thrones, and partly of Angels, and ruleth Thirty Legions.

Caim, is a great President, taking the form of a Thrush ; but when he putteth on mans shape, he answereth in burning ashes, carrying in his hand a most sharpe sword ; he maketh the best disputers ; he giveth men the understanding of all birds, of the lowing of bullocks, and barking of Dogs, and also of the sound and noise of waters ; he answereth best of things to come ; he was of the order of Angels, and ruleth Thirty Legions.

Raum, or *Raim*, is a great Earl, he is seen as a Crow, but when he putteth on humane shape, at the commandement of the Exorcist, he stealeth wonderfully out of the Kings house, and carryeth it whether he is assigned ; he destroyeth Cities, and hath great despite unto dignities ; he knoweth things present, past, and to come, and reconcileth friends and foes ; he was of the order of Thrones, and governeth Thirty Legions.

Halphas, is a great Earl, and cometh abroad like a Stork, with a hoarse voyce, he notably buildeth up Towns full of amunition and weapons, he sendeth men of war to places appointed, and hath under him Twenty six Legions.

Focalor, is a great Duke, cometh forth as a man, with wings like a Griffin, he killeth men, and drowneth them in the waters, and overturneth ships of war, commanding and ruling both Winds and Seas. And let the Conjuror note, that if he bid him hurt no man, he willingly consenteth thereto : he hopeth after 1000 years to return to the seventh Throne, but he is deceived ; he hath Three Legions.

Vine, is great King and an Earl, he sheweth himself as a Lyon, riding a black Horse, and carryeth a Viper in his hand ; he gladly buildeth large Towres, he throweth down stone walls, and maketh waters rough. At the commandement of the Exorcist, he answereth of things hidden, of Witches, and of things present, past, and to come.

Bifrons, is seen in the similitude of a Monster, when he taketh the image of man ; he maketh one wonderful cunning in Astrology, absolutely declaring the manifestations of the Planets ; he doth the like in Geometry, and other admeasurements ; he perfectly understandeth the strength and virtue of herbs, pretious stones, and woods ; he changeth dead bodies from place to place ; he seemeth to light candles upon the sepulchres of the dead, and hath under him Twenty six Legions.

Gamingin,

Gamigin.

Gamigin, is a great Marquess, and is seen in the form of a little horse; when he taketh humane shape, he speaketh with a hoarse voyce, disputing of all Liberal Sciences; he bringeth also to pass, that the souls which are drowned in the Sea, or which dwell in Purgatory (which is called *Cariagra*, that is, affliction of souls) shall take airy bodies, and evidently appear and answer to interrogatories at the Conjurors commandement; he tarryeth with the Exorcist, until he have accomplished his desire, and hath Thirty Legions under him.

Zagan.

Zagan, is a great King and a President, he cometh abroad like a Bull, with Griffins wings; but when he taketh humane shape, he maketh men witty, he turneth all metals into the coin of that dominion, and turneth water into wine, and wine into water; he also turneth blood into wine, and wine into blood, and a fool into a wise man; he is head of Thirty three Legions.

Orius.

Orius, is a great Marquess, and is seen as a Lyon, riding on a strong horse, with a Serpents tail, and carryeth in his right hand two great Serpents hissing; he knoweth the mansion of Planets, and perfectly teacheth the virtues of the Stars; he transformeth men, he giveth Dignities, Prelacies and Confirmations, and also the favour of friends and foes, and hath under him Thirty Legions.

Valac.

Valac, is a great President, and cometh abroad with Angels wings like a boy riding on a two-headed Dragon, he perfectly answereth of treasures hidden, and where Serpents may be seen, which he delivereth into the Conjurors hands, void of any force or strength, and hath dominion over Thirty Legions of Devils.

Gemory.

Gemory, a strong and mighty Duke, he appeareth like a fair woman, with a Dutchesss crownnet about her middle, riding on a Camel; he answereth well and truly of things present, past and to come, and of treasure hid, and where it lyeth; he procureth the love of women, especially of maids, hath Twenty six Legions.

Decarabia.

Decarabia, or *Carabia*, he cometh like a *, and knoweth the force of herbs and pretious stones, and maketh all birds flie before the exorcist, and to tarry with him as though they were tame, and that they shall drink and sing as their manner is, and hath Thirty Legions.

Amduscias.

Amduscias, a great and a strong Duke, he cometh forth as an Unicorn, when he standeth before his Master in humane shape, being commanded, he easily bringeth to pass, that Trumpets and all Musical Instruments may be heard and not seen; and also that trees shall bend and incline, according to the Conjurors will; he is excellent among familiars, and hath Twenty nine Legions.

Andras.

Andras, is a great Marquess, and is seen in an Angels shape, with a head like a black night Raven, riding upon a black and a very strong Wolf, flourishish with a sharpe sword in his hand; he can kill the Master, the Servant, and all Assitants; he is author of discords, and ruleth Thirty Legions.

Andrealphus.

Andrealphus, is a great Marquess, appearing as a Peacock, he raiseth great noises, and in humane shape perfectly teacheth Geometry, and all things belonging to Admeasurements; he maketh a man to be a subtil Disputer, and cunning in Astronomy, and transformeth a man into the likeness of a bird, and there are under him Thirty Legions.

Ose.

Ose, is a great President, and cometh forth like a Leopard, and counterfeiting to be a Man, he maketh one cunning in the Liberal Sciences; he answereth truly of divine and secret things; he transformeth a Mans shape, and bringeth a man to that madnes, that he thinketh himself to be that which he is not; as he that is a King or a Pope, or that he weareth a Crown on his head, *Duratio, id regnum ad horam.*

Aym.

Aym, or *Flaborim*, is a great Duke and a strong, he cometh forth with three heads, the first like a Serpent, the second like a man having two *, the third like a Cat; he rideth on a Viper, carrying in his hand a light fire brand, with the flame whereof Castles and Cities are fired; he maketh one witty every kind of way; he answereth truly of privy matters, and reigneth over Twenty six Legions.

Orobai,

Orobas, is a great Prince, he cometh forth like a Horfe, but when he putteth on him a mans idol, he talketh of Divine vertue, he giveth true answers of things present, past and to come, and of the divinity, and of the creation; he deceiveth none, nor suffereth any to be tempted, he giveth Dignities and Prelacies, and the favour of friends and foes, and hath rule over Twenty Legions.

Vapula, is a great Duke and a strong, he is seen like a Lyon with Griffins wings; he maketh a man subtil and wonderful in Handicrafts, Philosophy, and in Sciences contained in books, and is ruler over Thirty six Legions.

Cimeries, is a great Marquefs and a strong, ruling in the parts of *Africa*; he teacheth perfectly Grammar, Logick, and Rhetorick, he discovereth treasures and things hidden; he bringeth to pass, that a man shall seem with expedition to be turned into a Souldier; he rideth upon a great black Horfe, and ruleth Twenty Legions.

Amy, is a great President, and appeareth in a flame of fire, but having taken mans shape, he maketh one marvellous in Astrology, and in all the liberal Sciences; he procureth excellent familiars; he bewrayeth treasures preserved by Spirits; he hath the government of Thirty six Legions; he is partly of the order of Angels, partly of Potestates; he hopeth after a thousand two hundred years to return to the seventh Throne: which is not credible.

Flavros is a strong Duke, is seen in the form of a terrible strong Leopard, in humane shape he sheweth a terrible countenance, and fiery eyes; he answereth truly and fully of things present, past, and to come; if he be in a triangle, he lyeth in all things, and deceiveth in other things, and beguileth in other businesses; he gladly talketh of Divinity, and of the creation of the World, and of the fall; he is constrained by Divine vertue, and so are all Devils and Spirits, to burn and destroy all the Conjurors adversaries. And if he be commanded, he suffereth the Conjuror not to be tempted, and he hath Legions under him.

Balam, is a great and a terrible King, he cometh forth with three heads, the first of a Bull, the second of a Man, the third of a Ram; he hath a Serpents tail, and flaming eyes, riding upon a furious Bear, and carrying a Hawk on his fist; he speaketh with a hoarse voyce, answering perfectly of things present, past, and to come; he maketh man invible and wise; he governeth Forty Legions, and was of the order of Dominions.

Alloer, is a strong Duke and a great, he cometh forth like a Souldier, riding on a great Horfe; he hath a Lyons face, very red, and with flaming eyes, he speaketh with a big voyce, he maketh a man wonderful in Astronomy, and in all the liberal Sciences, he bringeth good familiars, and ruleth Thirty six Legions.

Salcos, is a great Earl, he appeareth as a gallant Souldier, riding on a Crocodile, and weareth a Dukes crown, peaceable, &c.

Vuall, is a great Duke and a strong, he is seen as a great and terrible Dromedary, but in humane form, he soundeth out in a base voyce the Egyptian tongue. This man, above all other, procureth especial love of Women, and knoweth things present, past, and to come, procuring the love of friends and foes; he was of the order of Potestates, and governeth Thirty seven Legions.

Haagenti, is a great President, appearing like a great Bull, having the wings of a Griffin, but when he taketh humane shape, he maketh a man wise in every thing, he changeth all metals into gold, and changeth Wine and Water, the one into the other, and commandeth as many Legions as *Zagan*.

Phoenix, is a great Marquefs, appearing like the bird *Phoenix*, having a childes voyce; but before he standeth still before the Conjuror, he singeth many sweet notes. Then the Exorcist, with his companions, must beware he give no ear to the melody, but must by and by bid him put on humane shape; then will he speak marvellously of all wonderful Sciences. He is an excellent Poet, and obedient; he hopeth to return to the seventh Throne, after a thousand two hundred years, and governeth Twenty Legions.

Stolas is a great Prince, appearing in the form of a Night-raven, before the Exorcist; he taketh the image and shape of a man, and teacheth Astronomy, absolutely understanding the vertues of herbs and pretious stones; there are under him Twenty six legions.

Note, that a Legion is 6666. and now by Multiplication count how many Legions do arise out of every particular.

This was the work of one T. K. written in fair letters of red and black upon parchment, and made by him Anno 1570. To the maintenance of his living, the edifying of the poor, and the glory of Gods holy name: as he himself saith,

✱ *Secretum secretorum,*

The secret of secrets:

Tu operans sis secretus horum,

Thou that workest them be secret in them.

CHAP. XII.

The hours wherein principal Devils may be bound; to wit, raised and restrained from doing of hurt.

A Maymon King of the East, Corson King of the South, Zimmar King of the North, Goap King and Prince of the West, may be bound from the third hour till noon, and from the ninth hour till evening. Marqueses may be bound from the ninth hour till compline, and from compline to the end of the day. Dukes may be bound from the first hour till noon; and clear weather is to be observed. Prelates may be bound in any hour of the day. Knights from day dawning till Sun rising, or from even-song till the Sun set. A President may not be bound in any hour of the day, except the King whom he obeyeth, be invocated; nor in the shutting of the evening. Counties or Earls may be bound at any hour of the day, so it be in the woods or fields, where men resort not.

CHAP. XIII.

The forms of adjuring or citing of the Spirits aforesaid to arise and appear.

When you will have any Spirit, you must know his Name and Office; you must also fast, and be clean from all pollution, three or four days before; so will the Spirit be the more obedient unto you. Then make a Circle, and call up the Spirit with great intencion, and holding a ring in your hand, rehearse in your own name, and your companions (for one must alwayes be with you) this Prayer following, and so no Spirit shall annoy you, and your purpose shall take effect. And note how this agreeth with Popish Charms and Conjurations.

In the Name of our Lord Jesus Christ the ✱ Father ✱ and the Son ✱ and the Holy Ghost ✱ holy Trinity and unspeakable Unity, I call upon thee, that thou mayst be my salvation and defence, and the protection of my body and soul, and of all my goods; through the virtue of thy Holy Cross, and through the virtue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy blessed Mother S. Mary, and of all thy Saints, That thou give me Grace and Divine power over all the wicked Spirits, so as which of them soever I do call by name, they may come by and by from every coast, and accomplish my will, that they neither be hurtful nor fearful unto me; but rather obedient and diligent about me. And through thy virtue straightly commanding them, let them fulfil my commandments. Amen.

Holy

Holy, holy, holy, Lord God of Sabbath, which wilt come to judge the quick and the dead, thou which art A and \Omega , first and last, King of Kings, and Lord of Lords, Ioth, Aglanabzath, El, Abiel, Anathiel, Amazim, Sedomel, Gzapes, Veli, Vellias, Lolimi, Elias, Achiron, Athanatos, Amas, By these thy holy Names, and by all other I do call upon thee, and beseech thee O Lord Jesus Christ, by thy Nativity and Baptism, by thy Cross and Passion, by thine Ascension, and by the coming of the Holy Ghost, by the bitterness of thy soul when it departed from the body, by thy five wounds, by the blood and water which went out of thy body, by thy virtue, by the Sacrament which thou gavest thy Disciples the day before thou sufferedst, by the holy Trinity, and the inseparable Unity, by blessed Mary thy Mother, by thine Angels, Arch-Angels, Prophets, Patriarchs, and by all thy Saints, and by all the Sacraments which are made in thine honour, I do worship and beseech thee, to accept these prayers, Conjurations, and words of my mouth, which I will use. I require thee, O Lord Jesus Christ, that thou give me thy virtue and power over all thine Angels (which were thrown down from heaven to deceive mankind) to draw them to me, to tie and bind them, and also to loose them, to gather them together before me, and to command them to do all that they can, and that by no means they condemn my voice, or the words of my mouth; but that they obey me and my sayings, and fear me. I beseech thee by thine Humanity, Mercy and Grace, and I require thee Adony, Amas, Pozta, Wegeboza, Pitai, Vel, Suranat, Pion, Piety, and by all thy holy Names, and by all thine holy He-Saints, and She-Saints, by all thine Angels, and Archangels, Powers, Dominions, and Virtues, and by that name that Solomon did bind the Devils, and shut them up, Elzrach, Ebander, Agle, Gory, Ioth, Othie, Menoch, Razrat, and by all thine holy Names which are written in this book, and by the virtue of them all, that thou enable me to congregate all thy Spirits thrown down from heaven, that they may give me a true answer of all my demands, and that they satisfy all my requests, without the hurt of my body or soul, or anything else that is mine, through our Lord Jesus Christ thy Son, which liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

Note, what names are attributed unto Christ by the Conjuror in this his exorcising exercise.

Oh Father Omnipotent, oh wise Son, oh holy Ghost, the searcher of hearts, oh you three in persons, one true Godhead in substance, which didst spare Adam and Eve in their sins; and oh thou Son, which dyedst for their sins a most fit thy death, sustaining it upon the holy cross; oh thou most merciful, when I flee unto thy mercy, and beseech thee by all the means I can, by these the holy Names of thy Son; to wit, A and \Omega ; and all other his Names, grant me thy Virtue and Power, that I may be able to cite before me, thy Spirits which were thrown down from heaven, and that they may speak with me, and dispatch by word without delay, and with a good will, and without the hurt of my body, soul, or goods, &c. as is contained in the book called *Annulus Solomonis*.

Oh great and eternal virtue of the highest, which through disposition, these being called to judgement, Machoon, Stumulamaton, Cophares, Tetragrammaton, Mitozam, Cryon, Eftion, Criona, Onela, Wrazsim, Popm, Vellias, Soter, Emanuel, Sabbath, Adonay, I worship thee, I invoke thee, I implore thee with all the strength of my mind, that by thee, my present Prayers, Consecrations, and Conjurations be hollowed; and whosoever wicked Spirits are called in the virtue of thy names, they may come together from every coast, and diligently fulfil the will of me the Exorcist. Fiat, fiat, fiat, Amen.

What wonderful force Conjurors do believe consisteth in these forged names of Christ.

CHAP. XIV.

A confutation of the manifold vanities contained in the precedent Chapters, specially of commanding of Devils.

See Chap. 11.
of this book.

This is contrary
to the Scripture
which saith,
*That every good
gift cometh from
the Father of
light, &c.*

A breviary of
the inventory
of Spirits.

The Authors
further purpose
in the detecti-
on of conjur-
ing.

HE that can be perswaded that these things are true, or wrought indeed, according to the assertion of Coseners, or according to the supposition of Witchmongers and Papiſts, may soon be brought to believe that the Moon is made of green Cheeſe. You ſee in that which is called *Solomons* Conjunction, there is a perfect inventory regiſtred of the number of Devils, of their Names, of their Offices, of their Perſonages, of their Qualities, of their Powers, of their Properties, of their Kingdoms, of their Governors, of their Orders, of their Diſpoſitions, of their Subjection, of their Submiſſion, and of the wayes to bind or looſe them; with a note what Wealth, Learning, Office, Commodity, pleaſure, &c. they can give, and may be forced to yield in ſpight of their hearts, to ſuch (forſooth) as are cunning in this Art: of whom yet was never ſeen any rich man, or at leaſt that gained any thing that way; or any unlearned man, that became learned by that means; or any happy man, that could with the help of this Art, either deliver himſelf, or his friends, from adverſity; or add unto his Eſtate any point of felicity: yet theſe men, in all worldly happineſs, muſt needs exceed all others, if ſuch things could be by them accompliſhed, according as it is preſuppoſed. For if they may learn of *Marbas*, all ſecrets, and to cure all diſeaſes; and of *Furcas*, wiſdome, and to be cunning in all Mechanical Arts; and to change any mans ſhape, of *Zepar*: if *Bune* can make them rich and eloquent; if *Beroth* can tell them of all things preſent, paſt, and to come; if *Aſmodie* can make them go inviſible, and ſhew them all hidden treaſure; if *Salmacke* will afflict whom they liſt; and *Alloer* can procure the love of any Woman; if *Amy* can provide them excellent Familiars; if *Caym* can make them underſtand the voyce of all Birds, and Beaſts; and *Buer* and *Bifrons* can make them live long; and finally, if *Orias* could procure unto them great friends, and reconcile their enemies, and they in the end had all theſe at commandement; ſhould they not live in all worldly honour and felicity? Whereas, contrariwiſe, they lead there lives in all obloquy, miſery and beggery; and in fine, come to the gallows, as though they had choſen unto themſelves the ſpirit *Valeſer*, who they ſay bringeth all them with whom he entreateth into familiarity, to no better end then the gibbet or gallows.

But before I proceed further to the confutation of this ſtuff, I will ſhew other Conjunctions, deviſed more lately, and of more Authority; wherein you ſhall ſee how fools are trained to believe theſe abſurdities, being won by little and little to ſuch credulity. For the Author hereof beginneth, as though all the cunning of Conjurors were derived and fetcht from the Planetary motions, and true courſe of the Stars, Celeſtial bodies, &c.

CHAP. XV.

The names of the Planets, their Characters, together with the twelve signs of the Zodiack, their Dispositions, Aspects, and Government; with other observations.

The Characters of the Planets.

♄ Saturn. ♃ Jupiter. ♂ Mars. ☉ Sol. ♀ Venus. ☿ Mercury. ☾ Luna.

The five Planetary Aspects.

♂ * ☐ △ ♀
Conjunction. Sextile. Quadrant. Trine. Opposition.

The twelve signs of the Zodiack, their Characters and Denominations, &c.

♈ Aries. ♉ Taurus. ♊ Gemini. ♋ Cancer. ♌ Leo. ♍ Virgo.

♎ Libra. ♏ Scorpio. ♐ Sagittarius. ♑ Capricornus. ♒ Aquarius. ♓ Pisces.

Their Disposition or Inclinations.

♈ ♉ ♊ } Good signs. ♋ ♌ ♍ } Evil signs. ♎ ♏ ♐ } Signs indifferent.
♑ ♒ ♓ } Very good signs. ♈ ♉ ♊ } Very evil signs.

The Disposition of the Planets.

♄ ♃ ♀ ☉ ♀ ☿ ☾											
Planets good ♄ ♃ ♀ Indifferent ☉ ☿ ♀ Evil ☾ ♄ ♃ ♀											
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		
♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀			♄ ♃ ♀		

The Aspects of the Planets.

- ♂ Is the best Aspect with good Planets, and the worst with evil.
- * Is a mean Aspect in goodness or badness.
- △ Is very good in aspect to good Planets, and hurterh not in evil.
- This Aspect is of enimity not full perfect.
- ⊙ This Aspect is of enimity most perfect.

How the Day is divided or distinguished.

A Day natural is the space of four and twenty hours, accounting the Night withal, and beginneth at one of the clock after midnight.

An artificial day is that space of time, which is betwixt the rising and falling of the Sun, &c. all the rest is night and beginneth at the Sun rising.

Hereafter followeth a Table shewing how the day and the night is divided by hours, and reduced to the regiment of the Planets.

The division of the Day, and the Planetary Regiment.

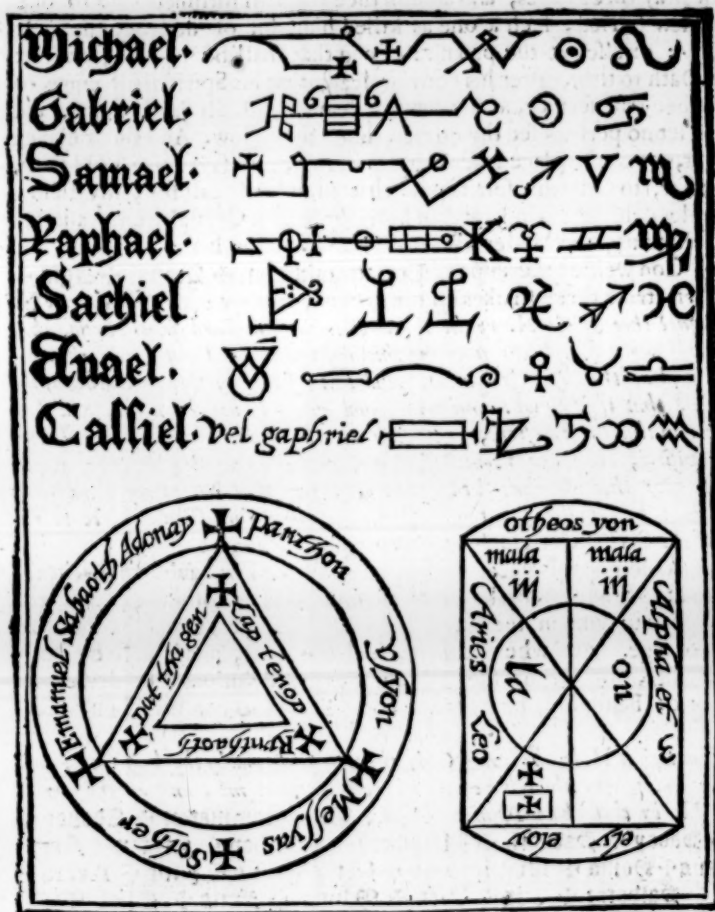
Day	1	2	3	4	5	6	7	8	9	10	11	12
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂

The division of the Night, and the Planetary Regiment.

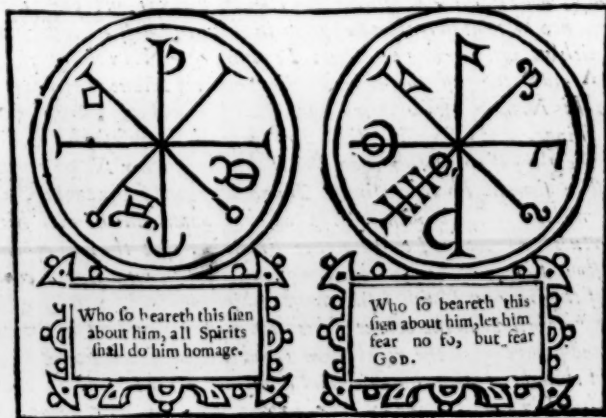
Night	1	2	3	4	5	6	7	8	9	10	11	12
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂
Lord	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂

CHAP. XVI.

The Characters of the Angels of the seven dayes, with their names: of Figures, Seales and Periapts.



These Figures are called the Seals of Earth, without the which no Spirit will appear, except thou have them with thee.



C H A P. XVII.

An Experiment of the Dead.

Conjuring for
a dead Spirit.

* For the co-
sencor (the
Conjurer I
should say) can
do nothing to
any purpose
without his
confederate.

Note that Nu-
merus ternari-
us, which is
counted mysti-
cal, be obser-
ved.

Ex inferno nul-
la redemptio,
saith the Scrip-
ture: Ergo
you lye quoth
Nota.

Note what
these great
words may do.

* Demones cre-
dendo contre-
miscunt.

First fast pray three dayes, and abstain thee from all filthines; go to one that is new buried, such a one as killed himself, or destroyed himself wilfully: or else get the promise of one that shall be hanged, and let him swear an Oath to thee, after his body is dead, that his Spirit shall come to thee, and do thee true service, at thy commandments, in all days, hours, and minutes. And let no persons see thy doings, but * thy fellow. And about eleven a clock at night, go to the place where he was buried, and say with a bold faith, and hearty desire, to have the spirit come that thou dost call for; thy fellow having a Candle in his left hand, and in his right hand a Crystal-stone, and say these words following, the Master having a Hazel-wand in his right hand, and these names of God written thereupon, **Tetragrammaton * Adonai * Agla * Craton**. Then strike three strokes on the ground, and say; *Arise N. Arise N. Arise N. I conjure thee Spirit N. by the Resurrection of our Lord Jesus Christ, that thou do obey my words, and come unto me this night verily and truly, as thou believest to be saved at the day of Judgment. And I will swear to thee an Oath, by the peril of my soul, that if thou wilt come to me, and appear to me this night, and shew me true visions in this Crystal-stone, and fetch me the fairie Sibyllia, that I may talk with her visibly, and she may come before me, as the Conjurat[i]on leadeth: and in so doing I will give thee an alms-deed, and pray for thee N. to my Lord God, whereby thou mayest be restored to thy Salvation at the Resurrection day, to be received as one of the Elect of God, to the everlasting glory. Amen.*

The Master standing at the head of the grave, his fellow having in his hands the Candle and the Stone, must begin the conjuration as followeth, and the Spirit will appear to you in the Crystal-stone, in a fair form of a child of twelve years of age. And when he is in, feel the stone, and it will be hot; and fear nothing, for he or she will shew many delusions, to drive you from your work: Fear God, but fear him not. This is to constrain him, as followeth.

*I conjure thee Spirit N. by the living God, the true God, and by the holy God, and by their vertues and powers which have created both thee and me, and all the world. I conjure thee N. by these holy Names of God, Tetragrammaton * Adonay * Algramay * Sabay * Sabaoth * Planaboth * Pantbon * Craton * Reupmaton * Deus * Homo * Omnipotens * Sempternus * Plus * Terra * Unigentius * Salbatoz * Vita * Vita * Panus * Fons * Migo * Filius *.* And by their vertues and powers, and by all their names, by the which God gave power to man, both to speak or think; so by their vertues and powers I conjure thee Spirit N. that now immediately thou do appear in this Crystal-stone visibly to me and to my fellow, without any tarrying or deceit. I conjure thee N. by the excellent Name of Jesus Christ **A** and **Ω** the first and the last. For this holy Name of Jesus is above all Names; for in this Name of Jesus every knee doth bow and obey, both of heavenly things, earthly things, and infernal. And every tongue doth confess that our Lord Jesus Christ is in the glory of the Father: neither is there any other Name given to man whereby he must be saved. Therefore, in the Name of Jesus of Nazareth, and by his Nativity, Resurrection, and Ascension, and by all that appertaineth unto his passion, and by their vertues and powers I conjure thee Spirit N. that thou do appear visibly in this Crystal-stone to me, and to my fellow, without any dissimulation. I conjure thee N. by the blood of the innocent Lamb Jesus Christ, which was shed for us upon the cross; for all those that * do believe in the vertue of his blood shall be saved. I conjure thee N. by the vertues and powers of all the royal names and words of the living God of me pronounced, that thou be obedient unto me and to my words rehearsed. If thou refuse this to do, I by the Holy Trinity, and by their vertues and powers do condemn thee thou Spirit N. into the place where there is no hope of remedy or rest, but everlasting horror

of

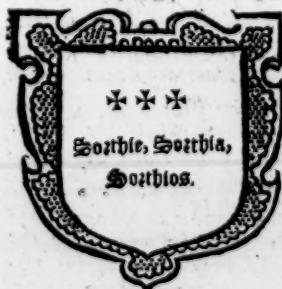
of pain there dwelling, and a place where there is pain upon pain, daily, horribly, and lamentably, thy pain to be there augmented as the Starrs in the Heaven, and as the gravel or Sand in the Sea: except thou Spirit N. do appear to me and to my fellow visibly, immediately in this Crystal Stone, and in a fair form and shape of a child of twelve years of age, and that thou alter not thy shape, I charge thee upon pain of everlasting condemnation. I conjure thee Spirit N. by the golden Girdle, which girdeth the loins of our Lord Jesus Christ; so thou Spirit N. be thou bound into the perpetual pains of Hell fire, for thy disobedience and unreverent regard, that thou hast to the ho'y names and words, and his precepts. I conjure N. by the two edged Sword, which John saw proceed out of the mouth of the Almighty; and so thou Spirit N. be torn and * cut in pieces with that Sword, and to be condemnaed into everlasting pain, where the fire goeth not out, and where the worm dyeth not. I conjure thee N. by the Heavens, and by the celestial City of Jerusalem, and by the Earth and the Sea, and by all things contained in them, and by their virtues and powers; I conjure thee Spirit N. by the obedience that thou dost owe unto the principal Prince. And except thou Spirit N. do come and appear visibly in this Crystal-stone in my presence, here immediately as it is aforesaid, Let the great curse of God, the anger of God, the shadow and darkness of death, and of eternal condemnation be upon thee Spirit N. for ever and ever; because thou hast denied thy faith, thy health, and salvation. For thy great disobedience, thou art worthy to be condemned. Therefore let the divine Trinity, Thrones, Dominions, Principates, Potestates, Virtutes, Cherubim and Seraphim, and all the souls of Saints, both of men and women, condemn thee for ever, and be a witness against thee at the day of judgment, because of thy disobedience. And let all creatures of our Lord Jesus Christ, say thereunto Fiat, Fiat, fiat. Amen.

A heavy sentence denounced of the Conjuror against the Spirit in case of disobedience, contempt, or negligence.

*How can that be; when a spirit hath neither flesh, blood, nor bones?

And when he is appeared in the Crystal-stone, as is said before, bind him with this bond as followeth; to wit, I conjure thee Spirit N. that art appeared to me in this Crystal-stone, to me and to my fellow; I conjure thee by * all the royall words aforesaid, the which did constrain thee to appear therein, and their virtues; I charge thee ly them all, that thou shall not depart out of this Crystal-stone, until my will being fulfilled, thou be licenced to depart. I conjure and bind thee Spirit N. by that omnipotent God, which commanded the Angel S. Michael. to drive Lucifer out of the Heavens with a Sword of vengeance, and to fall from joy to pain; and for dread of such pain as he is in, I charge thee Spirit N. that thou shalt not go out of the Crystal-stone; nor yet to alter thy shape at this time, except I command thee otherwise; but to come unto me at all places, and in all hours and minutes, when and where-soever I shall call thee, by the virtue of our Lord Jesus Christ, or by any Conjurat[i]on of words that is written in this Book, and to shew me and my friends true visions in this Crystal-stone, of any thing or things that we would see, at any time or times; and also to go and fetch me the fairy Sibyllia, that I may talk with her in all kind of talk, as I shall call her by any Conjurat[i]on of words contained in this Book. I conjure thee Spirit N. by the great wisdom and divinity of his Godhead, my will to fulfill as is aforesaid; I charge thee upon pain of condemnation, both in this world and in the world to come, Fiat, fiat, fiat. Amen.

* The Conjuror imputeth the appearing of a Spirit by constraint unto words quoth Nota.



This done, go to the place fast by, and in a fair Parlor or Chamber, make a circle with chalk, as hereafter followeth: and make another circle for the fairy Sibyllia to appear in four foot from the circle thou art in, and make no names therein, or cast any holy thing therein; but make a circle round with chalk; and let the Master and his fellow sit down in this circle, the Master having the Book in his hand, his fellow having the Crystal-stone in his right hand, looking in the Stone when the Fairy doth appear. The Master also must have upon his brest this figure here written in Parchment, and begin to work in the new of the and in the hour of ♃ the ☉ and the ☿ to be in one of inhabitants signes, as ☿ ♃ ♃. This bond as followeth, is to cause the Spirit in the Crystal-stone,

to fetch unto thee the fairy Sibyllia. All things fulfilled, begin this bond as followeth, and behold, for doubtles they will come before thee, before the Conjurat-ion be read seven times.

And why might not he do it himself, as well as Madam Sibyllia?

I conjure thee spirit N. in this Crystal-stone, by God the Father, by God the Son Jesus Christ, and by God the Holy Ghost, three Persons and one God, and by their vertues, I conjure thee spirit, that thou do go in peace, and also come again to me quickly, and to bring with thee into that circle appointed, Sibyllia Fairie, that I may talk with her in those matters that shall be to her honour and glory; and so I charge thee declare unto her. I conjure thee spirit N. by the blood of the innocent Lamb, the which redeemed all the world, by the vertue thereof I charge thee thou spirit in the Crystal-stone, that thou do declare unto her this message. Also I conjure thee spirit N. by all Angels and Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by their vertues and powers. I conjure thee N. that thou do depart with speed, and also to come again with speed, and to bring with thee the fairie Sibyllia, to appear in that circle before I do read the Conjurat-ion in this Book seven times. Thus I charge thee my will to be fulfilled, upon pain of everlasting condemnation: Fiat, fiat, fiat. Amen.

The Fairie Sibyllia conjured to appear, &c.

Then the figure afore said pinned on thy brest, rehearse the words therein, and say, ✠ Sozthie ✠ Sozthia ✠ Sozthios ✠ then begin your Conjurat-ion as followeth here, and say; I conjure thee Sibyllia, O gentle Virgine of Fairies, by the mercy of the Holy Ghost, and by the dreadful day of doom, and by their vertues and powers, I conjure thee Sibyllia, O gentle Virgine of Fairies, and by all the Angels of ♄ and their characters and vertues, and by all the spirits of ♄ and ☿ and their characters and vertues, and by all the characters that be in the Firmament, and by the King and Queen of Fairies, and their vertues, and by the faith and obedience that thou bearest unto them. I conjure thee Sibyllia by the blood that ran out of the side of our Lord Jesus Christ crucified, and by the opening of Heaven, and by the renting of the Temple, and by the darkness of the Sun in the time of his death, and by the rising up of the dead in the time of his Resurrection, and by the Virgin Mary Mother of our Lord Jesus Christ, and by the unspeakable Name of God Tetragrammaton. I conjure thee O Sibyllia; O blessed and beautiful Virgin, by all the royall words afore said, I conjure thee Sibyllia, by all their vertues to appear in that circle before me visibly, in the form and shape of a beautiful woman in a bright and white vesture, adorned and garnished most fair, and to appear to me quickly without deceit or tarrying; and that thou fail not to fulfil my will and desire effectually: For I will choose thee to be my blessed Virgin, and will have common copulation with thee. Therefore make hast and speed to come unto me, and to appear as I have said before. To whom be honour and glory for ever and ever, Amen.

The manner of binding the fairie Sibyllia at her appearing.

The which done and ended, if she come not, repeat the Conjurat-ion till they do come: for doubtles they will come. And when she is appeared, take your censers, and incense her with frankincense; then bind her with the bond as followeth: * I do conjure thee Sibyllia, by God the Father, God the Son, and God the Holy Ghost, three Persons and one God, and by the blessed Virgin Mary, Mother of our Lord Jesus Christ; and by all the whole and holy company of Heaven, and by the dreadful day of doom, and by all Angels and Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and their vertues and powers. I conjure thee and bind thee Sibyllia, that thou shalt not depart out of the circle wherein thou art appeared, nor yet to alter thy shape; except I give thee licence to depart. I conjure thee Sibyllia by the blood that ran out of the side of our Lord Jesus Christ crucified, and by the vertue hereof I conjure thee Sibyllia to come to me, and to appear to me at all times visibly, as the Conjurat-ion of words leadeth, written in this Book. I conjure thee Sibyllia, O blessed Virgin of Fairies, by the opening of Heaven, and by the renting of the Temple, and by the darkness of the Sun at the time of his death, and by the rising of the dead in the time of his glorious Resurrection, and by the unspeakable Name of God ✠ Tetragrammaton ✠ and by the King and Queen of Fairies, and by their vertues I conjure thee Sibyllia to appear, before the Conjurat-ion be read over four times, and that visibly to appear,

If all this will not fetch her up, the Devil is a Knave.

as

as the the Conjurat[i]on leadeth written in this Book, and to give me good counsel at all times, and to come by treasures hidden in the earth, and all other things that is to do me pleasure, and to fulfil my will without any deceit or tarrying; nor yet that thou shalt have any power of my body or soul, earthly or ghostly; nor yet to perish so much of my body as one hair of my head. I conjure thee Sibylia by all the royal words aforesaid, and by their virtues and powers, I charge and bind thee by the vertue thereof, to be obedient unto me, and to all the words aforesaid, and this bond to stand between thee and me, upon pain of everlasting condemnation. Fiat, fiat, fiat, Amen.

CHAP. XVIII.

A License for Sibylia to go and come by at all times.

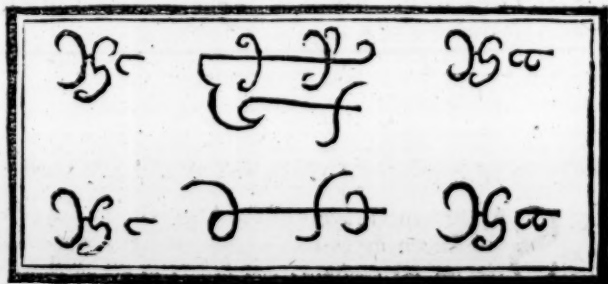
I Conjure thee Sibylia, which art come hither before me, by the commandement of thy Lord and mine, that thou shalt have no power in thy going or coming unto me, imagining any evil in any manner of wayes, in the earth, or under the earth, of evil doings, to any person or persons. I conjure and command thee Sibylia by all the royal words and virtues that be written in this Book, that thou shalt not go to the place from whence thou camest, but shalt remain peaceably, invisibly, and look thou be ready to come unto me, when thou art called by any conjuration of words that be written in this Book, to come (I say) at my commandement, and to answer unto me truly and duly of all things, my will quickly to be fulfilled. Vade in pace, in Nomine Patris, & Filii, & Spiritus Sancti. And the holy ✕ cross ✕ between thee and me, or between us and you, and the Lion of Juda, the root of Jeshu, the kindred of David, be between thee and me ✕ Christ cometh ✕ Christ commandeth ✕ Christ giveth power ✕ Christ defend me ✕ and his innocent blood ✕ from all perils of body and soul, sleeping and waking: Fiat, fiat, Amen.

CHAP. XIX.

To know of Treasure hidden in the Earth.

Write in paper these characters following, on the Saturday, in the hour of D, and lay it where thou thinkest Treasure to be: if there be any, the paper will burn, else not. And these be the characters.

This would be much praised if it were not a colening knack.



This is the way to go invisible by these three Sisters of Fairies.

IN the Name of the Father, and of the Son, and of the Holy Ghost. First go to a fair Parlor or Chamber, and an even ground, and in no loft, and from people nine dayes, for it is the better: and let all thy cloathing be clean and sweet. Then make a Candle of Virgin Wax, and light it, and make a fair fire of Charcoles in a fair place, in the middle of the Parlour or Chamber. Then take fair

The three sisters of the Fairies, Milia, Achilia, and Sibylla.

fair clean water, that runneth against the East, and set it upon the fire : and if thou wasthest thy self, say these words, going about the fire three times, holding the Candle in thy right hand ✠ Panthon ✠ Craton ✠ Muriton ✠ Wilecognaton ✠ Sison ✠ Diaton ✠ Paton ✠ Terragrammaton ✠ Agla ✠ Agaricu ✠ Tegra ✠ Pentessaron ✠ Tencicata ✠ Then rehearse these names ✠ Sozthie ✠ Sozthia ✠ Sozthios ✠ Milia ✠ Achilia ✠ Sibylla ✠ In Nomine Patris, et Filii, et Spiritus Sancti, Amen. I conjure you three sisters of Fairies, Milia, Achilia, Sibylla ; by the Father, by the Son, and by the Holy Ghost, and by their vertues and powers, and by the most merciful and living God, that will command his Angel to blow the trump at the day of Judgment ; and he shall say, Come, come, come to judgment ; and by all Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by their vertues and powers ; I conjure you three sisters, by the vertue of all the royal words aforesaid : I charge you that you do appear before me visibly, in form and shape of fair women, in white vestures, and to bring with you to me, the Ring of Invisibilty, by the which I may go invisible at mine own will and pleasure, and that in all hours and minutes : In Nomine Patris, & Filii, & Spiritus Sancti, Amen. * Being appeared, say this bond following.

The Ring of Invisibilty.

O blessed Virgins ✠ Milia ✠ Achilia ✠ I conjure you in the Name of the Father, in the Name of the Son, and the Name of the Holy Ghost, and by their vertues I charge you to depart from me in peace for a time. And Sibylla I conjure thee, by the vertue of our Lord Jesus Christ, and by the vertue of his flesh and precious blood, that he took of our blessed Lady the Virgin, and by all holy company in Heaven, I charge thee Sibylla, by all the vertues aforesaid, that thou be obedient unto me, in the Name of God ; that when, and what time and place I shall call thee by this feresaid Conjururation written in this Book, look thou be ready to come unto me, at all hours and minutes, and to bring unto me the Ring of Invisibilty, whereby I may go invisible at my will and pleasure, and that at all hours and minutes ; Fiat, fiat, Amen.

* Such a Ring it was that advanced Giges to the Kingdom of Italy. Plato lib. 2. de justo.

And if they come not at the first night, then do the same the second night, and so the third night, until they do come : for doubtless they will come, and lie thou in thy bed, in the same Parlor or Chamber ; And lay thy right hand out of the bed, and look thou have a fair silken Kercher bound about thy head, and be not afraid, they will do thee no harm : For there will come before thee three fair women, and all in white cloathing, and one of them will put a Ring upon thy finger, wherewith thou shalt go invisible. Then with speed bind them with the bond aforesaid. When thou hast this Ring on thy finger, look in a Glasse, and thou shalt not see thy self. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and every new D renew it again : For after the first time thou shalt ever have it, and ever begin this work in the new of the D and in the hour of V and the S R X.

C H A P. XX.

An Experiment following, of Citrael, &c. Angeli diei Dominici.

Michael.	⊙	<p>Say first the Prayers of the Angels every day, for the space of seaven dayes, O ye glorious Angels written in this Square, be you my coadjutors and helpers in all questions and demands, in all my business, and other causes, by him which shall come to judge both the quick and the dead, and the world by fire. O Angeli gloriosi in hac quadra scripti, estore coadjutores & auxiliaiores in omnibus quaestionibus & interrogationibus, in omnibus negotiis, cæterisque causis per eum qui venturus est judicare vivos & mortuos & mundum per ignem.</p>
Gabriel.	☾	
Raphael.	☿	
Sachiel.	♄	
Anael.	♃	
Cassiel.	♅	

* O queen or Governess of the tongue.

Say this Prayer fasting, called * Regina lingua. ✠ Lemae ✠ Solmaac ✠ Elmay ✠ Ezagra ✠ Kaamaasin ✠ Ezterego ✠ Mial ✠ Egzephiaz ✠ Josamin ✠ Sabach ✠

✠ Sabach ✠ ba ✠ aem ✠ re ✠ be ✠ elapha ✠ Sepbar ✠ Mamar ✠ Demoit ✠ Lamajo ✠ Pheralon ✠ Amic ✠ Phin ✠ Cergain ✠ Letos ✠ Amin ✠ Amin ✠.

In the Name of the most pitifullest and mercifullest God of Israel and of Paradise, of Heaven and of Earth, of the Seas and of the Infernals, by thine Omnipotent help I may perform this work, which livest and reignest ever one God world without end, Amen.

O most strongest and mightiest God, without beginning or ending, by thy clemency and knowledge, I desire that my questions, work, and labour may be fully and truly accomplished through thy worthyness, good Lord, which livest and reignest ever one God world without end, Amen.

O holy, patient, and merciful great God, and to be worshipped, the Lord of all wisdom, clear and just; I most heartily desire thy holiness and clemency, to fulfil, perform and accomplish this my whole work, through thy worthiness and blessed power, which livest and reignest ever one God; Per omnia secula seculorum, Amen.

CHAP. XXI.

How to inclose a Spirit in a Crystal-stone.

THis operation following, is to have a Spirit inclosed into a Crystal-stone or Beryl-glass, or into any other like instrument, &c. * First * Observations
thou in the new of the ☽ being cloathed with all new, and fresh and of cleanness,
clean aray, and shaven, and that day to fast with bread and water; and being abstinence, and
clean confessed, say the seven Psalms, and the Letany for the space of two days, devotion.

I desire thee O Lord God, my merciful and most loving God, the giver of all graces, the giver of all Sciences; grant that I thy wel-beloved N. (although unworthy) may know thy grace and power, against all the deceits and craftiness of Devils. And grant to me thy power good Lord, to constrain them by this Art: for thou art the true, and lively, and eternal God, which livest and reignest ever one God through all, Amen.

Thou must do this five dayes, and the sixth day have in a readines, five bright Swords: and in some secret place make one circle with one of the said Swords. And then write this name, **Sitrael**, which done, standing in the circle, thrust in thy Sword into that name. And write again **Palanthon**, with another sword; and **Thamaoz**, with another; and **Falaur**, with another; and **Sitrami**, with another: and do as ye did with the first. All this done, turn thee to **Sitrael**, and kneeling, say thus, having the Crystal-stone in thine hands.

O Sitrael, Palantha, Thamaoz, Falaur, and Sitrami, Written in these circles, appointed to this work; I do conjure, and I do exorcise you, by the Father, by the Son, and by the Holy Ghost, by him which cast you out of Paradise, and by him which spake the word and it was done, and by him which shall come to judge the quick and the dead, and the world by fire, that all you five infernal Masters and Princes do come unto me, to accomplish and to fulfil all my desire and request, which I shall command you. Also I conjure you Devils, and command you, I bid you, and appoint you, by the Lord Jesus Christ, the Son of the most highest God, and by the blessed and glorious Virgin Mary, and by all the Saints, both of men and women of God, and by all the Angels, Archangels, Patriarchs, and Prophets, Apostles, Evangelists, Martyrs, and Confessors, Virgins, and Widows, and all the elect of God. Also I conjure you, and every of you, ye infernal Kings, by the Heaven, by the Starrs, by the ☉ and by thee ☽ and all the Planets, by the Earth, Fire, Air, and Water, and by the terrestrial Paradise, and by all things in them contained, and by your Hell, and by all the Devils in it, and dwelling about it, and by your vertue and power, and by all whatsoever, and with whatsoever it be, which may constrain and bind

An observati-
on touching
the use of the
five Swords.

A weighty
charge of con-
juration upon
the five Kings.

A penalty for
not appearing,
&c.

bind you. Therefore by all the aforesaid vertues and powers, I do bind you and constrain you into my will and power; that you being thus bound, may come unto me in great humility, and to appear in your circles before me visibly, in fair form and shape of mankind Kings, and to obey unto me all things, whatsoever I shall desire, and that you may not depart from me without my licence. And if you do against my precepts, I will promise unto you that you shall descend into the profound deepness of the Sea, except that you do obey unto me, in the part of the living Son of God, which liveth and reigneth in the unity of the Holy Ghost, by all world of worlds, Amen.

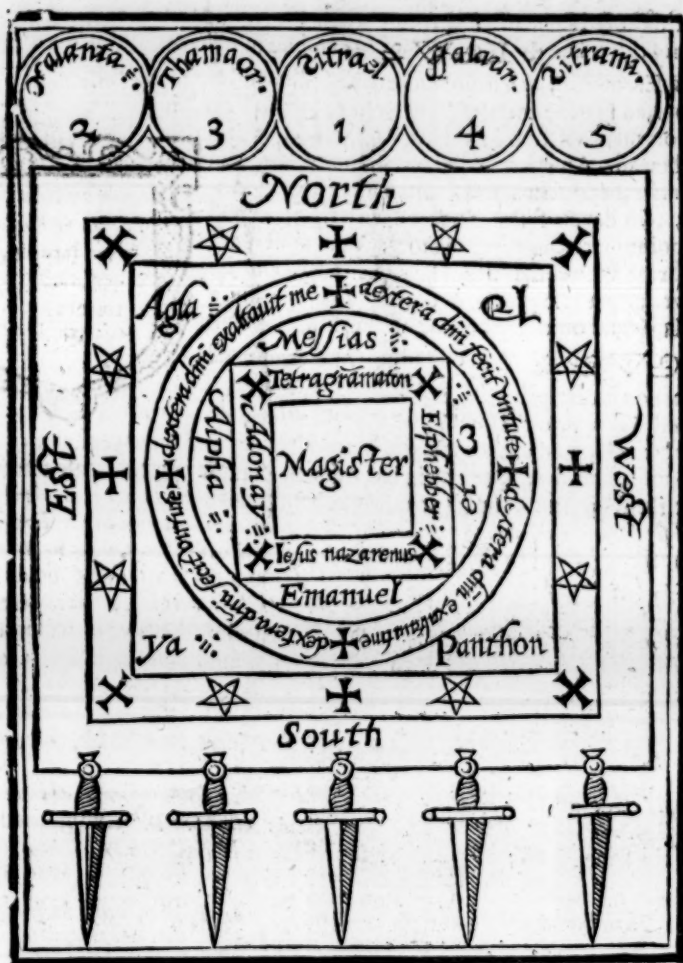
Say this true Conjuraton five courses, and then shalt thou see come out of the North-part five Kings with a marvellous company: which when they are come to the circle, they will alight down off from their Horses, and will kneel down before thee, saying, Master, command us what thou wilt, and we will out of hand be obedient unto thee. Unto whom thou shalt say; See that ye depart not from me, without my licence; and that which I will command you to do, let it be done truly, surely, faithfully, and essentially. And then they all will swear unto thee to do all thy will; and after they have sworn, say the Conjuraton immediately following.

The five spirits of the North: as you shall see in the type expressed in the page next following.

I conjure, charge, and command you, and every of you, Sitrael, Palanthan, Thamaar, Falaur, and Sitrami, you Infernal Kings, to put into this Crystal-stone one spirit learned and expert in all Arts and Sciences, by the vertue of this Name of God Tetragrammaton, and by the Cross of our Lord Jesus Christ, and by the blood of the innocent Lamb, which redeemed all the world, and by all their vertues and power I charge you, ye noble Kings, that the said spirit may teach, shew and declare unto me, and to my friends, at all hours and minutes, both night and day, the truth of all things both bodily and ghostly, in this world, whatsoever I shall request or desire, declaring also unto me my very name. And this I command in your part to do, and to obey thereunto, as unto your own Lord and Master. That done, they will call a certain spirit, whom they will command to enter into the centre of the circled or round Crystal. Then put the Crystal between the two circles, and thou shalt see the Crystal made black.

Then command them to command the spirit in the Crystal, not to depart out of the Stone, till thou give him licence, and to fulfill thy will for ever. That done, thou shalt see them go upon the Crystal, both to answer your requests, and to tarry your licence. That done, the spirits will crave licence: and say; Go ye to your place appointed of Almighty God, in the Name of the Father, &c. And then take up thy Crystal, and look therein, asking what thou wilt, and it will shew it unto thee. Let all your Circles be nine foot every way, and made as followeth. Work this work in ☉ or ☿ in the hour of the ♀ or ♀. And when the spirit is inclosed, if thou fear him bind him with some bond, in such sort as is elsewhere expressed already in this our Treatise.

A Figure or Type proportional, shewing what form must be observed and kept, in making the Figure, whereby the former secret of inclosing a Spirit in Crystal is to be accomplished, &c.



The names written within the five circles do signifie the five infernal Kings: See pag. 248, 249, 250.

CHAP. XXII.

An Experiment of Bealphares.

THis is proved the noblest carrier that ever did serve any man upon the earth, and here beginneth the inclosing of the said Spirit, and how to have a true answer of him, without any craft or harm; and he will appear unto thee in the likeness of a fair man or fair woman, the which Spirit will come to thee at all times. And if thou wilt command him to tell thee of hidden treasures that be in any place, he will tell it thee: or if thou wilt command him to bring to thee gold or silver, he will bring it thee: or if thou wilt go from one Countrey to another, he will bear thee without any harm of body or soul. Therefore * he that will do this work, shall abstain from lecherousness and drunkenness, and from false swearing, and do all the abstinence that he may

* Memorandum with what vices the conjuror (the Conjuror I should say) must not be polluted; therefore he must be no knave, &c.

do;

The Conjurers
breſt-plate.

Solomons cir-
cle.

do, and namely three days before he go to work, and in the third day when the night is come, and when the Starrs do ſhine, and the element fair and clear, he ſhall bath himſelf and his fellows (if he have any) all together in a quick well-ſpring; Then he muſt be cloathed in clean white cloathes, and he muſt have another privy place, and bear him ink and pen, wherewith he ſhall write this holy Name of God Almighty in his right hand ✠ *Agla* ✠ and in his left hand this name ✠ *Ieue* ✠ and he muſt have a dry thong of a Lions or of a Harts skin, and make thereof a girdle, and write the holy names of God all about, and in the end ✠ *A & Ω* ✠ And upon his breſt he muſt have this preſent figure or mark written in Virgin Parchment, as it is here ſhewed. And it muſt be ſowed upon a piece of new linnen, and ſo made faſt upon thy breſt. And if thou wilt have a fellow to work with thee, he muſt be appointed in the ſame manner. You muſt have alſo a bright knife that was never occupied, and he muſt write on the one ſide of the blade of the knife ✠ *Agla* ✠ and on the other ſide of the knives blade ✠ *Ieue* ✠ And with the ſame knife he muſt make a circle, as hereafter followeth: the which is called *Solomons circle*. When that is made, go into the circle, and cloſe again the place, there where thou wenteſt in, with the ſame knife, and ſay; *Per crucis hoc ſignum ✠ fugiat procul omne malignum; Et per idem ſignum ✠ ſalvetur quodque benignum; By the ſign of the Croſs ✠ may all evil fly farre away, and by the ſame ſign ✠ may all that is good be preſerved; and make ſuffumigations to thy ſelf, and to thy fellow or fellows, with Frankincenſe, Maſtick, Lignum Aloes: then put it in Wine, and ſay with good devotion, in the worſhip of the high God Almighty, all together, that he may defend you from all evils. And when he that is Maſter will cloſe the Spirit, he ſhall ſay towards the Eaſt with meek and devout devotion, theſe Pſalms and Prayers as followeth here in order.*



The two and twentieth Pſalm.

Memorandum
that you muſt
read the 22.
and 51 Pſal.
all over; or
eſſe rehearſe
them by heart;
for theſe are
counted neceſ-
ſary, &c.

O My God my God, look upon me, why haſt thou forſaken me, and art ſo farre from my health, and from the words of my complaint? ✠ And ſo forth to the end of the ſame Pſalm, as it is to be found in the Book.

This Pſalm alſo following, being the fifty one Pſalm, muſt be ſaid three times over, &c.

H Ave mercy upon me, O God, after thy great goodneſſe, according to the multitude of thy mercies, do away mine offences. And ſo forth to the end of the ſame Pſalm, concluding it with, *Glory to the Father, and to the Son, and to the Holy Ghoſt; As it was in the beginning, is now and ever ſhall be, world without end, Amen.* Then ſay this verſe: *O Lord leave not my ſoul with the wicked; nor my life with the blood-thirſty.* Then ſay a *Pater noſter*, an *Ave Maria*, and a *Credo* & *Ne nos inducas.* O Lord ſhew us thy mercy, and we ſhall be ſaved. Lord hear our prayer, and let our cry come unto thee. Let us pray.

* Gaſper, Bal-
thazar, and
Melchior, who
followed the
Star, wherein
was the image
of a little Babe
bearing a
croſs, is *Longa*
*legenda Colo-
nia*; lic not.

O Lord God Almighty, as thou warnedſt by thine Angel, the three Kings of Cul-
len, Jaſper, Melchior, and Balthazar, when they came with worſhipful preſents toward
Bethlehem; Jaſper brought myrrh; Melchior, incenſe; Balthazar, gold; worſhip-
ping the high King of all the world, Jeſus Gods Son of Heaven, the ſecond Perſon in
Trinity, being born of the holy and clean Virgin S. Mary Queen of Heaven, Empreſs
of Hell, and Lady of all the world: at that time the holy Angel Gabriel warned and
bad the ſoſaid three Kings, that they ſhould take another way, for dread of peril,
that Herod the King by his Ordinance would have deſtroyed theſe ✠ three Noble Kings,
that

that meekly sought out our Lord and Saviour. As wittily and truly as these three Kings turned for dread, and took another way; so wisely and so truly, O Lord God, of thy mightful mercy, bleſs us now at this time, for thy bleſſed paſſion ſave us, and keep us all together from all evil; and thy holy Angel defend us. Let us pray.

O Lord, King of all Kings, which containeſt the Throne of Heavens, and beholdeſt all deeps, weigh'eſt the hills, and ſhutteſt up with thy hand the earth, hear us moſt meek God, and grant unto us (being unworthy) according to thy great mercy, to have the verity and vertue of knowledge of hidden treaſure by this Spirit invocated, through thy help O Lord Jeſus Chryſt, to whom be all honour and glory, from worlds to worlds everlaſtingly, Amen. Then ſay theſe names, ✠ Helie ✠ Helion ✠ eſſejerē ✠ Deus eternus ✠ Eloy ✠ clemens ✠ Helope ✠ Deus ſandus ✠ Sabaoth ✠ Deus exercituum Adonay ✠ Deus mirabilis ✠ jao ✠ veray ✠ aneppheneton ✠ Deun ineffabilis ✠ Sodop ✠ Dominatoꝝ Dominus ✠ on foꝛtiſſimus ✠ Deus ✠ qui, the which wouldeſt be prayed unto of ſinners, receive (we beſeech thee) theſe ſacrifices of praiſe, and our meek Prayers, which we unworthy do offer unto thy Divine Majeſty. Deliver us, and have mercy upon us, and prevent with thy Holy Spirit this work, and with thy bleſſed help to follow after, that this our work begun of thee, may be ended by thy mighty power; Amen. Then ſay this anon after ✠ Homo ✠ ſacarus ✠ Pulcreolameus ✠ cherubozca ✠ being the figure upon thy beſt aforeſaid, the Girdle about thee, the circle made, bleſs the Circle with holy Water, and ſit down in the miſt, and read this Conjuratiō as followeth, ſitting back to back at the firſt time.

I exorcise and conjure Baalphares, the practiſer and preceptor of this Art, by the maker of Heavens and of Earth, and by his vertue and by his unſpeakable Name Tetragrammaton, and by all the holy Sacraments, and by the holy Majeſty and Dity of the living God. I conjure and exorcise thee Baalphares, by the vertue of all Angels, Archangels, Thrones, Dominations, Principates, Poſteſtates, Virtutes, Cherubim and Seraphim; and by their vertues, and by the moſt trueſt and ſpecialleſt Name of your Maſter, that you do come unto us, in fair form of man or woman-kinde, here viſibly before this circle; and not terrible by any manner of wayes. This * circle being our tuition and protection, by the merciful goodneſs of our Lord and Saviour Jeſus Chriſt, and that you do make answer truly, without craft or deceit, unto all my demands and queſtions, by the vertue and power of our Lord Jeſus Chriſt. Amen.

* Which muſt be environed with a goodly company of croſſes.

CHAP. XXIII.

To bind the Spirit Baalphares, and to looſe him again.

NOW when he is appeared, bind him with theſe words which follow. * I conjure thee Baalphares, by God the Father, by God the Son, and by God the Holy Ghoſt, and by all the holy company in Heaven; and by their vertues and powers I charge thee Baalphares, that thou ſhalt not depart out of my ſight, nor yet to alter thy bodily ſhape, that thou art appeared in; nor any power ſhalt thou have of our bodies or ſouls, earthly or ghoſtly, but be obedient unto me, and to the words of my Conjuratiō, that be written in this Book. I conjure thee Baalphares, by all Angels and Archangels, Thrones, Dominations, Principates, Poſteſtates, Virtutes, Cherubim and Seraphim, and by their vertues and powers. I conjure and charge, bind and conſtrain thee Baalphares, by all the royal words aforeſaid, and by their vertues that thou be obedient unto me, and to come and appear viſibly unto me, and that in all days, hours, and minutes, whereſoever I be, being called by the vertue of our Lord Jeſus Chriſt, the which words are written in this Book. Look ready thou be to appear unto me, and to give me good counſel, how to come by treaſures hidden in the earth, or in the water, and how to come to dignity and knowledge of all things, that is to ſay, of the Magick Art, and of Grammar, Dialectike, Rhetorike, Arithmetick, Muſick, Geometry, and of Astronomy, and in all other things my will quickly to be fulfilled; I charge upon pain of everlaſting condemnation. Fiat, fiat, fiat. Amen.

On Sundays, Feſtival days, and Holy days; none excepted.

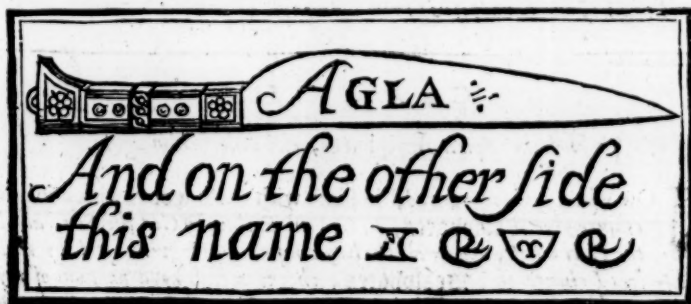
He dares do no
other being so
conjured I
trow.

When he is thus bound, ask him what thing thou wilt, and he will tell thee, and give thee all things that thou wilt request of him, without any Sacrifice doing to him, and without forsaking thy God, that is, thy Maker. And when the Spirit hath fulfilled thy will and intent, give him license to depart as followeth:

A License for the Spirit to depart.

GO unto the place predestinated and appointed for thee; where thy Lord God hath appointed thee, until I shall call thee again. Be thou ready unto me and to my call, as often as I shall call thee, upon pain of everlasting damnation. And if thou wilt, thou mayst recite two or three times the last Conjuracion, until thou do come to this term, *In throno*, if he will not depart, and then say, *In throno*, That thou depart from this place, without hurt or damage of any body, or of any deed to be done; that all creatures may know, that our Lord is of all power, most mightiest, and that there is none other God but he, which is three, and one, living for ever and ever. And the malediction of God the Father Omnipotent, the Son and the Holy Ghost, descend upon thee, and dwell alwayes with thee, except thou do depart without damage of us, or of any creature, or any other evil deed to be done; and thou to go to the predestinated. And by our Lord Jesus Christ I do else send thee to the great pit of Hell, except (I say) that thou depart to the place, whereas thy Lord God hath appointed thee. And see thou be ready to me and to my call, at all times and places, at mine own will and pleasure, day or night, without damage or hurt of me, or of any creature; upon pain of everlasting damnation: *Fiat, fiat, fiat. Amen. Amen!* The peace of Jesus Christ be between us and you, *In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. Per crucis hoc ✕ signum, &c.* Say *In principio erat Verbum, & Verbum erat apud Deum; In thee beginning was the Word, and the Word was with God, and God was the Word: and so forward, as followeth in the first Chapter of Saint John's Gospel, staying at these words, Full of grace and truth: to whom be all honour and glory world without end. Amen.*

The fashion or
form of the
Conjuring
knife, with the
Names there-
on to be gra-
ven or written.



A Type or Figure of the Circle for the Master and his Fellows to sit in, shewing how, and after what fashion it should be made.



THIS is the Circle for the Master to sit in, and his fellow or fellows at the first calling, sit back to back, when he calleth the Spirit; and for the Fairies make this circle with chalk on the ground, as is said before. This Spirit, *Bealphares* being once called and found, shall never have power to hurt thee. Call him in the hour of ♋ or ♎ the ☿ increasing.

CHAP. XXIV.

The making of Holy Water.

EXorciso te creaturam salis, per Deum vivum ✕ per Deum ✕ verum ✕ per Deum sanctum ✕ per Deum qui te per *Elizæum* Prophetam in aquam miti iussit, ut sanaretur sterilitas aqua, ut efficiaris sal exorcisatus in salutem credentium; ut sis omnibus te sumentibus sanitas anima & corporis, & effugiat a que discedat ab eo loco, qui aspersus fuerit, omnis phantasia & nequitia, vel versutia Diabolica fraudis, omnisque spiritus, adjuratus per eum, qui venturus est judicare vivos & mortuos, & seculum per ignem. Amen. Oremus.

Immensam clementiam tuam, Omnipotens aterne Deus, humiliter imploramus, ut hanc creaturam salis, quam in usum generis humani tribuisti, bene ✕ dicere & sancti ✕ ficare tua pietate digneris, ut sit omnibus sumentibus salus mentis & corporis, ut quicquid ex eo tactum fuerit, vel respersum, careat omni immunditia, omniq; impugnatione spiritualis nequitia, per Dominum nostrum *Jesus Christum* Filium tuum, qui tecum vivit & regnat in unitate spiritus sancti, Deus per omnia secula seculorum. Amen.

Abque exorcismo sal non fit sanctus. It is not convenient to English these 4. following Exorcisms; the name and power of God is so often therein abused to a vain and ridiculous purpose.

To the Water say as followeth.

EXorciso te creaturam aqua in nomine ✕ Patris ✕ & *Jesus Christi* Filii ejus, Domini nostri, & in virtute Spiritus ✕ Sancti ✕ ut fiat aqua exorcisata, ad effugandam omnem potestatem inimici, & ipsum inimicum eradicare & explantare valeas, cum angelis

gelis suis Apostatis, per virtutem ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos & mortuos, & seculum per ignem. Amen. Oremus.

Deus, qui ad salutem humani generis maxima quaque sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris, & elemento huic multimodis purificationibus preparato, virtutem tuam bene & dictionis infunde, ut creatura tua mysteriis tuis serviens, ad abigendos Damones, morbosque pellendos divina gratia summat effectum, ut quicquid in domibus, vel in locis fidelium hac unda resperferit, careat omni immunditia, liberetur à noxa, non illic resideat spiritus pestilens, non anra corrumpens, discedant omnes insidia latentis inimici, & si quid est quod aut incolamitati habitantium invidet aut quieti, aspersione hujus aqua effugiat, ut salubritas per invocationem sancti tui nominis expetita ab omnibus sit impugnationibus defensa, per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat, in unitate spiritus sancti, Deus per omnia sacula seculorum. Amen.

Then take the Salt in thy hand, and say putting it it into the Water, making in the manner of a Cross.

Oratio ad Deum ut sal exorcisato vires adquat.

Commixtio salis & aqua pariter fiat, In Nomine Patris, & Filii, & Spiritus Sancti. Amen. Dominus vobiscum, Et cum spiritu tuo. Oremus. * Deus invictæ virtutis Author, & insuperabilis Imperii Rex, ac semper magnificus triumphator, qui adversa dominationis vires reprimis, qui inimici rugientis sevitiâ superas, qui hostiles nequitiâs potens expugnas; te Domine trementes & supplices deprecamur ac petimus, ut hanc creaturam salis & aqua aspicias, benignus illustres, pietatis tuæ rore sancti & fices, ubicumque fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur, terrorque venenosi serpentis procul pellatur, & præsentia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur, per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti, Deus per omnia sacula seculorum. Amen.

Then sprinkle upon any thing, and say as followeth.

Oratio, in qua dicenda, exorcista sese sacri laticus aspergine debet perorare.

Asperges me Domine hyssopo, & mundabor, lavabis me, & supra nivem dealabor. Misere mei Deus, secundum magnam misericordiam tuam, & supra nivem dealabor. Gloria Patri, & Filio, & Spiritui sancto: Sicut erat in principio, & nunc, & semper, & in sacula seculorum. Amen. Et supra nivem dealabor, asperges me, &c. Ostende nobis domine misericordiam tuam, & salutare tuum da nobis; exaudi nos Domine Sancte, Pater Omnipotens, Æterne Deus, & mittere dignare sanctum Angelum tuum de Cælis, qui custodiat, foveat, visitet, & defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum. Amen, Amen.

CHAP. XXV.

To make a Spirit to appear in a Crystal.

I Do conjure thee N. by the Father, and the Son, and the Holy Ghost, the which is the beginning and the ending, the first and the last, and by the latter day of judgment, that thou N. do appear in this Crystal-stone, or any other instrument, at my pleasure, to me and my fellow, gently and beautifully, in fair form of a Boy of twelve years of age, without hurt or damage of any of our bodies or souls; and certainly to inform and shew me, without any guile or craft, all that we do desire or demand of thee to know, by the vertue of him which shall come to judge the quick and the dead, and the World by fire. Amen.

Mark how consonant this is with Popery, &c.

Also I conjure and exorcise thee N. by the Sacrament of the Altar, and by the substance thereof, by the wisdom of Christ, by the Sea, and by his vertue, by the earth, and by all things that are above the Earth, and by their vertues, by the ☉ and the

the D by h 4 8 and 2 and by their vertues, by the Apostles, Martyrs, Confessors, and the Virgins and Widows, and the chaste, and by all Saints of men or of women, and innocents, and by their vertues, by all the Angels and Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by their vertues, and by the holy Names of God, Tetragrammaton, El, Duffion, Agla, and by all the other holy Names of God, and by their vertues, by the Circumcision, Passion, and Resurrection of our Lord Jesus Christ; by the heaviness of our Lady the Virgin, and by the joy which she had when she saw her Son rise from death to life, that thou N. do appear in this Crystal-stone, or any other instrument, at my pleasure, to me and to my fellow, gently, and beautifully, and visibly, in fair form of a child of twelve years of age, without hurt or damage of any of our bodies or souls, and truly to inform and shew unto me and to my fellow, without fraud or guile, all things according to thine oath and promise to me, whatsoever I shall demand or desire of thee, without any hindrance or tarrying, and this Conjuraton be read of me three times, upon pain of eternal condemnation at the last day of Judgment: Fiat, fiat, fiat, Amen.

And when he is appeared, bind him with the bond of the dead above written: then say as followeth. ✕ I charge thee N. by the Father, to shew me true For hidden treasure.
Visions in this Crystal-stone, if there be any treasure hidden in such a place N. and wherein it lieth, and how many foot from this piece of Earth, East, West, North, or South.

CHAP. XXVI.

An Experiment of the Dead.

First go and get of some person that shall be put to death, a promise, and swear an oath unto him, that if he will come to thee, after his death, his Spirit to be with thee, and to remain with thee all the days of thy life, and will do thee true service, as it is contained in the oath and promise following. Then lay thy hand on thy Book, and swear this oath unto him. I N. do swear and promise to thee N. to give for thee an alms every month, and also to pray for thee once in every week, to say the Lords Prayer for thee, and so to continue all the days of my life, as God me help and holy doome, and by the contents of this Book, Amen.

Promises and oaths interchangeably made between the Conjuror and the Spirit.

Then let him make his oath to thee as followeth, and let him say after thee, laying his hand upon the Book. ✕ I N. do swear this oath to thee N. by God the Father Omnipotent, by God the Son Jesus Christ, and by his precious blood which hath redeemed all the world, by the which blood I do trust to be saved at the general day of judgment, and by the vertues thereof, I N. do swear this oath to thee N. that my spirit that is within my body now, shall not ascend, nor descend, nor go to any place of rest, but shall come to thee N. and be very well pleased to remain with thee N. all the days of thy life, and so to be bound to thee N. and to appear to thee N. in any Crystal-stone, Glass, or other mirror, and so to take it for my resting-place. And that, so soon as my spirit is departed out of my body, straight-way to be at your commandements, and that in and at all days, nights, hours, and minutes, to be obedient unto thee N. being called of thee by the vertue of our Lord Jesus Christ, and out of hand to have common talk with thee at all times, and in all hours and minutes, to open and declare to thee N. the truth of all things present, past, and to come, and how to work the Magick Art, and all other noble Sciences, under the Throne of God. If I do not perform this oath and promise to thee N. but do fly from any part thereof, then to be condemned for ever and ever. Amen.

Note the penalty of breaking promise with the Spirit.

Also I N. do swear to thee by God the Holy Ghost, and by the great wisdom that is in the divine Godhead, and by their vertues, and by all the holy Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by all their vertues do I N. swear, and promise thee to be obedient as is rehearsed.

And here, for a witness, do I N. give thee N. my right hand, and do plight thee my faith and troth, as God me help and hollydome. And by the holy contents in this Book do I N. swear, that my spirit shall be thy true servant, all the days of thy life, as is before rehearsed, and here for a witness, that my Spirit shall be obedient unto thee N. and to those bonds of words that be written in this N. before the bonds of words shall be rehearsed thrice; else to be damned for ever: and thereto say all faithful souls and spirits, Amen, Amen.

* Three times, in reverence (peradventure of the Trinity, P. F. 55.)

Then let him swear this Oath * three times, and at every time kifs the Book, and at every time make marks to the bond. Then perceiving the time that he will depart, get away the people from you, and get or take your stone or glass, or other thing in your hand, and say the *Pater noster*, *Ave*, and *Credo*, and this Prayer as followeth. And in all the time of his departing, rehearse the bonds of words; and in the end of every bond, say oftentimes; Remember thine Oath and promise. And bind him strongly to thee, and to thy stone, and suffer him not to depart, reading thy bond 24 times. And every day when you do call him by your other bond, bind him strongly by the first bond: by the space of 24. days apply it, and thou shalt be made a man for ever.

Now the *Pater noster*, *Ave*, and *Credo* must be said, and then the Prayer immediately following.

O God of Abraham, God of Isaac, God of Jacob, God of Tobias; the which didst deliver the three children from the hot burning oven, Sidrac, Misac, and Abed-nago, and Susanna from the false crime, and Daniel from the Lions power: even so O Lord Omnipotent, I beseech thee, for thy great mercy sake, to help me in these my works, and to deliver me this Spirit of N. that he may be a true subject unto me N. all the days of my life, and to remain with me, and with this N. all the dayes of my life. O glorious God, Father, Son, and Holy Ghost, I beseech thee to help me at this time, and to give me power by thy holy N. m., Merits and vertues, whereby I may conjure and constrain this Spirit of N. that he may be obedient unto me, and may fulfill his Oath and promise, at all times, by the power of all thine holiness. This grant O Lord God of Hosts, as thou art righteous and holy, and as thou art the Word, and the Word God, the beginning and the end, sitting in the Thrones of thine everlasting Kingdoms, and in the divinity of thine everlasting Godhead, to whom be all honour and glory, now and for ever und ever, Amen, Amen.

CHAP. XXVII.

A Bond to bind him to thee, and to thy N. as followeth.

Note the sum of this obligation or bond.

I Conjure and constrain the Spirit of N. by the living God, by the true God, and by the holy God, and by their vertues and powers I conjure and constrain the Spirit of thee N. that thou shalt not ascend nor descend out of thy body, to no place of rest, but only to take thy resting place with N. and with this N. all the days of my life, according to thine Oath and promise, I conjure and constrain thee Spirit of N. by these holy N. mes of God * Tetragrammaton * Adonay * Agla * Sabaoth * Planaboth * Panthon * Craton * Neupmaton * Deus * homo * omnipotens * sempiternus * plus * terra * unigenitus * saluator * via * vita * manus * fons * origo * filius *, and by their vertues and powers I conjure and constrain the Spirit of N. that thou shalt not remain in the fire, nor in the water, in the air, nor in any privy place of the earth, but only with me N. and with this N. all the dayes of my life. I charge thee Spirit of N. upon pain of everlasting condemnation, remember thine Oath and promise. Also I conjure the spirit of N. and constrain thee by the excellent Name of Jesus Christ, A and M. the first and the last; for this holy Name of Jesus is above all names, for unto * it all knees do bow, and obey both of heavenly things, earthly things, and infernals. Nor is there any

* Scripture as well applied of the Conjuror, as that of Satan in tempting Christ, Matth. 4. 6.

any other Name given to man, whereby we have any salvation, but by the Name of Jesus. Therefore by the Name, and in the Name of Jesus of Nazareth, and by his Nativity, Resurrection and Ascension, and by all that appertaineth to his Passion, and by their vertues and powers, I do conjure and constrain the Spirit of N. that thou shalt not take any resting place in the ☉ nor in the ☿ nor in ♀ nor in ☿ nor in ♀ nor in ♀ nor in any of the twelve signs, nor in the concavity of the Clouds, nor in any other privy place, to rest or stay in, but only with me N. or with this N. all the days of my life. If thou be not obedient unto me, according to thine Oath and promise, I N. do condemn the spirit of N. into the pit of hell for ever, Amen.

I Conjure and constrain the spirit of N. by the blood of the innocent Lamb Jesus Christ, the which was shed upon the Cross, for all those that do obey unto it, and believe in it, shall be saved; and by vertue thereof, and by all the aforesaid royal names and words of the living God by me pronounced, I do conjure and constrain the spirit of N. that thou do be obedient unto me, according to thine Oath and promise. If thou refuse to do as is aforesaid, I N. by the holy Trinity, and by his vertue and power do condemn the spirit of N. into the place whereas there is no hope of remedy, but everlasting condemnation, and horror, and pain upon pain, daily, horribly, and lamentably the pains there to be augmented, so thick as the stars in the Firmament, and as the gravel sand in the Sea, except thou Spirit of N. obey me N. as is afore rehearsed; else I N. do condemn the spirit of N. into the pit of everlasting condemnation, Fiat, fiat, Amen.

Note what sore penalties the spirit is injoyed to suffer for disobedience.

Also I conjure thee, and constrain the spirit of N. by all Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by the four Evangelists, Matthew, Mark, Luke, and John, and by all things contained in the old Law and the new, and by their vertues, and by the twelve Apostles, and by all Patriarchs, Prophets, Martyrs, Confessors, Virgins, Innocents, and by all the elect and chosen, is, and shall be, which followeth the Lamb of God; and by their vertues and powers I conjure and constrain the spirit of N. strongly, to have common talk with me, at all times, and in all days, nights, hours, and minutes, and to talk in my mother tongue plainly, that I may hear it, and understand it, declaring the truth unto me of all things, according to thine oath and promise; else to be condemned for ever, Fiat, fiat, Amen.

Also I conjure and constrain the spirit of N. by the * golden Girdle, which girdeth the loins of our Lord Jesus Christ, so thou spirit of N. be thou bound and cast into the pit of everlasting condemnation, for thy great disobedience and unreverent regard that thou hast to the holy names and words of God Almighty, by me pronounced. Fiat, Amen.

* There is no mention made in the Gospels that Christ was worth a golden girdle.

Also I conjure, constrain, command, and by the spirit of N. by the two-edged Sword which John saw proceed out of the mouth of God Almighty: except thou be obedient as is aforesaid, the Sword cut thee in pieces, and condemn thee into the pit of everlasting pains, where the fire goeth not out, and where the worm dyeth not, Fiat, fiat, fiat, Amen.

Bugs words.

Also I conjure and constrain the spirit of N. by the Throne of the Godhead, and by all the Heavens under him, and by the celestial City new Jerusalem, and by the Earth, by the Sea, and by all things created and contained therein, and by their vertues and powers, and by all the infernals, and by their vertues and powers, and by all things contained therein, and by their vertues and powers, I conjure and constrain the spirit of N. that now immediately thou be obedient unto me, at all times hereafter, and to those words of me pronounced according to thine oath and promise: * else let the great curse of God, the anger of God, the shadow and darkness of everlasting condemnation be upon thee thou spirit of N. for ever and ever, because thou hast denied thine health, thy faith, and salvation, for the great disobedience thou art worthy to be condemned. Therefore let the divine Trinity, Angels and Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and all the souls of the Saints, that shall stand on the right hand of our Lord Jesus Christ, at the general Day of Judgment, condemn the spirit of N. for ever and ever, and be a witness against thee, because of thy great disobedience, in and against thy promises. Fiat, fiat, Amen.

* Is it possible to be greater than S. Adalberts curse?

Being thus bound, he must needs be obedient unto thee, whether he will or no: prove this. And here followeth a bond to call him to your N. and to shew you true visions at all times, as in the hour of h to bind or inchant any thing

and

These planetary hours must in any case be observed.

and in the hour of ♃, for peace and concord; in the hour of ♄, to marre, to destroy, and to make sick; in the hour of the ☉, to bind tongues and other bonds of men; in the hour of ♀, to increase love, joy, and good will; in the hour of ♁, to put away enmity or hatred, to know of theft; in the hour of the ♀, for love, good will and concord: ♄ lead, ♃ tin, ♄ iron, ☉ gold, ♀ copper, ♁ quicksilver, ♁ silver, &c.

CHAP. XXVIII.

This Bond as followeth, is to call him into your Crystal-stone, or Glass, &c.

Also I do conjure thee spirit N. by God the Father; by God the Son; and by God the Holy Ghost, A and Ω, the first and the last, and by the latter day of Judgement, of them which shall come to judge the quick and the dead, and the world by fire, and by their vertues and powers, I constrain thee spirit N. to come to him that holdeth the Crystal-stone in his hand, and to appear visibly, as hereafter followeth. Also I conjure thee Spirit N. by these holy Names of God ✠ Tetragrammaton ✠ Adonay ✠ El ✠ Dulsion ✠ Agla ✠ Iesus ✠ of Nazareth ✠, and by the vertues thereof, and by his nativity, death, burial, resurrection, and ascension, and by all other things appertaining unto his passion, and by the ✠ blessed Virgin Mary, Mother of our Lord Jesus Christ, and by all the joy which she had when she saw her Son rise from death to life, and by the vertues and powers thereof, I constrain thee Spirit N. to come into the Crystal-stone, and to appear visibly, as hereafter shall be declared. Also I conjure thee N. thou Spirit, by all Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, and by the ☉ ☽ ♄ ♃ ♀ ♁, and by the twelve signes, and by their vertues and powers, and by all things created and confirmed in the Firmament, and by their vertues and powers, I constrain thee Spirit N. to appear visibly in that Crystal-stone, in fair ✠ form and shape of a white Angel, a green Angel, a black Angel, a Man, a Woman, a Boy, a maiden Virgin, a white Greyhound, a Devil with great horns, without any hurt or danger of our bodies or souls, and truly to inform and shew unto us, true visions of all things in that Crystal-stone, according to thine Oath and Promise, and that without any hinderance or tarrying, to appear visibly, by this Bond of words read over by me three times, upon pain of everlasting condemnation. Fiat, fiat. Amen.

* A Popish supplement.

* Belike he had the gift to appear in sundry shapes, as it is said of Proteus in Ovid: lib. metamorph. 3. fab. 10. and of Verumnus: lib. metamorph. 14. fab. 16.

Then being appeared, say these words following.

I Conjure thee Spirit, by God the Father, that thin shew true visions in that Crystal-stone, where there be any N. in such a place or no, upon pain of everlasting condemnation, Fiat. Amen. Also I conjure thee Spirit N. by God the Son Jesus Christ, that thou do shew true visions unto us, whether it be gold or silver, or any other metals; or whether there were any or no, upon pain of condemnation, Fiat. Amen. Also I conjure thee Spirit N. by God the Holy Ghost, the which doth sanctifie all faithful souls and spirits, and by their vertues and powers, I constrain thee Spirit N. to speak open and to declare the true way, how we may come by these treasures hidden in N. and how to have it in our custody, and who are the keepers thereof, and how many there be, and what be their names, and by whom it was laid there, and to shew me true visions of what sort and similitude they be, and how long they have kept it, and to know in what dayes and hours we shall call such a Spirit N. to bring unto us these treasures into such a place N. upon pain of everlasting condemnation ✠. Also I constrain thee Spirit N. by all Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim and Seraphim, that you do shew a true vision in this Crystal-stone, who did convey or steal away such a N. and where it is, and who hath it, and how far off, and what is his or her name, and how and when to come unto it, upon pain of eternal condemnation, Fiat. Amen. Also I conjure thee Spirit N. by the

Note, that the Spirit is tied to obedience under pain of condemnation and hell fire.

☉ ☽

☉ ☽ ♄ ♀ ♀ and by all the Characters in the Firmament, that thou do shew unto me a true vision in this Crystal-stone, where such N. and in what state he is, and how long he hath been there, and what time he will be in such a place, what day and hour: and this and all other things to declare plainly, on pain of Hell fire. Fiat. Amen.

A Licence to Depart.

Depart out of the sight of this Crystal-stone in peace for a time, and ready to appear therein again at any time or times I shall call thee, by vertue of our Lord Jesus Christ, and by the bonds of words which are written in this Book, and to appear visibly, as the words be rehearsed. I constrain thee Spirit N. by the divinity of the Godhead, to be obedient unto these words rehearsed, upon pain of everlasting condemnation, both in this world and in the world to come. Fiat, fiat, fiat. Amen.

CHAP. XXIX.

When to talk with Spirits, and to have true answers to find out a Thief.

THe days and hours of ☽ ♀ ♀ and the ☽ is best to do all crafts of Necromancy, and for to speak with Spirits, and for to find theft, and to have true answer thereof, or of any other such like. And in the days and hours of ☉ ♄ ♀ is best to do all experiments of love, and to purchase grace, and for to be invisible, and to do any operation whatsoever it be, for any thing, the ☽ being in a convenient sign. * As when thou labourest for theft, see the Moon be in an earthy sign, as ♄ ♄ ♄, or of the air, as ♄ ♄ ♄. * And if it be for love, favour or grace, let the ☽ be in a sign of the fire, as ♄ ♄ ♄ and for hatred, in a sign of the water, as ♄ ♄ ♄. For any other experiment, let the ☽ be in ♄. * And if thou findest the ☉ and the ☽ in one sign that is called in even number, then thou mayst write, consecrate, conjure, and make ready all manner of things that thou wilt do, &c.

This is condemned for rank folly by the Doctors, as by Chrysost. sup. Matth. Gregor. in homil. sup. Epiphani. Domini; and others.

To speak with Spirits.

CAll these names, Ozimoth, Beltmoth, Lymock, and say thus: I conjure you up by the names of the Angels Sator and Azimoz, that you intend to me in this hour, and send unto me a Spirit caded Sagrigrit, that he do fulfill my commandment and desire, and that also can understand my words for one or two years, or as long as I will.

CHAP. XXX.

A Confutation of Conjuratiō, especially of the raising, binding and dismissing of the Diuel, of going invisible, and other lewd practises.

THus far have we waded in shewing at large the vanity of Necromancers, Conjurers and such as pretend to have real conference & consultation with Spirits and Divels: wherein (I trust) you see what notorious blasphemy is committed, besides other blind superstitious Ceremonies, a disordered heap, which are so far from building up the endeavors of these Black Art practitioners, that they do altogether ruinate and overthrow them, making them in their follies and falsehoods as bare and naked as an Anatomy: As for these ridiculous Conjuratiōs, last rehearsed, being of no small reputation among the ignorant, they are for the most part made by T.R. (for so much of his name he bewrayeth) and

All the former practises briefly confuted.

See the title of
the Book, with
the Authors
intents in a
marginal note,
page 277.

and *John Cockars*, invented and devised for the augmentation and maintenance of their living, for the edifying of the poor, and for the propagating and enlarging of Gods glory, as in the beginning of their Book of Conjurations they protest; which in this place, for the further manifestation of their impiety, and of the Witchmongers folly and credulity, I thought good to insert, whereby the residue of their proceeding may be judged or rather detected. For if we seriously behold the matter of Conjuraton, and the drift of Conjurors, we shall find them, in mine opinion, more faulty then such as take upon them to be Witches, as manifest offenders against the Majesty of God, and his holy Law, as apparent violators of the laws and quietness of this Realm: although indeed they bring no such thing to pass, as is surmised and urged by credulous persons, coseners, lyars, and Witchmongers. For these are alwayes learned, and rather abusers of others, than they themselves by others abused.

Luke 16. &c.

An Ironical
confutation,

But let us see what appearance of truth or possibility is wrapped within these mysteries, and let us unfold the deceit. They have made choice of certain words, whereby they say they can work miracles, &c. And first of all, that they call Divels and souls out of Hell, (though we find in the Scripture manifest proofs, that all passages are stopped concerning the egress out of Hell) so as they may go thither, but they shall never get out, for *Ab inferno nulla est redemptio*, out of hell there is no redemption. Well, when they have gotten them up, they shut them in a circle made with Chalk, which is so strongly beset and invironed with crosses and names, that they cannot for their lives get out; which is a very probable matter. Then can they bind them and loose them at their pleasures, and make them that have been lyers from the beginning, to tell the truth, yea they can compel them to do any thing. And the Devils are forced to be obedient unto them, and yet cannot be brought to due obedience unto God their Creator. This done, (I say) they can work all manner of miracles (saving blew miracles) and this is to believed of many to be true;

Tam credula mens hominis, & arrecta fabulis aures.

Englified by *Abraham Fleming*:

*So light of belief is the mind of man,
And attentive to tales his ears now and then.*

2 Pet. 2.

Ephes. 5.

Psal. 72. & 78.

Sap. 16.

Eccles. 43.

But if Christ (only for a time) left the power of working miracles among his Apostles and Disciples for the confirmation of his Gospel, and the faith of his elect: yet I deny altogether that he left that power with these Knaves, which hide their cosening purposes under those lewd and foolish words, according to that which *Peter* saith; *With fained words they make merchandize of you*. And therefore the counsel is good that *Paul* giveth us, when he biddeth us, *Take heed that no man deceive us with vain words; For it is the Lord only that worketh great wonders, and bringeth mighty things to pass*. It is also written, that Gods Word, and not the words of Conjurors, or the Charms of Witches, *healeth all things, maketh tempests, and stilleth them*.

To deny the
subsistence or
natural being
of a thing ma-
terial and visi-
ble is impu-
dency.

But put case the Devil could be ferched up and fettered, and loosed again at their pleasure, &c. I marvel yet, that any can be so bewitched as to be made to believe, that by vertue of their words, any earthly creature can be made invisible. We think it a lye to say that white is black; and black white; but it is a more shameless assertion to affirm, that white is not, or black is not at all; and yet more impudency to hold that a Man is a Horse; but most apparent impudency to say, that a Man is no Man, or to be extenuated into such a quantity, as thereby he may be invisible, and yet remain in life and health, and that in the clear light of the day, even in the presence of them that are not blind. But surely he that cannot make one hair white or black, whereof (on the other side) not one falleth from the head without Gods

special

special Providence, can never bring to pass, that the visible creature of God shall become nothing, or lose the vertue and grace poured therein by God the Creator of all things.

If they say that the Devil covereth them with a cloud or veil, as *M. Mal. Bodin*, and many other do affirm; yet (me thinks) we should either see the cover, or the thing covered. And though perchance they say in their hearts; *Tush, the Lord seeth not, who indeed hath blinded them, so as seeing they see not*; yet they shall never be able to perswade the wise, but that both God and man doth see both them and their knavery in this behalf. I have heard of a fool, who was made believe that he should go invisible and naked; while he was well whipped by them, who (as he thought) could not see him. Into which fools Paradise they say * he was brought, that enterprised to kill the Prince of Orange.

Ezek. 8. & 9.
Isa. 6. & 26.
& 30.

* John Jaregni
servant to Ga-
per Anastro-
both Spani-
ards. Anno dom.
1582. March.
18. after din-
ner upon a sun-

day this mischief was done. Read the whole discourse hereof printed at London for Tho. Chard, and Will. Byrne, Booksellers.

CHAP. XXXI.

A Comparison between Popish Exorcists and other Conjurors; a Popish Conjuraton published by a great Doctor of the Romish Church; his rules and cautions.

I See no difference between these and Popish Conjurations; for they agree in order, words, and matter, differing in no circumstance, but that the Papists do it without shame openly, the other do it in hugger mugger secretly. The Papists (I say) have Officers in this behalf, which are called Exorcists or Conjurors, and they look narrowly to other cosenours, as having gotten the upper hand over them. And because the Papists shall be without excuse in this behalf, and that the world may see their cosenage, impiety, and folly to be as great as the others, I will cite one Conjuraton (of which sort I might cite a hundred) published by *Jacobus de Chusa*, a great Doctor of the Romish Church, which serveth to find out the cause of noise and spiritual rumbling in Houses, Churches, or Chappels, and to conjure walking Spirits; which evermore is knavery and cosenage in the highest degree. Mark the cosening device hereof, and confer the impiety with the others.

*Jac de Chusa
in lib. de appa-
ritions. quo-
rundam spiri-
tuum.*

First (forsooth) he saith it is expedient to fast three days, and to celebrate a certain number of Masses, and to repeat the seven Penitential Psalms; then four or five Priests must be called to the place where the haunt or noise is, then a Candle hallowed on Candlemas day must be lighted, and in the lighting thereof also must the seven Psalms be said, and the Gospel of St. John. Then there must be a Cross and a Censer with Frankinsense, and therewithal the place must be censured or perfumed, holy Water must be sprinkled, and a holy Stool must be used, and (after divers other Ceremonies) a Prayer to God must be made, in manner and form following.

*Observations
for the exorci-
sing Priest.*

O Lord Jesus Christ, the knower of all secrets, which alwayes revealest all wholesome and profitable things to thy faithful children, and which suffereest a Spirit to shew himself in this place, we beseech thee for thy bitter Passion, &c. vouchsafe to command this spirit, to reveal and signifie unto us thy servants, without our terror or hurt, what he is, to thine honour, and to his comfort; In Nomine Patris, &c. And then proceed in these words: We beseech thee, for Christs sake, O thou spirit, that if there be any of us, or among us, whom thou wouldst answer, name him; or else manifest him by some sign. Is it Fryer P. or Doctor D. or Doctor Burc. or sir Feats, or sir John, or sir Robert? Et sic de ceteris circumstantibus. For it is well tryed (saith the gloss) he will not answer every one. If the Spirit make any sound of voyce, or knocking at the naming of any one, he is the Cosenour (the Conjuror I would say) that must have the charge of this Conjuraton or Examination. And these forsooth

*Memorandum
that he must
be the veriest
Knave or Fool
in all the com-
pany.*

sooth must be the interrogatories, to wit ; *Whose Soul art thou ? Wherefore camest thou ? What wouldst thou have ? Wanteest thou any Suffrages, Masses, or Alms ? How many Masses will serve thy turn ! three, six, ten, twenty, thirty, &c ? By what Priest ? Must he be religious or secular ? Wilt thou have any Fasts ? What ? How many ? How great ? And by what persons ? Among Hospitals, Lepers, or Beggars ? What shall be the sign of thy perfect deliverance ? Wherefore liest thou in Purgatory ?* and such like. This must be done in the night.

The Spirits are not so cunning by day as by night.

* For so they might be bewrayed.

For so the cosenage may be best handled.

If there appear no sign at this hour, it must be deferred until another hour. Holy water must be left in the place. There is no fear (they say) that such a Spirit will hurt the Conjuror ; for he can sin no more, as being in the mean state between good and evil, and as yet in the state of satisfaction. * If the Spirit do hurt, then it is a damned soul, and not an elect. Every man may not be present hereat, specially such as be weak of complexion. They appear in divers manners, not alwayes in ibody or bodily shape (as it is read in the life of S. Martine, that the Devil did) but sometimes invisable, as only by sound, voyce, or noise. Thus far *Jacobus de Chusa*.

But because you shall see that these be not empty words, nor slanders ; but that in truth such things are commonly put in practice in the *Romish Church*, I will here set down an instance, lately and truly, though lewdly performed ; and the same in effect as followeth.

CHAP. XXXII.

A late Experiment or cosening Conjuratiō practised at Orleance by the Franciscan Friers, how it was detected, and the Judgement against the Authors of that Comedy.

A cosening Conjuratiō. Of this order read noble stuff in a Book printed at Frankesford under the title of *Alcoran Franciscanum*.

Note how the Franciscans cannot conjure without a confederate.

O notorious impudency ! with such shameless faces to abuse so worshipful a company !

IN the year of our Lord 1534. at Orleance in France, the Maiors wife dyed, willing and desiring to be buried without any pomp or noise, &c. Her husband, who revered the memorial of her, did even as she had willed him. And because she was buried in the Church of the *Franciscans*, besides her Father and Grandfather, and gave them in reward only six Crowns, whereas they hoped for a greater prey ; shortly after it chanced, that as he felled certain Woods and sold them, they desired to give them some part thereof freely without money, which he flatly denyed. This they took very grievously. And whereas before they misliked him, now they conceived such displeasure as they devised this means to be revenged ; to wit, that his Wife was damned for ever. The chief workmen and framers of this tragedy were *Colimannus* and *Stephanus Aterbatensis*, both Doctors of Divinity ; this *Colimannus* was a great Conjuror, and had all his implements in a readines, which he was wont to use in such business. And thus they handle the matter. They place over the Arches of the Church a young novice ; who about midnight when they came to mumble their Prayers, as they were wont to do, maketh a great rumbling aud noise. Out of hand the Monks began to conjure and to charm, but he answered nothing. Then being required to give a sign, whether he were a dum Spirit or no, he began to rumble again ; which thing they took as a certain sign. Having laid this foundation, they go unto certain Citizens, chief men, and such as favoured them, declaring that a heavy chance had happened at home in their Monastery ; not shewing what the matter was, but desiring them to come to their Mattens at midnight. When these Citizens were come, and that Prayers were begun, the counterfeited Spirit beginneth to make a marvellous noise in the top of the Church. And being asked what he meant, and who he was, gave signs that it was not lawful for him to speak. Therefore they commanded him to make answer by tokens and signs to certain things they would demand of him. Now there was a hole made in the Vault, through the which he might hear and understand the voyce of a Conjuror. And then had he in his hand a little board, which at every question he strake, in such sort as he might easily

easily be heard beneath. First they asked him, *Whether he were one of them that had been buried in the same place?* Afterwards they reckoning many by name, which had been buried there, at the last also they name the Maiors wife, and there by and by the spirit gave a sign that he was her soul. He was further asked, *Whether he was damned or no; and if he were, for what cause, for what desert or fault? whether for Covetousness, or wanton lust, for Pride or want of Charity? or, whether it were for Heresie, or the Sect of Luther newly sprang up?* also, *What he meant by that noise and stirre he kept there? whether it were to have the body now buried in holy ground to be digged up again, and laid in some other place?* To all which points he answered by signes, as he was commanded, by the which he affirmed or denied anything, according as he strake the board twice or thrice together. And when he had thus given them to understand, that the * very cause of his damnation was *Luthers* Heresie, and that the body must needs be digged up again: the Monks requested the Citizens, whose presence they had used, or rather abused, that they would bear witness of those things which they had seen with their eyes; and that they would subscribe to such things as were done before. The Citizens taking good advice on the matter, lest they should offend the Maior, or bring themselves into trouble, refused so to do. But the Monks notwithstanding take from thence the sweet bread, which they called the host and body of our Lord, with all the reliques of Saints, and carry them to another place, and there say their Mass. The Bishops substitute Judge (whom they called Official) understanding that matter, cometh thither, accompanied with certain honest men, to the intent he might know the whole circumstance more exactly; and therefore he commandeth them to make Conjurati- on in his presence; and also he requireth certain to be chosen to go up into the top of the vault, and thereto see whether any Ghost appeared or not. *Stephanus Aterbatensis* stily denied that to be lawful, and marvellously perswading the contrary, affirmed that the Spirit in no wise ought to be troubled. And albeit the Official urged them very much, that there might be some Conjuring of the Spirit, yet could he nothing prevail.

* The confederate Spirit was taught that lesson before.

For so might the confederate be found.

Whilest these things were doing, the Maior, when he had shewed the other Justices of the City, what he would have them to do, took his journey to the King, and opened the whole matter unto him. And because the Monks refused judgement upon plea of their own Laws and Liberties, the King choosing out certain of the Aldermen of *Paris*, giveth them absolute and full authority to make enquiry of the matter. The like doth the Chancellor Master *Antonius Pratenfis* Cardinal and Legat for the Pope throughout *France*. Therefore when they had no exception to alledge, they were conveyed unto *Paris*, and there constrained to make their answer. But yet could nothing be wrung out of them by confession, whereupon they were put a part into divers Prisons; the Novice being kept in the house of Master *Fumanus*, one of the Aldermen, was oftentimes examined, and earnestly requested to utter the truth, but would notwithstanding confess nothing, because he feared that the Monks would afterward put him to death for staining their order, and putting it to open shame. But when the Judges had made him sure promise that he should escape punishment, and that he should never come into their handling, he opened unto them the whole matter as it was done; and being brought before his fellows, avouched the same to their faces. The Monks, albeit they were convicted, and by these means almost taken tardy with the deed doing; yet did they refuse the Judges, bragging and vaunting themselves on their priviledges, but all in vain: For sentence passed upon them, and they were condemned to be carryed back again to *Orleanse*, and thereto be cast in Prison, and so should finally be brought forth into the chief Church of the City openly, and from thence to the place of execution, where they should make open confession of their trespasses.

An obstinate and wilful persisting in the denying or not confessing of a fault committed.

Surely this was most common among Monks and Fryers, who maintained their Religion, their Lust, their Liberties, their Pompe; their Wealth, their Estimation and Knavery by such cosening practices.

A parecbasis or transition of the Author to matter further proposed.

Now I will shew you more special orders of Popish Conjurations, that are so shamelessly admitted into the Church of Rome, that they are not only suffered, but commanded to be used; not by night secretly, but by day impudently. And these, forsooth, concerning the curing of bewitched persons, and such as are possessed, to wit, such as have a Devil put into them by Witches Inchantments. And herewithal I will set down certain rules delivered unto us by such Popish Doctors as are of greatest reputation.

CHAP. XXXIII.

Who may be Conjurers in the Romish Church besides Priests; a ridiculous definition of Superstition; what words are to be used and not used in Exorcisms; rebaptism allowed; it is lawful to conjure any thing; differences between Holy-water and Conjuratation.

In 4. dist. 23. sent.

Thomas Aquinas saith, That any body, though he be of an inferior or superior order, yea of none other at all, (and as Gulielmus Durandus glossator Raimundi, affirmeth, *A Woman*, so she bless not the girdle, or the garment, but the person of the bewitched) hath power to exercise the order of an Exorcist or Conjuror, even as well as any Priest may say Mass in an house unconsecrated. But that is (saith *M. Mal.*) rather through the goodness and licence of the Pope, than through the grace of the Sacrament. Nay, there are examples set down, where some being bewitched were cured (as *M. Mal.* taketh it) without any Conjuratation at all. Marry there were certain *Pater Nosters*, *Aves*, and *Credoes* said, and Crosses made; but they are Charms, they say, and no Conjuratations: For, they say, that such Charms are lawful, because there is no Superstition in them, &c.

Et glos. super. illo ad coll. 2.

And it is worthy my labour to shew you how Papists define Superstition, and how they expound the definition thereof. Superstition (say they) is a Religion observed beyond measure; a Religion practised with evill and imperfect circumstances. Also, whatsoever usurpeth the name of Religion, through humane tradition, without the Popes authority, is Superstitious: as to add or joyn any Hymnes to the Mass, to interrupt any Diriges, to abridge any part of the Creed in the singing thereof, or to sing when the Organs go, and not when the Quire singeth, not to have one to be'p the Priest to Mass, and such like, &c.

Mendaces debent esse memores, multo magis astuti exorcistæ.

These Popish Exorcists do many times forget their own Rules. For they should not directly, in their Conjuratations call upon the Devil (as they do) with intreaty, but with authority and commandement. Neither should they have in their Charms and Conjuratations any unknown names. Neither should there be (as alwayes there is) any falshood contained in the matter of the Charm of Conjuratation, as (say they) old Women have in theirs, when they say, *the blessed Virgin passed over Jordan, and then S. Steven met her and asked her*, &c. Neither should they have any other vain Characters, but the Cross (for those are the words) and many other such cautions have they, which they observe not; for they have made it lawful elsewhere.

Tho. Aquin. super. Marc. ultim. Mark 16. 17.

But Thomas their chief pillar proveth their Conjuring and Charms lawful by *S. Mark*, who saith, *Signa eos qui crediderunt*; and, *In nomine meo demonia ejicient*, &c. whereby he also proveth that they may conjure Serpents: And there he taketh pains to prove, that the words of God are of as great holiness as the reliques of Saints; whereas (in such respect as they mean) they are both alike, and indeed nothing worth. And I can tell them further, that so they may be carryed, as either of them may do a man much harm either in body or soul.

A trim consequent.

But they prove this by *S. Augustine*, saying, *Non est minus verbum Dei, quam corpus Christi*: whereupon they conclude thus, *By all mens opinions it is lawful to carry about reverently the reliques of Saints; Ergo, it is lawful against evill Spirits, to invoke the name of God every way; by the Pater Noster, the Ave, the Nativity,*
the

the Passion, the five Wounds, the title Triumphant, by the seven words spoken on the Cross, by the nails, &c. and there may be hope reposed in them. Yea, they say, it is lawful to conjure all things, because the Devil may have power in all things. And first, always the person or thing, wherein the Devil is, must be exorcised, and then the Devil must be conjured. Also they affirm, that it is as expedient to consecrate and conjure Pottage and Meat, as Water and Salt, or such like things.

The right order of Exorcism in Rebaptism of a person possessed or bewitched, requireth that Exufflation and Abrenunciation be done toward the West. *Item*, there must be erection of Hands, Confession, Profession, Oration, Benediction, Imposition of hands, Denudation and Unction, with holy Oyl after Baptism, Communion and Induition of the Surplis. But they say that this needeth not, where the bewitched is exorcised; but that the bewitched be first confessed, and then to hold a Candle in his hand, and in stead of a Surplis, to tye about his bare body a holy Candle of the length of Christ, or of the Cross whereupon he dyed, which for money may be had at Rome. *Ergo* (saith *M. Mal.*) this may be said, *I conjure thee Peter or Barbara being sick, but regenerate in the holy water of Baptism, by the living God, by the true God, by the holy God, by the God which redeemed thee with his precious blood, that thou mayst be made a conjured man, that every fantasie and wickedness of Diabolical deceit do avoid and depart from thee, and that every unclean Spirit be conjured through him that shall come to judge the quick and the dead, and the World by fire, Amen. Oremus, &c.* And this Conjunction with *Oremus*, and a Prayer, must be thrice repeated, and at the end alwayes must be said, *Ergo maledicte diabole recognosce sententiam tuam, &c.* Therefore cursed Divell know thy sentence, &c. And this order must alwayes be followed: and finally, there must be diligent search made, in every corner, and under every coverlet and pallet, and under every threshold of the doors, for instruments of Witchcraft; and if any be found, they must straightway be thrown into the fire. Also, they must change all their bedding, their cloathing, and their habitation; and if nothing be found, the party that is to be exorcised or conjured, must come to the Church rath in the morning; and the holier the day is, the better, specially our Lady day. And the Priest, if he be shriven himself and in perfect state, shall do the better therein: And let him that is exorcised, hold a holy candle in his hand, &c. Alwayes provided, that the holy water be thrown upon him, and a stoal put about his neck, with *Deus in adiutorium*, and the Lerany, with invocation of Saints: and this order may continue twice a week, so as (say they) through multiplication of Intercessors, or rather intercessions, grace may be obtained, and favour procured.

Rites, Ceremonies, and reliques of exorcism in rebaptizing of the possessed or bewitched.

Memorandum that this is for one bewitched.

Note the Proviso.

There is also some question in the *Romish Church*, Whether the Sacrament of the Altar is to be received before or after the Exorcism? *Item*, in shrift, the Confessor must learn whether the Party be not Excommunicate, and so for want of Absolution, endureth this vexation. *Thomas* sheweth the difference between Holy-water and Conjunction, saying, That Holy-water driveth the Devil away from the external and outward parts; but Conjunctions from the internal and inward parts; and therefore unto the bewitched party both are to be applied.

Tho. Aquin. supr. dist. 6.

CHAP. XXXIV.

The seven Reasons, why some are not rid of the Devil with all their Popish Conjunctions; why there were no Conjurors in the Primitive Church; and why the Devil is not so soon cast out of the bewitched as of the possessed.

THe reason why some are not remedied for all their Conjunctions, the Papiists say is for seven causes: First, For that the faith of the standers by is naught: Secondly, For that theirs that present the party is no better: Thirdly, Because of the sins of the bewitched: Fourthly, For the neglecting of meet remedies: Fifthly, For the reverence of virtues going out into others:

1.
2.
3.
4.
5.

A a 2

Sixthly,

6.
7.
Proper proofs
of the seven
reasons.

Sixthly, *For the Purgation*: Seventhly, *For the merit of the party bewitched*. And lo, the first four are proved by *Matthew* the 7. and *Mark* the 4. when one presented his Son, and the multitude wanted faith, and the Father said, *Lord help my incredulity, or unbelief*. Whereupon was said, *Oh faithless and perverse generation, how long shall I be with you?* and where these words were written, *And Jesus rebuked him, &c.* that is to say, say they, *the possessed or bewitched for his sins*: For by the neglect of due remedies it appeareth that there were not with Christ good and perfect men: For the pillars of the faith, to wit, *Peter, James and John* were absent. Neither was there fasting and praying, without the which that kind of Devils could not be cast out. For the fourth point, to wit, the fault of the Exorcist in faith may appear, for that afterwards the Disciples asked the cause of their *impotency therein*: And Jesus answered, *it was for their incredulity*, saying, *That if they had as much faith as a grain of mustard seed, they should move mountains, &c.* The fifth is proved by *Vitas Patrum*, the lives of the Fathers, where it appeareth that S. *Anthony* could not do that cure, when his Scholar *Paul* could do it, and did it. For the proof of the sixth excuse it is said, that though the fault be taken away thereby, yet it followeth not that alwayes the punishment is released. Last of all, it is said, That it is possible that the Devil was not conjured out of the party before Baptism by the Exorcist; or the midwife hath not baptized him well, but omitted some part of the Sacrament. If any object, There was no Exorcist in the primitive Church; It is answered, That the Church cannot now erre. And S. *Gregory* would never have instituted it in vain. And it is a general rule, that who or whatsoever is newly exorcised, must be rebaptized, as also such as walk or talk in their sleep; for (say they) call them by their names, and presently they wake, or fall if they climb; whereby it is gathered that they are not truly name in Baptism. *Item*, they say, It is somewhat more difficult to conjure the Devil out of one bewitched, then out of one possessed; because in the bewitched he is double; in the other single. They have a hundred such beggerly, foolish and frivolous notes in this behalf.

Why there
were no Con-
jurors in the
Primitive
Church, with
other subtil
points.

C H A P. XXXV.

Other gross absurdities of Witchmongers in this matter of Conjurations.

Surely I cannot see what difference or distinction the Witchmongers do put between the knowledge and power of God and the Devil; but that they think, if they pray, or rather talk to God till their hearts ake, he never heareth them; but that the Devil doth know every thought and imagination of their minds, and both can and also will do any thing for them. For if any that meaneth good faith with the Devil, read certain conjurations, he cometh up (they say) at a trice. Marry if another that hath no intent to raise him, read or pronounce the words, he will not stirr. And yet, *J. Bodin* confesseth, *That he is afraid to read such Conjurations as John Wierus reciteth, lest (belike) the Devil would come up and scratch him with his foul long nails*. In which sort, I wonder that the Devil dealeth with none other then Witches and Conjurors. I for my part have read a number of their Conjurations, but never could see any Devils of theirs, except it were in a Play. But the Devil (belike) knoweth my mind; to wit, that I would be loth to come within the compass of his claws. But lo, what reason such people have, *Bodin, Bartholomeus, Spinus, Sprenger, and Insitor, &c.* do constantly affirm, that Witches are to be punished with more extremity than Conjurors, and sometimes with death, when the other are to be pardoned doing the same offence; because (say they) the Witches make a league with the Devil, and so do not Conjurors. Now if Conjurors make no league by their own confession, and Devils indeed know not our cogitations (as I have sufficiently proved) then would I weet of our

A Conjuror
then belike
must not be
timorous or
fearful.

Where a
Witch cureth
by Incantati-
on, and the
Conjuror by
Conjurati-
on.

Witchmongers

Witchmongers the reason (if I read the Conjurament and performe the Ceremony) why the Devil will not come at my call? But oh absurd credulity! Even in this point many wise and learned men have been and are abused: whereas, if they would make experience, or duly expend the cause, they might be soon resolved; specially when the whole Art and Circumstance is so contrary to Gods Word, as it must be false, if the other be true. So as you may understand, that the Papists do not only by their doctrine, in Books and Sermons, teach and publish Conjuraments, and the order thereof, whereby they may induce men to bestow, or rather cast away their money upon Masses and Suffrages for their souls; but they make it also a parcel of their Sacrament of orders (of the which number a Conjuror is one) and insert many forms of Conjuraments into their Divine Service; and not only into their Pontificals, but into their Masse-books; yea, into the very Canon of the Masse.

CHAP. XXXVI.

Certain Conjuraments taken out of the Pontifical, and out of the Missal.

BUt see yet a little more of Popish Conjuraments, and confer them with the other. In the * Pontifical you shall find this Conjurament, which the * Tit. de Ecel. other Conjurors use as solemnly as they; *I conjure thee thou creature of de dedicatione. Water, in the Name of the Father, of the Son, and of the Holy Ghost, that thou drive away the Devil from the bounds of the just, that he remain not in the dark corners of this Church and Altar.* You shall find in the same title, these words following, to be used at the hollowing of Churches. There must a cross of ashes be made upon the pavement, from one end of the Church to the other, one handfull broad; and one of the Priests must write on the one side thereof the Greek Alphabet, and on the other side the Latin Alphabet. *Durandus* yieldeth this reason thereof, to wit, *It representeth the union in faith of the Jews and Gentiles: And yet well agreeing to himself, he saith eventhere, That the Cross reaching from the one end to the other; signifieth, that the people, which were in the head, shall be made the tail.*

A Conjurament written in the Masse-book. Fol. 1.

I Conjure thee O creature of Salt, by God, by the God * that liveth, by the true * God, by the holy * God, which by *Elizaeus the Prophet* commanded, that thou shouldst be thrown into the Water, that it thereby might be made whole and sound, that thou Salt [here let the Priest look upon the Salt] mayst be conjured for the health of all believers, and that thou be to all that take thee, health both of body and soul: and let all phantasies and wickedness, or Diabolical craft or deceit, depart from the place whereon it is sprinkled; as also every unclean Spirit, being conjured by him that judgeth both the quick and the dead by fire. Resp. Amen.

In Missal fol. 1. The manner of conjuring Salt.

Then followeth a Prayer to be said, without *Dominus vobiscum*; but yet with *Oremus*: as followeth:

Oremus.

A Almighty and everlasting God, we humbly desire thy clemency [here let the Priest look upon the Salt] that thou wouldest vouchsafe, through thy piety, to bless and sanctify this creature of Salt, which thou hast given for the use of mankind, that it may be to all that receive it, health of mind and body; so as whatsoever shall be touched thereby, or sprinkled therewith, may be void of all uncleanness, and all resistance of spiritual iniquity, through our Lord. Amen.

A Prayer to be applied to the former Exorcism.

What can be made but a Conjurament of these words also, which are written in the Canon, or rather in the Saccharing of Masse? *This holy commixtion of the*

body and blood of our Lord Jesus Christ, let it be made to me, and to all the receivers thereof, health of mind and body, and a wholesome preparative for the deserving and receiving of everlasting life, through our Lord Jesus. Amen.

CHAP. XXXVII.

That Popish Priests leave nothing unconjured ; a form of Exorcism for Incense.

A Conjunction
of Frankincense
set forth in
form.

ALthough the Papists have many Conjurations, so as neither Water, nor Fire, nor Bread, nor Wine, nor Wax, nor Tallow, nor Church, nor Church-yard, nor Altar, nor Altar-cloth, nor Ashes, nor coals, nor Bells, nor Bell-ropes, nor Copes, nor Vestments, nor Oyl, nor Salt, nor Candle, nor Candlestick, nor Beds, nor Bed-staves, &c. are without their form of Conjururation ; yet I will, for brevity, let all pass, and end here with Incense, which they do conjure in this sort. ✠ *I conjure thee most filthy and horrible Spirit, and every vision of our enemy, &c. that thou go and depart from out of this creature of Frankincense, with all thy deceit and wickedness that this creature may be sanctified ; and in the name of our Lord ✠ Jesus ✠ Christ ✠ that all they that taste, touch, or smell the same, may receive the virtue and assistance of the holy Ghost ; so as where-soever this Incense or Frankincense shall remain, that there thou in no wise be so bold as to approach or once presume or attempt to hurt ; but what unclean Spirit soever thou be, that thou with all thy craft and subtilty avoid and depart, being conjured by the name of God the Father Almighty, &c. And that where-soever the same or smoke thereof shall come, every kind and sort of Devils may be driven away, and expelled ; as they were at the increase of the liver of fish, which the Archangel Raphael made, &c.*

CHAP. XXXVIII.

The Rules and Laws of Popish Exorcists and other Conjurors all one ; with a confutation of their whole power : How S. Martin conjured the Devil.

Papists and
Conjurors
censuring com-
peters.

THe Papists, you see, have their certain general Rules and Laws, as to abstain from sin, and to fast, as also otherwise to be clean from all pollutions, &c. and even so likewise have the other Conjurors. Some will say that Papists use Divine Service, and Prayers ; even so do common Conjurors (as you see) even in the same Papistical form, no whit swerving from theirs in faith and doctrine, nor yet in ungodly and unreasonable kinds of petitions. Methinks it may be a sufficient argument to overthrow the calling up and miraculous works of Spirits, that it is written, *God only knoweth and searcheth the hearts, and only worketh great wonders.* The which argument being prosecuted to the end, can never be answered ; in so much as that Divine power is required in that action.

1 Sam. 16. 7.
1 Reg. 8. 39.
Jer. 17. 10.
Psal. 44. 11.
Psal. 72. 18.

And if it be said, That in this Conjururation we speak to the Spirits, and they hear us, and therefore need not know our thoughts and imaginations : I first ask them, Whether King Bael, or Amaymon, which are Spirits reigning in the furthest regions of the East (as they say) may hear a Conjurors voyce, which calleth for them, being in the extreamest parts of the West ; there being such noises interposed, where perhaps also they may be busie, and set to work on the like affairs ? Secondly, Whether those Spirits be of the same power that God is, who is everywhere, filling all places, and able to hear all men at one instant ? &c. Thirdly, Whence cometh the force of such words as raise the dead, and command Devils ? If sounds do it, then may it be done by a taber and a pipe, or any other instrument that hath no life : If the voyce do it, then may it be done by any Beasts or Birds : If words, then a Parret may do it : if in many words

words only, where is the force, in the first, second, or third syllable? If in syllables, then not in words: If in imaginations, then the Devil knoweth our thoughts. But all this stuffe is vain and fabulous.

It is written, *All the generations of the earth were healthful, and there is no poison of destruction in them.* Why then do they conjure wholesome creatures, as Salt, Water, &c. where no Divels are? *God looked upon all his works, and saw they were all good.* What effect (I pray you) had the seven sons of *Sceva*, which is the great objection of Witchmongers? They would needs take upon them to conjure Devils out of the possessed. But what brought they to pass? Yet that was in the time whilest God suffered miracles commonly to be wrought. By that you may see what Conjurors can do.

Where is such a promise to Conjurors or Witches, as is made in the Gospel to the faithful? where it is written, *In my name they shall cast out Devils, speak with new tongues; if they shall drink any deadly thing, it shall not hurt them; they shall take away Serpents, they shall lay hands on the sick, and they shall recover.* According to the promise, this grant of miraculous working was performed in the primitive Church, for the confirmation of Christs doctrine, and the establishing of the Gospel.

But as in another place I have proved, the gift thereof was but for a time, and is now ceased; neither was it ever made to Papist, Witch, or Conjuror. They take upon them to call up and cast out Devils; and to undo with one Devil, that which another Devil hath done. If one Devil could cast out another, it were a Kingdom divided, and could not stand. Which argument Christ himself maketh; and therefore I may the more boldly say, even with Christ, *That they have no such power:* For, * *besides him there is no Saviour;* † *none can deliver out of his hand. Who but he can declare, set in order, appoint, and tell what is to come? He destroyeth the tokens of Soothsayers, and maketh the Conjecturers fools, &c. He declareth things to come;* and so cannot Witches.

There is no help in Inchanters and Soothsayers, and other such vain sciences: For, *Devils are cast out by the finger of God;* which *Matthem* calleth, *the Spirit of God;* which is, the mighty power of God, and not by the virtue of the bare name only, being spoken or pronounced; for then might every wicked man do it. And *Simon Magus* needed not then to have proffered money to have bought the power to do Miracles and Wonders; for he could speak and pronounce the name of God, as well as the Apostles. Indeed they may soon throw out all the Devils that are in Frankincense, and such like creatures, wherein no Devils are: but neither they, nor all their holy-water, can indeed cure a man possessed with a Devil, either in body or mind, as Christ did. Nay, why do they not cast out the Devil that possesseth their own souls?

Let me hear any of them all speak with new tongues; let them drink but one dram of a potion which I will prepare for them; let them cure the sick by laying on of hands (though Witches take it upon them, and Witchmongers believe it) and then I will subscribe unto them. But if they which repose such certainty in the actions of Witches and Conjurors, would diligently note their deceit, and how the scope whereat they shoot is Money (I mean not such Witches as are falsely accused, but such as take upon them to give answers, &c. as mother *Bungie* did) they should apparently see the Cosenage: For they are abused, as are many beholders of Juglers, which suppose they do miraculously, that which is done by sleight and subtilty.

But in this matter of Witchcrafts and Conjurations, if men would rather trust their own eyes, then old Wives tales and lies, I dare undertake this matter would soon be a ta perfect point; as being easier to be perceived than Jugling. But I must needs confess, that it is no great marvel, though the simple be abused therein, when such lies concerning those matters are maintained by such persons of account, and thrust into their Divine Service. As for example:

Sap. 2. 14.
Eccl. 9.

Gen. 1. 31.
Act. 19. 14.

Mark 16. 17.
18.

* Isa. 43. 11.
† Verif. 13.
Chap. 44. 7, 15.
Chap. 46. 10.
Chap. 47. 12.
13, &c.

Luke 11. 20.
Mat. 12. 28.

Act. 8. 18, 19.

Money is the
mark wherewith
all Witches
and Conjurors
do aime.

S. Martins.
Conjuration:
In die sancti
Martini, lect. 1.

It is written, That S. Martin thrust his fingers into ones mouth that had a Devil within him, and used to bite folk; and then did bid him devour them if he could: And because the Devil could not get out at his mouth, being stoppt with S. Martins fingers, he was faine to run out at his fundament. O stinking lye!

CHAP. XXXIX.

That it is a shame for Papists to believe other Conjurors doings, their own being of so little force. Hippocrates his opinion herein.

* To wit,
Vincen. Domi-
nica in albus, in
olla pasch. ser-
mone 25. Bu-
rand. de exor-
cist.

And still methinks Papists (of all others) which indeed are most credulous, and do most maintain the force of Witches Charms, and of Conjurors Cosenages, should perceive and judge Conjurors doings to be void of effect: For when they see their own stuffe, as Holy-water, Salt, Candles, &c. conjured by their holy Bishop and Priests, and that in the words of Consecration or Conjuration (for so * their own Doctors term them) they adjure the water, &c. to heal, not only the souls infirmity, but also every ma-lady, hurt, or ach of the body; and do also command the Candles, with the force of their authority and power, and by the effect of all their holy words, not to consume; and yet neither soul nor body any thing recover, nor the Candles last one minute the longer: with what face can they defend the others miraculous workes, as though the Witches and Conjurors actions were more effectual then their own? Hippocrates being but a Heathen, and not having the perfect knowledge of God, could see and perceive their cosenage and knavery well enough, who saith, *They which boast so, that they can remove or help the infections of diseases, with Sacrifices, conjurations, or other Magical Instruments or means, are but needy fellows, wanting living; and therefore refer their words to the Devil, because they would seem to know somewhat more than the common people.* It is marvel that Papists do affirm, that their Holy-water, Crosses, or Bugs-words have such virtue and violence, as to drive away Devils; so as they dare not approach to any place or person besmeared with such stuffe; when as it appeareth in the Gospel, That the Devil presumed to assault and tempt Christ himself: For the Devil indeed most earnestly busieth himself to seduce the godly; as for the Wicked, he maketh reckoning and just accompt of them as of his own already. But let us go on forward in our Refutation.

CHAP. XL.

How Conjurors have beguiled Witches; what books they carry about to procure credit to their Art; wicked assertions against Moses and Joseph.

A foul offence
to backbite the
absent, and to
belye the dead.

Thus you see that Conjurors are no small fools: For whereas Witches being poor and needy, go from door to door for relief, have they never so many Toads or Cats at home, or never so much Hogs-dung and Charvil about them, or never so many Charmes in stone; these Conjurors (I say) have gotten them offices in the Church of Rome, whereby they have obtained authority and great estimation. And further to add credit to that Art, these Conjurors carry about at this day, books entituled under the names of Adam, Abel, Toby, and Enoch; which Enoch they repute the most divine fellow in such matters. They have also among them books of Zachary, Paul, Hieronimus, Cyprian, Jerome, Jeremy, Albert, and Thomas: also, of the Angels, Ritziel, Raziel, and Raphael; and doubtless these were such books as were said to have been burnt in the lesser Asia. And for their further credit they boast, that they must be and are skillful and learned in these Arts, to wit, *ars Almadel, ars Noturia, ars Bulaphia, ars Arithphii, ars Pemena, ars Revelationis, &c.* Yea, these

these Conjurors in corners stick (with *Justine*) to report and affirm, That *Joseph* Just. lib. 16. who was a true figure of *Christ* that delivered and redeemed us, was learned in these arts, and thereby prophesied and expounded *Dreams*; and that those arts came to him from *Moses*, and finally from *Moses* to them: which thing both *Pliny* and *Tacitus* Plin. lib. 30. c. 2. affirm of *Moses*. Also *Strabo* in his *Cosmographie* maketh the very like blasphemous report; and likewise *Apollonius Molon*, *Possidonius*, *Lyfimachus* and *Appian* Strab. lib. 16. term *Moses* both a Magician and a Conjuror, whom *Eusebius* confuteth with many notable arguments: For *Moses* differed as much from a Magician, as truth from falshood, and piety from vanity; for in truth, he confounded all Magick, and made the world see, and the cunningest Magicians of the earth confest, That their own doings were but illusions, and that his miracles were wrought by the finger of God. But that the poor old Witches knowledge reacheth thus far, (as *Danaus* affirmeth it doth) is untrue; for their furthest fetches that I can comprehend, are but to fetch a pot of milk, &c. from their neighbours house, half a mile distant from them. Dan. in dialog. de fortianis.

CHAP. XLI.

All Magical Arts confuted by an argument concerning Nero; what Cornelius Agrippa and Carolus Gallus have written thereof, and proved by experience.

Surely *Nero* proved all these Magical Arts to be vain and fabulous lyes, and nothing but Cosenage and Knavery. He was a notable Prince, having gifts of nature enough to have conceived such matters, treasure enough to have imployed in the search thereof, he made no conscience therein, he had singular conferences thereabout, he offered, and would have given half his Kingdom to have learned those things which he heard might be wrought by Magicians; he procured all the cunning Magicians in the world to come to *Rome*; he searched for books also, and all other things necessary for a Magician; and never could find any thing in it but Cosenage and Legierdemain. At length he met with one *Tiridates*, the great Magician, who having with him all his companions, and fellow Magicians, Witches, Conjurors and Coseners, invited *Nero* to certain Magical Banquets and Exercises; Which when *Nero* required to learn, he (to hide his cosenage) answered that he would not, nor could not teach him, though he would have given him his Kingdom. The matter of his refusal (I say) was, least *Nero* should espy the cosening devices thereof. Which when *Nero* conceived, and saw the same, and all the residue of that Art to be vain, lying and ridiculous, having only shadows of truth, and that their Arts were only venefical, he prohibited the same utterly, and made good and strong laws against the use and practises thereof, as *Pliny* and others do report. It is marvel that any man can be so much abused, as to suppose that *Satan* may be commanded, compelled, or tyed to the power of man; as though the Devil would yield to man, beyond nature, that will not yield to God his Creator, according to the rules of Nature. And in so much as there be (as they confest) good Angels as well as bad, I would know why they call up the Angels of Hell, and not call down the Angels of Heaven. But this they answer (as *Agrippa* saith) Good Angels (forsooth) do hardly appear, and the other are ready at hand. Here I may not omit to tell you how *Cornelius Agrippa* bewrayeth, detesteth, and defaceth this Art of Conjuraton, who in his youth travelled into the bottom of all these Magical Sciences, and was not only a great Conjuror and Practiser thereof, but also wrote cunningly *De occulta Philosophia*. Howbeit afterwards in wiser age, he recanteth his opinions, and lamenteth his follies in that behalf, and discovereth the impiety and vanities of Magicians, and Inchanters, which boast they can do Miracles; which action is now ceased (saith he) and he assigneth them a place with *Jannes* and *Jambres*, affirming, That this Art teacheth nothing but vain toys for a shew. *Carolus Gallus* also saith, I have tried oftentimes, by the Witches and Conjurers themselves, that

Tiridates the great Magician biddeth the Emperor *Nero* to a Banquet, &c.

Nero made laws against Conjurors and Conjurations.

C. Agrip. lib. de vanitat. scient.

that their Arts, (especially those which do consist of Charms, Impossibilities, Conjurations, and Witchcrafts, whereof they were wont to boast) to be meer foolishness, dotting lyes and dreams. I for my part can say asmuch, but I delight not to alleadge mine own proofs and authorities; for that mine adversaries will say they are partial, and not indifferent.

C H A P. XLII.

Of Solomons Conjurations, and of the Opinion conceived of his cunning and practice therein.

IT is affirmed by sundry Authors, that Solomon was the first inventer of those Conjurations; and thereof Josephus is the first reporter, who in his first Book *De Judaeorum antiquitatibus*, cap. 22. rehearseth soberly this story following; which Polydore Virgil, and many other repeat verbatim, in this wise, and seem to credit the fable, whereof there is scant a true word.

Solomon was the greatest Philosopher, and did Philosophize about all things, and had the full and perfect knowledge of all their properties: but he had that gift given from above to him, for the profit and health of mankind; which is effectual against Devils. He made also Inchantments wherewith diseases are driven away; and left divers manners of Conjurations written, whereunto the Devils giving place are so driven away, that they never return. And this kind of healing is very common among my Countrey-men; for I saw a neighbour of mine, one Eleazer, that in the presence of Vespasian and his Sons, and the rest of the Souldiers, cured many that were possessed with Spirits. The manner and order of his cure was this. He did put unto the nose of the possessed a Ring, under the seal whereof was inclosed a kind of root, whose vertue Solomon declared, and the savour thereof drew the Devil out at his nose; so as down fell the man, and then Eleazer conjured the Devil to depart, and to return no more to him. In the mean time he made mention of Solomon, reciting incantations of Solomons own making. And then Eleazer being willing to shew the standers by his cunning, and the wonderful efficacy of his Art, did set not far from thence, a Pot or Basen full of Water, and commanded the Devil that went out of the man, that by the overthrowing thereof, he would give a sign to the beholders, that he had utterly forsaken and left the man. Which thing being done, none there doubted how great Solomons knowledge and wisdom was. Wherein a juggling knack was produced, to confirm a coggling cast of knavery or cozenage.

Another story of Solomons Conjurati^{on} I find cited in the sixt lesson, read in the Church of Rome upon S. Margarets day, far more ridiculous than this. Also Peter Lombard, Master of the Sentences, and Gratian his Brother, the Compiler of the Golden Decrees; and Durandus in his *Rationale Divinorum*, do all soberly affirm Solomons cunning in this behalf; and specially this tale; to wit, That Solomon inclosed certain thousand Devils in a brazen Bowl, and left it in a deep hole or lake, so as afterwards the Babylonians found it, and supposing there had been gold or silver therein, brake it, and out flew all the Devils, &c. And that this fable is of credit, you shall perceive, in that it is thought worthy to be read in the Romish Church, as parcel of their Divine Service. Look in the Lessons of the day of S. Margaret the Virgin, and you shall find these words *Verbatim*; which I the rather recite, because it serveth me for divers turns; to wit, for Solomons Conjurations; for the tale of the Brazen Vessel, and for the Popes Conjurations, which extended both to Faith and Doctrin, and to shew of what credit their Religion is, that so shamefully is stained with lyes and fables.

Probatum est,
upon a patient
before witnesses;
Ergo, no lye.

Lib. 4. dist. 14.
Decret. aureum.
dist. 21. Rub.
de enormis.

Less 5. & 6.

CHAP. XLIII.

Lessons read in all Churches, where the Pope hath authority, on S. Margarets day, translated into English, word for word.

HOly Margaret required of God, that she might have a conflict face to face with her secret enemy the Devil; and rising from prayer, she saw a terrible Dragon, that would have devoured her; but she made the sign of the Crosse, and the Dragon burst in the midst. *Leff. in die sanctissime Marg. ver. 5.*

Afterwards, she saw another man sitting like a Neger, having his hands bound fast to his knees, she taking him by the hair of the head, threw him to the ground, and set her foot on his head; and her prayers being made, a light shined from heaven into the prison where she was, and the Crosse of Christ was seen in Heaven, with a Dove sitting thereon, who said, *Blessed art thou O Margaret, the gates of Paradise attend thy coming.* Then she giving thanks to God, said to the Devil, *Declare to me thy name.* The Devil said, *Take away thy foot from my head, that I may be able to speak, and tell thee:* which being done, the Devil said, *I am Veltis, one of them whom Solomon shut in the Brazen Vessel, and the Babylonians coming, and supposing there had been gold therein, brake the Vessel, and then we flew out, ever since lying in wait to annoy the just.* But seeing I have recited a part of her story, you shall also have the end thereof; for at the time of her execution this was her prayer following:

Grant therefore O Father, that whosoever writeth, readeth, or heareth my passion, or maketh memorial of me, may deserve pardon for all his sins: whosoever calleth on me, being at the point of death, deliver him out of the hands of his adversaries. And I also require, O Lord, that whosoever shall build a Church in the honour of me, or ministrereth unto me any Candles of his just labour, let him obtain whatsoever he asketh for his health. Deliver all Women in travell that call upon me, from the danger thereof.*

Look in the word Iidoni; pag. 232.

**For the Priests profit, I warrant you.*

Her prayer ended, there were many great thunder-claps, and a Dove came down from heaven, saying, *Blessed art thou O Margaret the Spouse of Christ: Such things as thou hast asked, are granted unto thee; therefore come thou into everlasting rest, &c.* Then the hangman (though she did bid him) refused to cut off her head: to whom she said, *Except thou do it, thou canst have no part with me; and then lo he did it, &c.* But since I have been, and must be tedious, I thought good to refresh my Reader with a lamentable story, depending upon the matter precedent, reported by many grave Authors, word for word, in manner and form following.

This is common (they say) when a Witch or Conjuror dyeth.

CHAP. XLIV.

A delicate story of a Lombard, who by S. Margarets example would needs fight with a real Devil.

THere was (after a Sermon made, wherein this Story of S. Margaret was recited, for in such stuffe consisted not only their Service, but also their Sermons in the blind time of Popery;) there was, I say, a certain young man being a Lombard, whose simplicity was such, as he had no respect unto the commodity of worldly things, but did altogether affect the salvation of his soul, who hearing how great S. Margarets triumph was, began to consider with himself, how full of sleights the Devil was. And among other things thus he said, *O that God would suffer, that the Devil might fight with me hand to hand in visible form! I would then surely in like manner overthrow him, and would fight with him till I had the victory.* And therefore about the twelfth hour he

Kacozelia.

Mutual error
by means of
sudden fight.

he went out of the Town, and finding a convenient place where to pray, secretly kneeling on his knees, he prayed among other things, *That God would suffer the Devil to appear unto him in visible form, that according to the example of S. Margaret, he might overcome him in battel.* And as he was in the midst of his prayers, there came into that place a Woman with a hook in her hand, to gather certain herbs which grew there, who was dumb born. And when she came into the place, and saw the young man among the herbs, on his knees, she was afraid and waxed pale, and going back she roared in such sort, as her voyce could not be understood, and with her head and fists made threatening signes unto him. The young man seeing such an ill-favoured foul quean, that was for age decrepit and full of wrinkles, with a long body, lean of face, pale of colour, with ragged cloathes, crying very loud, and having a voyce not understandable, threatening him with the hook which she carryed in her hand; he thought surely it had been no Woman, but a Devil appearing unto him in the shape of a Woman, and thought God had heard his prayers. For the which causes he fell upon her lustily, and at length threw her down to the ground, saying, *Art thou come thou cursed Devil, art thou come? No, no, thou shalt not overthrow me in visible fight, whom thou hast often overcome in visible temptations.*

S. Vincent raised
the dead
woman to life.

S. Vincent made
the dumb
to speak.

And as he spake these words, he caught her by the hair, and drew her about, beating her sometimes with his hands, sometimes with his heels, and sometimes with the hook so long, and wounded her so fore, that he left her a dying. At the noise whereof, many people came running unto them, and seeing what was done, they apprehended the young man, and thrust him into a vile prison. S. Vincent, by virtue of his holiness, understanding all this matter, caused the body that seemed dead to be brought unto him, and thereupon (according to his manner) he laid his hand upon her, who immediately revived, and he called one of his Chaplains to hear her confession. But they that were present, said to the man of God, *That it were altogether in vain so to do, for that she had been from her nativity dumb, and could neither hear nor understand the Priest, neither could in words confess her sins.* Notwithstanding, S. Vincent bad the Priest hear her Confession, affirming, *that she should very distinctly speak all things unto him.* And therefore, whatsoever the man of God commanded, the Priest did confidently accomplish and obey; and as soon as the Priest approached unto her, to hear her Confession, she, whom all *Cathalonia* knew to be dumb born, spake and confessed her self, pronouncing every word as distinctly, as though she had never been dumb. After her Confession, she required the Eucharist, and extreame Unction to be ministred unto her, and at length she commended her self to God; and in the presence of all that came to see that miracle, she spak as long as she had any breath in her body. The young man that killed her being saved from the gallows by S. Vincents means, and at his intercession, departed home into *Italy*. This story last rehearsed is found in *Speculo exemplorum*, and repeated also by *Robert Carocul Bishop of Aquinas*, and many others, and preached publicly in the Church of *Rome*.

Dist. 8. exempl.
17. serm. 59.
cap. 20.

C H A P. XLV.

The Story of Saint Margaret proved to be both ridiculous and impious in every point.

First, that the story of S. Margaret is a fable, may be proved by the incredible, impossible, foolish, impious, and blasphemous matters contained therein, and by the ridiculous circumstance thereof. Though it were cruelly done of her to beat the Devil, when his hands was bound; yet it was courteously done of her, to pull away her foot at his desire. He could not speak so long as she trod on his head, and yet he said, *Tread off, that I may tell you*

you what I am. She saw the Heavens open, and yet she was in a close Prison. But her sight was very clear, that could see a little Dove sitting upon a Cross so far off. For Heaven is higher than the Sun, and the Sun when it is nearest to us, is 3966000. miles from us. And she had a good pair of ears that could hear a Dove speak so far off. And she had good luck, that S. Peter, who (they say) is Porter, or else the Pope, who hath more doings than Peter, had such liefore as to stay at the gates so long for her. Solomon provided no good place, neither took good order with his brazen bowl. I marvel how they escaped that let out the Devils. It is marvel also that they melted it not with their breath long before; for the Devils carry Hell and Hell fire about with them alwayes: in so much as (they say) they leave ashes evermore where they stand. Surely she made in her Prayer an unreasonable request, but the date of her Patent is out; for I believe that who soever at this day shall burn a pound of good Candles before her, shall be never the better, but three pence the worse. But now we may find in St. Margarets life; who it is that is Christwife; whereby we are so much wiser than we were before. But look in the life of S. Katherine, in the golden Legend, and you shall find that he was also marryed to S. Katherine, and that our Lady made the marriage, &c. An excellent authority for Bigamie. Here I will also cite another of their notable stories, or miracles of authority, and so leave shaming of them, or rather troubling you the Readers thereof. Neither would I have written these fables, but that they are authentick among the Papists, and that we that are Protestants may be satisfied, as well of Conjurors and Witches miracles, as of others; for the one is as gross as the other.

Secundum Bordinum Corriges Que sit. Math. tract. 1. sect. 77.

Pfellus de operatione Demonum.

CHAP. XLVI.

A pleasant Miracle wrought by a Popish Priest.

WHat time the Waldenses Heresies began to spring, certain wicked men; being upheld and maintained by Diabolical vertue; shewed certain signs and wonders, whereby they strengthened and confirmed their Heresies, and perverted in Faith many faithful men; for they walked on the water and were not drowned. But a certain Catholick Priest seeing the same, and knowing that true signs could not be joyned with false doctrine, brought the body of our Lord, with the Pix, to the Water, where they shewed their power and vertue to the people, and said, in the hearing of all that were present, *I conjure thee O Devil, by him, whom I carry in my hands, that thou exercise not these great Visions and Phantasies by these men, to the drowning of this people.* Notwithstanding these words, when they walked still on the water, as they did before, the Priest in a rage threw the body of our Lord, with the Pix, into the River, and by and by, so soon as the Sacrament touched the Element, the Phantasie gave place to the Verity; and they being proved and made false, did sink like lead to the bottom, and were drowned; the Pix with the Sacrament immediately was taken away by an Angel. The Priest seeing all these things, was very glad of the Miracle; but for the loss of the Sacrament he was very pensive, passing away the whole night in tears and mourning: in the morning he found the Pix with the Sacrament upon the Altar.

In speculo exemplorum, dist. 6. ex lib exemplorum, Casaris, exempli. 69. Memo addum it is confessed in Popery that true Miracles cannot be joyned with false Doctrine; Ergo, neither Papist, Witch, nor Conjuror can work miracles.

CHAP. XLVII.

The former Miracle confuted, with a strange story of St. Lucy.

HOW glad Sir John was now, it were folly for me to say. How would he have plagued the Devil that threw his God in the River to be drowned? But if other had had no more power to destroy the *Waldenses* with Sword and Fire, than this Priest had to drown them with his conjuring Box and cosening Sacraments, there should have been many a life saved. But I may not omit one fable, which is of authority, wherein though there be no Conjurat[i]on expressed, yet I warrant you there was cosenage both in the doing and telling thereof. * You shall read in the lesson on Saint *Lucies* dayes, that she being condemned, could not be removed from the place with a team of Oxen, neither could any fire burn her, insomuch as one was faine to cut off her head with a Sword, and yet she could speak afterward as long as she list. And this passeth all other miracles, except it be that which *Bodin* and *M. Mal.* recite out of *Nider*, of a Witch that could not be burned, till a scroll was taken away from where she hid it, betwixt her skin and flesh.

* Last in die
sanctæ Luc. 7.
& 8.

CHAP. XLVIII.

Of Visions, Noises, Apparitions, and imagined Sounds, and of other Illusions of wandering Souls, with a confutation thereof.

MANY through Melancholy do imagine, that they see or hear Visions, Spirits, Ghosts, strange Noises, &c. as I have already proved before, at large. Many again through fear proceeding from a cowardly nature and complexion, or from an effeminate and fond bringing up, are timerous and afraid of Spirits, and bugs, &c. Some through imperfection of sight also are afraid of their own shadows, and (as *Aristotle* saith) see themselves sometime as it were in a Glasse. And some through weakness of body have such imperfect imaginations. Drunken men also sometimes suppose they see trees walk, &c. according to that which *Solomon* saith to the drunkards, *Thine eyes shall see strange visions, and marvellous appearances.*

Against the
counterfeit vi-
sions of Popish
Priests, and o-
ther cosening
devices.

In all ages Monks and Priests have abused and bewitched the world with counterfeit Visions; which proceeded through idleness, and restraint of marriage, whereby they grew hot and lecherous, and therefore devised such means to compass and obtain their loves. And the simple people being then so superstitious, would never seem to mistrust, that such holy men would make them Cuckholds, but forsook their beds in that case, and gave room to the Clergy. *Item*, little children have been so scared with their mothers maids, that they could never after endure to be in the dark alone, for fear of bugs. Many are deceived by Glasses through Art Perspective. Many hearkening unto false reports, conceive and believe that which is nothing so. Many give credit to that which they read in Authors. But how many Stories and Books are written of walking Spirits and Souls of men, contrary to the Word of God, a reasonable volum cannot contain. How common an opinion was it among the Papists, that all souls walked on the earth, after they departed from their bodies? In so much as it was in the time of Popery a usual matter, to desire sick people on their deathbeds, to appear to them after their death, and to reveal their estate. The Fathers and ancient Doctors of the Church were too credulous herein, &c. Therefore no marvel though the common simple sort of men, and least of all, that women be deceived herein. God in times past did send down visible Angels and Appearances to men; but now he doth not so. Through ignorance of late in Religion, it was thought that every Church-yard swarmed with souls and Spirits:

Spirits : but now the Word of God being more free, open, and known, those conceits and illusions are made more manifest and apparent, &c.

The Doctors, Councils, and Popes, which (they say) cannot err, have confirmed the walking, appearing, and raising of Souls. But where find they in Scriptures any such doctrine ; And who certified them, that those appearances were true ? Truly all they cannot bring to pass, that the lyes which have been spread abroad herein, should now begin to be true, though the Pope himself subscribe, seal, and swear thereunto never so much. Where are the souls that swarmed in times past ? Where are the Spirits ? Who heareth their noises ? Who seeth their Visions ? Where are the Souls that made such moan for Trentals, whereby to be eased of the pains in Purgatory ? Are they all gone into *Italy*, because Masses are grown dear here in *England* ? Mark well this illusion, and see how contrary it is unto the Word of God. Consider how all Papists believe this illusion to be true, and how all Protestants are driven to say it is and was Popish illusion. Where be the Spirits that wandered to have burial for their bodies ? For many of those walking Souls went about their business. Do you not think, that the Papists shew not themselves godly Divines, to preach and teach the people such doctrine ; and to insert into their Divine Service such fables as are read in the *Romish Church*, all Scripture giving place thereto for the time ? You shall see in the lessons read there upon *S. Stevens* day, that *Gamaliel Nicodemus* his kinsman, and *Abdias* his son, with his friend *S. Steven*, appeared to a certain Priest, called *Sir Lucian*, requesting him to remove their bodies, and to bury them in some better place (for they had lien from the time of their death, until then, being in the reign of *Honorius* the Emperor ; to wit, four hundred years buryed in the field of *Gamaliel*) who in that respect said to *Sir Lucian* ; *Non mei solummodo causa sollicitus sum, sed potius pro illis qui mecum sunt* ; that is, I am not only careful for my self, but chiefly for those my friends that are with me. Whereby the whole course may be perceived to be a false practice, and a counterfeited vilion, or rather a lewd invention. For in Heaven mens souls remain not in sorrow and care ; neither study they there how to compass and get a worshipful burial here in earth. If they did, they would not have foreflowed it so long. Now therefore let us not suffer our selves to be abused any longer, either with Conjuring Priests, or Melancholical Witches ; but be thankful to God that he hath delivered us from such blindness and error.

This doctrine was not only preached, but also proved ; note the particular instances following.

CHAP. XLIX.

Cardanus Opinion of strange Noises, how counterfeited Visions grow to be credited ; of Popish Appearances ; of Pope Boniface.

Cardanus speaking of Noises, among other things, saith thus ; a noise is heard in your house ; it may be a Mouse, a Cat, or a Dog among dishes ; it may be a counterfeited, or a thief indeed, or the fault may be in your ears. I could recite a great number of Tales, how men have even forsaken their houses, because of such apparitions and noises : and all hath been by meer and rank knavery. And wheresoever you shall hear, that there is in the night season such rumbling and fearful noises, be you well assured that it is flat knavery, performed by some that seemeth most to complain, and is least mistrusted. And hereof there is a very Art, which for some respects I will not discover. The Devil seeketh dayly as well as nightly whom he may devour, and can do his feats as well by day as night, or else he is a young Devil, and a very bungler. But of all other coseners, these Conjurers are in the highest degree, and are most worthy of death for their blasphemous impiety. But that these Popish Visions and Conjurations used as well by Papists, as by the Popes themselves, were mere cosenages ; and that the tales of the Popes recited by *Bruno* and *Platina*, of their

H. Card. lib. de var. rer. lib. 15. c. 91.

Pope Celestinus
cofened of his
Popedom by
Pope Boniface.

magical devices, were but plain cofenages and knaveries, may appear by the History of *Bonifacius* the eight, who used this kind of enchantment, to get away the Popedom from his predecessor *Celestinus*. He counterfeited a voyce through a Cane-reed, as though it had come from Heaven, perswading him to yield up his Authority of Popeship, and to institute therein one *Bonifacius*, a worthy man: otherwise he threatned him with damnation, and therefore the fool yielded it up accordingly to the said *Bonifacius*, An. 1264. of whom it was said; *He came in like a Fox, lived like a Woolf, and dyed like a Dog.*

Visions distinguished.

There be innumerable examples of such Visions, which when they are not detected, go for true stories: and therefore when it is answered that some are true tales, and some are false, until they be able to shew forth before your eyes one matter of truth, you may reply upon them with this distinction; to wit, visions tryed are false visions, undecided and untryed are true.

CHAP. L.

Of the noise or sound of Eccho, of one that narrowly escaped drowning thereby, &c.

H. Card. lib. de
subtilitat. 18.

ALas! how many natural things are there so strange, as to many seem miraculous; and how many counterfeit matters are there, that to the simple seem yet more wonderful! *Cardane* telleth of one *Comansis*, who coming late to a Rivers side, not knowing where to pass over, cryed out aloud for some body to shew him the Foord: who hearing an Eccho to answer according to his last word, supposing it to be a man that answered him and informed him of the way, he passed through a River, even there where was a deep whirlpool, so as he hardly escaped with his life; and told his friends, that the Devil had almost perswaded him to drown himself. And in some places these noises of eccho are far more strange than other, specially at *Ticinum* in Italy, in the great hall, where it rendereth sundry and manifold noises or voyces, which seem to end so lamentably, as it were a man that lay a dying: so as few can be perswaded that it is the eccho, but a Spirit that answereth.

Of Winchester
noise.

The noise at *Winchester* was said to be a very miracle, and much wondering was there at it, about the year 1569. though indeed a meer natural noise ingendered of the wind, the concavity of the place, and other instrumental matters helping the sound to seem strange to the hearers; specially to such as would add new reports to the augmentation of the wonder.

CHAP. LI.

Of Theurgie, with a Confutation thereof; a Letter sent to me concerning these matters.

THere is yet another Art professed by these cofening Conjurors, which some fond Divines affirm to be more honest and lawful than Necromancy, which is called *Theurgie*; wherein they work by good Angels. Howbeit, their Ceremonies are altogether Papistical and Superstitious, consisting in cleanliness partly of the mind, partly of the body, and partly of things about and belonging to the body; as in the skin, in the apparel, in the house, in the vessel and householdstuffs, in Oblations and Sacrifices; the cleanliness whereof they say, doth dispose men to the contemplation of heavenly things. They cite these words of *Esay* for their authority; to wit: *Wash your selves and be clean, &c.* In so much as I have known divers superstitious persons of good account, which usually washed all their Apparel upon conceits ridiculously. For uncleanliness (they say) corrupteth the air, infecteth man, and chaseth away clean spirits.

Spirits. Hereunto belongeth the Art of *Almadel*, the Art of *Paul*, the Art of Revelations, and the Art of Notary. But (as *Agrippa* saith) the more divine these Arts seem to the ignorant, the more damnable they be. But their false assertions, their presumptions to work miracles, their characters, their strange names, their diffuse phrases, their counterfeit holiness, their Popish ceremonies, their foolish words mingled with impiety, their barbarous and unlearned order of construction, their shameless practices, their paltry stuffe, their secret dealing, their beggarly life, their bargaining withfools, their cosening of the simple, their scope and drift for money, doth bewray all their Art to be counterfeit cosenage. And the more thoroughly to satisfie you herein, I thought good in this place to insert a Letter, upon occasion sent unto me, by one which at this present time lieth as a prisoner condemned for this very matter in the Kings-bench, and reprieved by her Majesties mercy, through the good mediation of a most noble and vertuous personage, whose honourable and godly disposition at this time I will forbear to commend as I ought. The person truly that wrote this letter seemeth unto me a good body, well reformed, and penitent, nor expecting any gains at my hands, but rather fearing to speak that which he knoweth further in this matter, lest displeasure might ensue and follow.

The Copy of a Letter sent unto me *R. S.* by *T. E.* Master of Arts, and practiser both of Physick, and also in times past, of certain vain Sciences; now condemned to die for the same: wherein he openeth the truth touching these deceits.

Master *R. Scot*, according to your request, I have drawn out certain alises worth the noting, touching the work you have in hand; things which I my self have seen within these xxxvi. years, among those which were counted famous and skilful in those Sciences. And because the whole discourse cannot be set down, without nominating certain persons, of whom some are dead and some living, whose friends remain yet of great credit: in respect thereof, I knowing that mine Enemies do already in number exceed my friends; I have considered with my self, that it is better for me to stay my hand, than to commit that to the world, which may increase my misery more than relieve the same. Notwithstanding, because I am noted above a great many others to have had some dealings in those vain Arts and wicked practices; I am therefore to signify unto you, and I speak it in the presence of God, that among all those famous and noted practisers, that I have been conversant withall these xxxvi. years, I could never see any matter of truth to be done in those wicked Sciences; but only meer cosenings and illusions. And they whom I thought to be most skilful therein, sought to see some things at my hands, who had spent my time a dozen or fourteen years, to my great loss and hindrance, and could never at any time see any one truth, nor sparkle of truth therein. Yet at this present I stand worthily condemned for the same; for that contrary to my Princes Laws, and the Law of God, and also to mine own Conscience, I did spend my time in such vain and wicked studies and practices: being made and remaining a spectacle for all others to receive warning by. The Lord grant I may be the last (I speak it from my heart) and I wish it, not only in my native Countrey, but also through the whole face of the earth, specially among Christians. For mine own part, I lament my time lost, and have repented me five years past: at which time I saw a Book, written in the old Saxon tongue, by one Sir John Malborn a Divine of Oxonford, three hundred years past, wherein he openeth all the illusions and inventions of those Arts and Sciences: a thing most worthy the noting. I left the Book with the Parson of Slangham in Suffex, where if you send for it in my name, you may have it. You shall think your labour well bestowed, and it shall greatly further the good enterprize you have in hand, and there shall you see the whole Science thoroughly discussed, and all their illusions and cosenages deciphered at large. Thus craving pardon at your hands for that I promised you, being very fearful, doubtful, and loth to set my hand or name under any thing that may be offensive to the world, or hurtful to my self, considering my

Mark the sum
and scope of
this Letter:

Sir John Malbornes Book
detecting the
devices of con-
juration, &c.

case, except I had the better warrant from my L. of Leicester, who is my very good Lord, and by whom next under God (her Majestie only excepted) I have been preserved; and therefore loth to do any thing that may offend his Lordships ears. And so I leave your Worship to the Lords keeping, who bring you and all your actions to good end and purpose, to Gods glory, and to the profit of all Christians. From the Bench this 8. of March, 1582. Your Worships poor and desolate friend and servant, T. E.

I sent for this Book of purpose, to the Parson of *Slangham*, and procured his best friends, men of great worship and credit, to deal with him, that I might borrow it for a time. But such is his folly and superstition, that although he confessed he had it, yet he would not lend it: albeit a friend of mine, being Knight of the Shire, would have given his word for the restitution of the same safe and sound.

The Author
his Conclusion.

The conclusion therefore shall be this, whatsoever heretofore hath gone for currant, touching all these fallible Arts, whereof hitherto I have written in ample sort, be now counted counterfeit, and therefore not to be allowed, no not by common sense, much less by reason, which should sift such cloaked and pretended practices, turning them out of their rags and patched clowts, that they may appear discovered, and shew themselves in their nakedness. Which will be the end of every secret intent, privy purpose, hidden practice, and close device, have they never such shrowds and shelters for the time: and be they with never so much cautelousness and subtil circumspection clouded and shadowed, yet will they at length be manifestly detected by the light, according to that old rimed verse.

Andreas
GAVINUS MA-
THERIANUS.

Quicquid nix celat, solis calor omne revelat.

Englified by *Abraham Fleming*:

*What thing soever Snow doth hide,
Heat of the Sun doth make it spide.*

Mat. 10. 26.
Mark. 4. 22.
Luk. 8. 17.
& 12. 2.

And according to the verdict of Christ, the true *Nazareite*, who never told untruth, but who is the substance and ground-work of truth it self, saying, *Nil est tam occultum quod non sit detegendum*, Nothing is so secret, but it shall be known and revealed.

BOOK

BOOK XVI.

CHAP. I.

A Conclusion, in manner of an Epilogue, repeating many of the former Absurdities of Witchmongers Conceits, Confutations thereof, and of the Authority of James Sprenger, and Henry Institor, Inquisitors and Compilers of M. Mal.



Hitherto you have had delivered unto you, that which I have conceived and gathered of this matter. In the substance and principal parts whereof I can see no difference among the Writers hereupon, of what Countrey, Condition, Estate, or Religion soever they be; but I find almost all of them to agree in unconstancy, fables, and impossibilities; scratching out of *M. Mal.* the substance of all their arguments: so as their Authors being disapproved, they must coin new stuffe, or go to their Grandams maids to learn more old wives Tales, whereof this Art of Witchcraft is contrived. But you must know that *James Sprenger*, and *Henry Institor*, whom I have had occasion to alledge many times, were co-partners in the composition of that profound and learned Book called *Mallem Maleficarum*, and were the greatest Doctors of that Art: out of whom I have gathered matter and absurdity enough, to confound the opinions conceived of Witchcraft; although they were allowed Inquisitors, and assigned by the Pope, with the authority and commendation of all the Doctors of the Univerſity of *Collen*, &c. to call before them, to imprison, to condemn, and to execute Witches; and finally to seize and confiscate their goods.

These two Doctors, to maintain their credit, and to cover their injuries, have published those same monstrous lyes, which have abused all Christendom, being spread abroad with such authority, as it will be hard to suppress the credit of their Writings, be they never so ridiculous and false. Which although they maintain and stir up with their own praises; yet men are so bewitched, as to give credit unto them. For proof whereof I remember they write in one place of their said Book, that by reason of their severe proceedings against Witches, they suffered intolerable assaults, specially in the night, many times finding Needles sticking in their Biggins, which were thither conveyed by Witches charms: and through their innocency and holiness (they say) they were ever miraculously preserved from hurt. Howbeit they affirm that they will not tell all that might make to the manifestation of their holiness: for then should their own praise stink in their own mouths. And yet God knoweth their whole Book containeth nothing but stinking lyes and Popery. Which ground-work and foundation how weak and wavering it is, how unlike to continue, and how slenderly laid, a child may soon discern and perceive.

The compilers or makers of the Book called, *A Mallet to brain Witches.*

No marvel that they were so opinionative herein, for God gave them over unto strong delusions.

C H A P. II.

By what means the Common People have been made believe in the Miraculous Works of Witches; a definition of Witchcraft, and a description thereof.

THe common people have been so afforted and bewitched, with whatsoever Poets have faigned of Witchcraft, either in earnest, in jest, or else in derision; and with whatsoever lowd liars and coseners for their pleasures herein have invented, and with whatsoever tales they have heard from old doting women, or from their mothers maids, and with whatsoever the Grand-fool their ghostly Father, or any other Morrow-Mass Priest had informed them; and finally with whatsoever they have swallowed up through tract of time, or through their own timorous nature or ignorant conceit, concerning these matters of Hags and Witches: as they have so settled their opinion and credit thereupon, that they think it Heresie to doubt in any part of the matter; specially because they find this word Witchcraft expressed in the Scriptures; which is as to defend praying to Saints, because *Sanctus, Sanctus, Sanctus* is written in *Te Deum*.

The definition
or description
of Witchcraft.

The formal
cause.

The final
cause.

The material
cause.

And now to come to the definition of Witchcraft, which hitherto I did defer and put off purposely, that you might perceive the true nature thereof, by the circumstances, and therefore the rather to allow of the same, seeing the variety of other Writers. Witchcraft is in truth a cosening Art, wherein the Name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature. In estimation of the vulgar people, it is a supernatural work, contrived between a corporal old Woman, and a spiritual Diuel. The manner thereof is so secret, mystical, and strange, that to this day there hath never been any credible witness thereof. It is incomprehensible to the wise, learned or faithful, a probable matter to children, fools, melancholick persons and Papists. The trade is thought to be impious. The effect and end thereof to be sometimes evil, as when thereby Man or Beast, Grasse, Trees, or Corn, &c. is hurt; sometimes good; as whereby sick folks are healed, Theeves bewrayed, and true men come to their Goods, &c. The matter and instruments wherewith it is accomplished, are words, charms, signs, images, characters, &c. The which words although any other creature do pronounce, in manner and form as they do, leaving out no circumstance requisite or usual for that action, yet none is said to have the grace or gift to perform the matter, except she be a Witch, and so taken, either by her own consent, or by others imputation.

C H A P. III.

Reasons to prove that words and Characters are but Bables, and that Witches cannot do such things as the multitude supposeth they can; their greatest wonders proved trifles; of a young Gentleman cosened.

THAT Words, Characters, Images, and such other trinkets, which are thought so necessary Instruments for Witchcraft (as without the which no such thing can be accomplished) are but bables devised by coseners, to abuse the people withal, I trust I have sufficiently proved. And the same may be further and more plainly perceived by these short and compendious reasons following.

A necessary sequel.

First, In that the *Turks* and *Infidels*, in their Witchcraft, use both other words, and other characters than our Witches do, and also such as are most contrary. In so much as, if ours be bad, in reason theirs should be good. If their Witches can do any thing, ours can do nothing. For as our Witches are said to renounce Christ, and despise his Sacraments; so do the other forsake *Mahomet* and his Laws, which is one large step to Christianity. It

It is also to be thought, that all Witches are Cofeners ; when Mother *Bungie*, a principal Witch, so reputed, tryed, and condemned of all men, and continuing in that exercise and estimation many years (having cofened and abused the whoie Realm, in so much as there came to her, Witchmongers from all the furthest parts of the Land, she being in divers Books set out with authority, registered and chronicled by the name of the great Witch of *Rochester*, and reputed among all men for the chief ring-leader of all other Witches) by good proof is found to be a meer cofener ; confessing in her death-bed freely, without compulsion or inforcement, that her cunning consisted only in deluding and deceiving the people : saving that she had (towards the maintenance of her credit in that cofening trade) some sight in Physick and Surgery, and the assistance of a friend of hers, called *Heron*, a professor thereof. And this I know, partly of mine own knowledge, and partly by the testimony of her husband, and others of credit, to whom (I say) in her death-bed, and at sundry other times she protested these things ; and also that she never had indeed any material Spirit or Devil (as the voyce went) nor yet knew how to work any supernatural matter, as she in her life time made men believe she had and could do.

Probatum est, by Mother Bungies confession that all Witches are cofeners.

The like many be said of one *T. of Canterbury*, whose name I will not literally discover, who wonderfully abused many in these parts, making them think he could tell where any thing lost became, with divers other such practices, whereby his fame was farr beyond the others. And yet on his death-bed he confessed, that he knew nothing more then any other, but by sleight and devices, without the assistance of any Devil or Spirit, saving the Spirit of cofenage : and this did he (I say) protest before many of great honesty, credit, and wisdom, who can witness the same, and also gave him good commendations for his godly and honest end.

Again, who will maintain, that common Witchcrafts are not Cofenages, when the great and famous Witchcrafts, which had stoll credit not only from all the common people, but from men of great wisdom and authority, are discovered to be beggerly sleights of cofening varlots : Which otherwise might and would have remained a perpetual objection against me. Were there not* three images of late years found in a dunghil, to the terrour and astonishment of many thousands ? In so much as great matters were thought to have been pretended to be done by Witchcraft. But if the Lord preserve those persons (whose destruction was doubted to have been intended thereby) from all other the lewd practices and attempts of their enemies, I fear not, but they shall easily withstand these and such like devices, although they should indeed be practised against them. But no doubt, if such bables could have brought those matters of mischief to pass, by the hands of Traitors, Witches, or Papiists, we should long since have been deprived of the most excellent jewel and comfort that we enjoy in this world. Howbeit, I confess, that the fear, conceit, and doubt of such mischievous pretences may breed inconvenience to them that stand in aw of the same. And I wish, that even for such practices, though they never can or do take effect, the practisers be punished with all extremity ; because therein is manifested a traiterous heart to the Queen, and a presumption against God.

* *J. Bodin* in the Preface before his Book of *Demonomania* reporteth, this by a Conjur-ing Priest late curate of *Islington* : he also sheweth to what end ; read the place you that understand *Latine*.

But to return to the discovery of the foresaid Knavery and Witchcraft. So it was that one old Cofenor wanting money, devised or rather practised (for it is a stale device) to supply his want, by promising a young Gentleman, whose humor he thought would that way be well served, that for the sum of forty pounds, he would not fail by his cunning in that Art of Witchcraft, to procure unto him the love of any three women whom he would name, and of whom he should make choice at his pleasure. The young Gentleman being abused with his cunning devices, and too hastily yielding to that motion, satisfied this cunning mans demand of money. Which, because he had it not presently to disburse, provided for him at the hands of a friend of his. Finally, this cunning man made the three puppers of Wax, &c. leaving nothing undone that appertained to the cofenage, until he had buried them, as you have heard. But I omit to tell

Note this device of the waxen images found of late near *London*.

what

what ado was made hereof, and also what reports and lies were bruited ; as what white Dogs and black Dogs there were seen in the night season passing through the watch , maugre all their force and preparation against them ! &c. But the young Gentleman, who for a little space remained in hope mixed with joy and love, now through tract of time hath those his felicities powdred with doubt and despair. For instead of atcheiving his love, he would gladly have obtained his money. But because he could by no means get either the one or the other (his money being in hucksters handling, and his sute in no better forwardness) he revealed the whole matter, hoping by that means to recover his money ; which he neither can yet get again, nor hath payed it where he borrowed. But till trial was had of his simplicity, or rather folly herein, he received some trouble himself hereabout, though now dismissed.

CHAP. IV.

Of one that was so bewitched that he could read no Scriptures but Canonical, of a Devil that could speak no Latine, a proof that Witchcraft is flat Cosenage.

A strange miracle, if it were true.

HERE I may aptly insert another miracle of importance, that happened within the compas of a child's remembrance, which may induce any reasonable body to conceive, that these supernatural actions are but fables and cosenages. There was one, whom for some respects I name not, that was taken blind, deaf, and dumb, so as no Phylitian could help him. That man (forsooth) though he was (as is said) both blind, dumb and deaf, yet could he read any Canonical Scriptures ; but as for Apocrypha, he could read none : wherein a Gods Name consisted the miracle ? But a leaf of Apocrypha being extraordinarily inserted among the Canonical Scriptures, he read the same as Authentick ; wherein his knavery was bewrayed. Another had a Devil, that answered men to all questions. Marry her Devil could understand no *Latine*, and so was she (and by such means all the rest may be) bewrayed. Indeed our witching Writers say, that certain Devils spaek only the language of that Countrey where they are resident, as *French*, or *English*, &c.

There the hypocrite was overmatch for all his dissembled gravity.

Furthermore in my conceit, nothing proveth more apparently that Witchcraft is cosenage, and that Witches Instruments are but ridiculous Bables, and altogether void of effect ; than when learned and godly Divines in their serious writings, produce experiments as wrought by Witches, and by Devils at Witches commandements : which they expound by miracles, although indeed meer trifles. Whereof they conceive amiss, being overtaken with credulity.

CHAP. V.

Of the Divination of the Sive and Sheers, and by the Book and Key. Hemingius his opinion thereof confuted ; a Bable to know what is a clock ; of certain Juggling knacks ; manifold reasons for the overthrow of Witches and Conjurors, and their cosenages ; of the Devils transformations of Ferrum candens, &c.

Heming. in lib. de superst. magicis.

TO pass over all the fables, which are vouched by the Popish Doctors, you shall hear the words of *N. Hemingius*, whose zeal and learning otherwise I might justly commend : howbeit I am sorry and ashamed to see his ignorance and folly in this behalf. Neither would I have bewrayed it, but that he himself, among other absurdities concerning the maintenance of Witches Omnipotency, hath published it to his great discredit. Popish Priests (saith he) as the *Chaldeans* used the Divination by Sive and Sheers for the detection of theft, do practice with a Psalter and a Key fastened upon the 49. Psalm, to discover a Thief, and when the names of the suspected persons are orderly put into the

the Pipe of the Key, at the reading of these words of the Psalm [*If thou sawest a Thief, thou didst consent unto him*] the Book will wagge and fall out of the fingers of them that hold it, and he whose name remaineth in the Key must be the thief. Hereupon *Hemingius* inferreth, that although conjuring Priests and Witches bring not this to pass by the absolute words of the Psalm, which tend to a far other scope; yet Satan doth nimblely, with his invisible hand, give such a twitch to the Book, as also in the other case, to the Sive and the Sheers, that down falls the Book and Key, Sive and Sheers, upstarts the Thief, and away runneth the Devil laughing, &c.

The greatest
Clarks are not
the wisest men.

But alas, *Hemingius* is deceived, as not perceiving the conceit, or rather the deceit thereof. For where he supposeth those actions to be miraculous, and done by a Devil, they are in truth meer bables wherein consisteth not so much as Legierdemain. For every Carter may conceive the sleight hereof; because the Book and Key, Sive and Sheers, being stayed up in that order, by natural course of necessity must within that space (by means of the air, and the pulse beating at the fingers end) turn and fall down. Which experience being known to the Witch and Conjuror, she or he do form and frame their prophesie accordingly; as whosoever maketh proof thereof shall manifestly perceive it. By this art, practice, or experience, you shall know what it is a clock, if you hold between your finger and your thumb a thred of six or seven inches long, unto the other end whereof is tyed a gold Ring, or some such like thing; in such sort as upon the beating of your Pulse, and the moving of the Ring, the same may strike upon either side of a Goblet or Glasse. These things are (I confess) Witchcraft; because the effect or event proceedeth not of that cause which such coseners say, and others believe they do. As when they lay a medicine for the Ague, &c. to a childs wrists, they also pronounce certain words or charms, by vertue whereof (they say) the child is healed; whereas indeed the medicine only doth the feat. And this is also a silly Jugglers knack, which wanteth legierdemain, whom you shall see to thrust a pin, or a small knife, through the head and brain of a Chicken or Puller, and with certain mystical words seem to cure him; whereas, though no such words were spoken, the Chicken would live, and do well enough, as experience teacheth and declareth.

A natural reason of the former knack.

Again, When such as have maintained the Art and Profession of Conjuring, and have written thereupon most cunningly, have published recantations, and confessed the deceits thereof, as *Cornelius Agrippa* did, why should we defend it? Also, when Heathen Princes, of great renown, authority and learning, have searched with much industry and charge, the knowledge and secrecy of Conjururation and Witchcraft, and finally found by experience all to be false and vain that is reported of them, as *Nero*, *Julianus Apostata*, and *Kalence* did; why should we seek for further trial, to prove Witchcraft and Conjururation to be cosenage?

C. Agrip. in lib. de vanit. scient. & in epistola ante librum de occult. Philosophia. Plin. lib. natural. hist. 30 c. 1. Pet. Mart. in locis communibus.

Also, when the miracles imputed unto them; exceed in quantity; quality and number, all the miracles that Christ wrought here upon earth, for the establishing of his Gospel, or the confirmation of our faith; and for the advancement of his glorious Name; what good Christian will believe them to be true? And when Christ himself saith; *The works that I do, no man else can accomplish*; why should we think that a foolish old Woman can do them all, and many more?

Also, when Christ knew not these Witches, nor spake one word of them in all time of his being here upon earth, having such necessary occasion (if at least wise they with their familiars could do as he did by the Spirit of God, as is constantly affirmed) why should we suppose that they can do as they say, but rather that they are deceivers? When they are fain to say, that Witches wrought not in that Art, all those thirty three years that Christ lived; and that there were none in *Jobs* time, and that the cosening Oracles are now ceased; who seeth not they are witless, and madde fools that maintain it? When all the mischiefs are accomplished by poysons and natural means, which they affirm to be

Note that during all Christs time upon earth, which was 33. years, Witches were put to silence, &c.

be brought to pass by words, it manifesteth to the world their cofenage. When all the places of Scripture, which Witchmongers allow for the proof of such Witches, are proved to make nothing for their purpose, their own fables and lies deserve small credit. When one of the chief points in controversie; to wit, execution of Witches, is grounded upon a false translation; namely, *Tu shall not suffer a Witch to live*, (which is in Latine *Veneficam non retinelis in vita*) where the word in every mans ear soundeth to be a Poysoner, rather than a worker of Miracles, and so interpreted by the seventy Interpreters, *Josephus*, and almost all the Rabbins which were *Hebrems* born: Why should any of their Interpretations or Allegations be trusted, or well accounted of? When working of Miracles is ceased, and the gift of Prophetic also; so as the godly through invocation of the Holy Spirit, cannot perform such wonderful things, as these Witches and Conjurors by the invocation of Devils and wicked Spirits undertake, and are said to do; what man that knoweth and honoureth God, will be so infatuate as to believe these lies, and so prefer the power of Witches and Devils, before the godly indued with Gods Holy Spirit? When many printed Books are published, even with Authority, in confirmation of such Miracles wrought by those cofeners, for the detection of Witchcraft; and in fine, all is not only found false, and to have been accomplished by cofenage, but that there hath been therein a set purpose to defame honest Matrons, as to make them be thought to be Witches: why should we believe *Bodin*, *M. Mal.* &c. in their cofening tales and fables? When they say, that Witches can flie in the air, and come in at a little coan, or a hole in a Glasse-window, and steal away sucking Children, and hurt their Mothers; and yet when they are brought into Prison, they cannot escape out of the grate, which is far bigger; who will not condemn such accusations or confessions to be frivolous, &c? When (if their assertions were true) concerning the Devils usual taking of shapes, and walking, talking, conferring, hurting, and all manner of dealing with mortal creatures, Christs argument to *Thomas* had been weak and easily answered; yea the one half, or all the whole world might be inhabited by Devils; every poor mans house might be hired over his head by a Devil; he might take the shape and favour of an honest woman, and play the Witch; or of an honest man, and play the Thief; and so bring them both, or whom he list to the gallows: who seeth not the vanity of such assertions? For then the Devil might, in the likeness of an honest man commit any criminal offence; as *Lavater* in his nineteenth Chapter *De sp. &ris*, reporteth of a grave wise Magistrate in the Territory of *Tiguric*, who affirmed, That as he and his servant went through certain pastures, he espied in the morning, the Devil in likeness of one whom he knew very well, wickedly dealing with a Mare. Upon the sight whereof he immediately went to that fellows house, and certainly learned there, that the same person went not out of his chamber that day. And if he had not wisely bolted out the matter, the good honest man (saith he) had surely been cast into Prison, and put on the rack, &c.

But Christs argument was undoubted; *Ergo*, &c.

I marvel for what purpose that Magistrate went to that fellows house.

Al'ertus Crantzius in lib. 4. metropolis. cap. 4.

Prov. 6.27, 28.

The like story we read of one *Canegunda*, wife to *Henry* the second Emperor of that name, in whose Chamber the Devil (in the likeness of a young man, with whom she was suspected to be too familiar in Court) was often seen coming in and out. Howbeit she was purged by the tryal *Candentis Ferri*, and proved innocent; for she went upon glowing iron unhurt, &c. And yet *Solomon* saith, *May a man carry fire in his bosom, and his clothes not be burned? Or can a man go upon coals, and his feet not be scorched? And thus might the Devil get him up into the Pulpit, and spread Heresies, as I doubt not but he doth in the mouth of wicked Preachers, though not so grossely as is imagined and reported by the Papists and Witchmongers. And because it shall not be said that I belie them, I will cite a story credibly reported by their chiefest Doctors, namely, James Sprenger, and Henry Institoris, who say as followeth, even word for word.*

Mal malef. par 2. quest. 1. ca. 9.

CHAP. VI.

How the Devil preached good Doctrin in the shape of a Priest, how he was discovered, and that it is a shame (after Confutation of the greater Witchcrafts) for any man to give credit to the lesser points thereof.

ON a time the Devil went up into a Pulpit, and there made a very Catholick Sermon: but a holy Priest coming to the good speed, by his holiness perceived that it was the Devil. So he gave good ear unto him, but could find no fault with his Doctrin. And therefore so soon as the Sermon was done, he called the Devil unto him, demanding the cause of his sincere preaching; who answered: *Behold, I speak the truth, knowing that while men be hearers of the Word, and not followers, God is the more offended, and my Kingdom the more enlarged.* And this was the strangest device (I think) that ever any Devil used: for the Apostles themselves could have done no more. Again, when with all their familiars, their Ointments, &c. whereby they ride Invisibly, nor with all their charms, they can neither convey themselves from the hands of such as lay wait for them; nor can get out of Prisons, that otherwise can go in and out at a Mouse-hole; nor finally can save themselves from the gallows, that can transubstantiate their own and other bodies into Flies or Fleas, &c. who seeth not, that either they lie, or are belyed in their miracles? when they are said to transfer their neighbours Corn into their own ground, and yet are perpetual beggars, and cannot enrich themselves, either with Money or otherwise: who is so foolish as to remain longer in doubt of their supernatural power? When never any yet from the beginning of the world till this day, hath openly shewed any other trick, conceit, or cunning point of Witchcraft, than Legierdemain or cosenage, who will tarry any longer for further tryal? when both the common Law and also the injunctions do condemn prophesying, and likewise false miracles, and such as believe them in these days, who will not be afraid to give credit to those knaveries? When hereby they make the Devil to be a God that heareth the Prayers, and understandeth the minds of men: who will not be ashamed, being a Christian, to be so abused by them? When they that do write most frankly of these matters, except lying *Sprenger* and *Infitor*, have never seen any thing herein; insomuch that the most credible proof that *Bodin* bringeth of his wonderful tales of Witchcraft, is the report of his Host at an Alehouse where he baited: who will give further ear unto these incredible fables? When in all the New-Testament, we are not warned of these bodily appearances of Devils, as we are of his other subtilties, &c. who will be afraid of their bugs? When no such bargain is mentioned in the Scriptures, why should we believe so incredible and impossible Covenants, being the ground of all Witchmongers Religion, without the which they have no probability in the rest of their foolish assertions? When as, if any honest mans conscience be appealed unto, he must confesse he never saw tryal of such Witchcraft or Conjurat[i]on to take effect, as is now so certainly affirmed: what Conscience can condemn poor souls that are accused wrongfully, or believe them that take upon them impiously to do or work those impossible things? When the whole course of the Scripture is utterly repugnant to these impossible opinions, saving a few sentences, which nevertheless rightly understood, releive them nothing at all: who will be seduced by their fond arguments? When as now that men have spied the knavery of Oracles, and such pelf, and that there is not one Oracle in the world remaining; who cannot perceive that all the residue heretofore of those devices, have been cosenages, knaveries, and lyes? When the power of God is so impudently transferred to a base creature, what good Christian can abide to yield unto such miracles wrought by fools? When the old women accused of Witchcraft, are utterly insensible, and unable to say for themselves; and much less to bring such matters to pass, as they are accused

He should rather have asked who gave him Ordes and Licence to Preach.

Jean Bodin.

Yet many that bear the shew of honest men are very credulous herein.

Witches are
commonly very
Beggars.

of : who will not lament to see the extremity used against them ? When the foolisher sort of people are alwayes most mistrustful of hurt by Witchcraft, and the simplest and dotingest people mistrusted to do the hurt : what wise man will not conceive all to be but folly ? When it were an easie matter for the Devil, if he can do as they affirm, to give them great store of money, and make them rich, and doth it not ; being a thing which would procure him more Disciples than any other thing in the world ; the wise must needs condemn the Devil of folly, and the Witches of peevishness, that take such pains, and give their souls to Devil to be tormented in Hell fire, and their bodies to the Hangmen to be trussed on the Gallows, for nichels in a bag.

CHAP. VII.

A Conclusion against Witchcraft, in manner and form of an Induction.

A general conclusion against them whom the subject of this Book concerneth.

BY this time all *Kentish*-men know (a few fools excepted) that *Robin-Goodfellow* is a Knave. All wisemen understand that Witches miraculous enterprises, being contrary to nature, probability and reason, are void of truth or possibility. All Protestants perceive, that Popish Charms, Conjururation, Execrations, and Benedictions are not effectual, but be toys and devices only to keep the people blinde, and to enrich the Clergy. All Christians see, that to confesse Witches can do as they say, were to attribute to a Creature the power of the Creator. All children well brought up conceive and spee, or at the least are taught, that Juglers Miracles do consist of Legierdmain and Confederacy. The very Heathen people are driven to confesse, that there can be no such conference between a spiritual Devil and a corporal Witch, as is supposed ; for no doubt, all the Heathen would then have every one his familiar Devil ; for they would make no Conscience to acquaint themselves with a Devil, that are not acquainted with God.

I have dealt, and conferred with many (marry I must confesse Papists for the most part) that maintain every point of these absurdities. And surely I allow better of their judgments, than of others, unto whom some part of these cosenages are discovered and seen : and yet concerning the residue, they remain as they were before ; specially being satisfied in the highest and greatest parts of conjuring and cosening ; to wit, in Popery, and yet will be abused with beggerly Jugling and Witchcraft.

CHAP. VIII.

Of Natural Witchcraft or Fascination.

BUt because I am loth to oppose my self against all the Writers herein, or altogether to discredit their stories, or wholly to deface their reports, touching the effects of Fascination or Witchcraft ; I will now set down certain parts thereof, which although I my self cannot admit, without some doubts, difficulties and exceptions, yet will I give free liberty to others to believe them, if they list ; for that they do not directly oppugn my purpose.

Many great and grave Authors write, and many fond Writers also affirm, that there are certain families in *Africa*, which with their voices bewitch whatsoever they praise. Inasmuch as, if they commend either, Plant, Corn, Infant, Horse, or any other Beasts, the same presently withereth, decayeth and dyeth. This mystry of Witchcraft is not unknown or neglected of our Witchmongers, and superstitious fools here in *Europe*. But to shew you examples neer home here in *England*, as though our voyce had the like operation ; you shall not hear a Butcher or Horse-courier cheapen a Bullock or a Jade, but if he

buy

Isgonus.
Memphadorus.
Solou, &c.
Vairus.
J. Bodinus.
Mal. Malef.

buy him nor, he saith, *God save him*; if he do forget it, and the Horse or Bullock chance to dye, the fault is imputed to the chapman. Certainly the sentence is godly, if it do proceed from a faithful and godly mind; but if it be spoken as a superstitious charm, by those words and syllables to compound with the fascination and misadventure of unfortunate words, the phrase is wicked and superstitious, though there were farr greater shew of godliness than appeareth therein.

CHAP. IX.

Of Inchanting or Bewitching Eyes.

MAny Writers agree with *Virgil & Theocritus* in the effect of bewitching eyes, affirming that in *Scythia* there are women called *Bithia*, having two bals or rather blacks in the apple of their eyes. And as *Didymus*, reporteth, some have in the one eye two such bals, and in the other the image of a Horse. These (forsooth) with their angry looks do bewitch and hurt not only young Lambs, but young Children. There be other that retain such venom in their Eyes, and send it forth by beams and streams so violently, that therewith they annoy not only them with whom they are conversant continually; but also all other whose company they frequent, of what age, strength or complexion soever they be, as *Cicero*, *Plutarch*, *Philarchus*, and many others give out in their writings.

With the like property were the old *Illyrian* people indued, if we will credit the words of *Sabinus*, grounded upon the report of *Aul. Gell.*

This Fascination (saith *John Baptista Porta Neapolitanus*) though it begin by touching or breathing, is alwayes accomplished and finished by the Eye, as an extermination or expulsion of the Spirits through the Eyes, approaching to the heart of the bewitched, and infecting the same, &c. Whereby it cometh to pass, that a child, or a young man endued with a clear, whole, subtil and sweet blood, yieldeth the like spirits, breath, and vapours springing from the purer blood of the heart. And the lightest and finest spirits, ascending into the highest parts of the head, do fall into the Eyes, and so are from thence sent forth, as being of all other parts of the body the most clear, and fullest of veins and pores, and with the very spirit or vapour proceeding thence, is conveyed out as it were by beams and streams a certain fiery force; whereof he that beholdeth sore Eyes shall have good experience. For the poyson and disease in the Eye infecteth the air next unto it, and the same proceedeth further, carrying with it the vapour and infection of the corrupted blood, with the contagion whereof the Eyes of the beholders are most apt to be infected. By this same means it is thought that the Cockatrice depriveth the life, and a Wolf taketh away the voyce of such as they suddenly meet withal and behold.

J. Bap. Neapol. in lib. de naturalis magia.

This is held of some for truth.

Old women, in whom the ordinary course of nature faileth in the office of purging their natural monthly humors, shew also some proof hereof. For (as the said *J. B.P.N.* reporteth, alledging *Aristotle* for his Author) they leave in a Looking-glass a certain froth, by means of the gross vapours proceeding out of their Eyes, which cometh so to pass, because those vapours or spirits, which so abundantly come from their Eyes, cannot pierce and enter into the Glass, which is hard and without pores, and therefore resisteth: but the beams which are carryed in the chariot or conveyance of the spirits, from the Eyes of one body to another, do pierce to the inward parts, and there breed infection, whilest they search and seek for their proper region. And as these beams and vapours do proceed from the heart of the one, so are they turned into blood about the heart of the other, which blood disagreeing with the nature of the bewitched party, infebleth the rest of his body, and maketh him sick; the contagion whereof so long continueth as the distempered blood hath force in the members. And because the infection is of blood, the feaver or sickness will be continual; whereas if it were of choler, or flegm, it would be intermittent or alterable.

Non est in speculo res que speculatur in illo.

CHAP. X.

Of Natural Witchcraft for Love, &c.

*Nescio quis o-
culus teneros
mibi fascinat
agnos, laith
Virgil; and
thus Englished
by Abraham
Fleming.*

*I wote not I
What witching eye,
Doth use to haue
My tender Lams
Sucking their Dams
And them incage.*

BUt as there is Fascination and Witchcraft by malicious and angry eyes unto displeasure; so are there witching Aspects, tending contrariwise to Love, or at the least, to the procuring of good will and liking. For if the Fascination or Witchcraft be brought to pass or provoked by the desire, by the wishing and coveting any beautiful shape or favour, the venom is strained through the eyes, though it be from a far, and the imagination of a beautiful form resteth in the heart of the Lover, and kindleth the fire where it is afflicted. And because the most delicate, sweet, and tender blood of the beloved doth there wander, his countenance is there represented shining in his own blood and cannot there be quiet; and is so haled from thence, that the blood of him that is wounded, reboundeth and slippeth into the wounder, according to the saying of *Lucretius* the Poet to the like purpose and meaning in these verses;

*Idque petit corpus, mens unda est sanctia amore,
Namque omnes plerunque cadunt in vulnus, & illam
Emicat in partem sanguis, unde icimar ictu;
Et si cominus est, os tum ruber occupat humor.*

Englished by *Abraham Fleming*,

*And to that body 'tis rebounded,
From whence the mind by Love is wounded,
For in a manner all and some,
Into that wound of Love do come,
And to that part the blood doth flee
From whence with stroke we stricken bee;
If hard at hand, and near in place,
Then ruddy colour fills the face.*

Thus much may seem sufficient touching this matter of Natural Magick; whereunto though much more may be annexed, yet for the avoiding of tediousness, and for speedier passage to that which remaineth, I will break off this present Treatise. And now somewhat shall be said concerning Devils and Spirits in the discourse following.

The

The Contents of the Chapters in the Sixteen Fore-going BOOKS.

BOOK I.

CHAP.	Page.
I. A <i>N</i> Impeachment of Witches power in Meteors and Elementary Bodies, tending to the rebuke of such as attribute too much unto them.	1
II. The inconvenience growing by mens credulity herein, with a reproof of some Church-men, which are inclined to the common conceived opinion of Witches omnipotency, and a familiar example thereof.	3
III. Who they be that are called Witches, with a manifest declaration of the cause that moveth men so commonly to think, and Witches themselves to believe that they can hurt Children, Cattel, &c. with words and imaginations: and of cosening Witches.	4
IV. What miraculous actions are imputed to Witches by Witchmongers, Papists, and Poets.	5
V. A Confutation of the common conceived opinion of Witches and Witchcraft, and how detestable a sin it is to repair to them for counsel or help in time of affliction.	7
VI. A further confutation of Witches miraculous and omnipotent power, by invincible Reasons and Authorities, with dissuasions from such fond credulity.	ibid.
VII. By what means the name of Witches becometh so famous, and how diversly people be opinioned concerning them and their actions.	8
VIII. Causes that move as well Witches themselves, as others, to think that they can work impossibilities, with answers to certain objections: where also their punishment by law is touched.	9
IX. A conclusion of the first Book, wherein is foreshewed the tyrannical cruelty of Witchmongers and Inquisitors, with a request to the Reader to peruse the same.	10

BOOK II.

CHAP.	Page.
I. W <i>H</i> at Testimonies and Witnesses are allowed to give evidence against reputed Witches, by the report and allowance of the Inquisitors themselves; and such as are special writers herein.	11
II. The order of Examination of Witches by the Inquisitors.	ibid.
III. Matters of evidence against Witches.	13
IV. Confessions of Witches, whereby they are condemned.	14
V. Presumptions, whereby Witches are condemned.	ibid.
VI. Particular Interrogatories used by the Inquisitors against Witches.	15
VII. The Inquisitors tryal of Weeing by Conjurat[i]on.	16
VIII. Certain cautions against Witches, and of their tortures to procure Confession.	ibid.
IX. The fifteen Crimes laid to the charge of Witches, by Witchmongers, specially by Bodin, in Demonomania.	18
X. A Confutation of the former sarmised Crimes patched together by Bodin, and the only way to escape the Inquisitors hands.	19
XI. The Opinion of Cornelius Agrippa concerning Witches, of his pleading for a poor woman accused of Witchcraft, and how he convinced the Inquisitors.	20
XII. What the fear of death and feeling of torments may force one to do, and that it is no marvel though Witches condemn themselves by their own Confessions so tyrannically extorted.	21

BOOK III.

I.	T <i>H</i> e Witches bargain with the Devil, according to M. Mal. Bodin, Nider, Daneus, Psellus, Erasmus, Hemingius, Cumanus, Aquinas, Bartholomeus, Spineus, &c.	22
II.	The order of the Witches homage done (as it is written by lewd Inquisitors and peevish	Witch-

The Contents of the

CHAP.	Page.	CHAP.	Page.
<i>Witchmongers</i>) to the Devil in person : of their Songs and Dances, and namely of <i>Lavolta</i> , and of other Ceremonies, also of their <i>Excourses</i> .	23	XVII. <i>Witchmongers</i> Reasons to prove that <i>Witches</i> can work <i>Wonders</i> ; <i>Bodin's</i> tale of a <i>Friseland</i> Priest transported, that imaginations proceeding of <i>Melancholy</i> do cause illusions.	37
III. How <i>Witches</i> are summoned to appear before the Devil, of their riding in the air, of their accompits, of their conference with the Devil, of his supplies, and their conference, of their farewell and sacrifices, according to <i>Daneus</i> , <i>Pfellus</i> , &c.	24	XVIII. That the Confession of <i>Witches</i> is insufficient in civil and common Law to take away life. What the sounder Divines, and Decrees of Councils determine in this case.	ibid.
IV. That there can no real league be made with the Devil the first Author of the league, and the weak proofs of the <i>Adversaries</i> for the same.	ibid.	XIX. Of four capital crimes objected against <i>Witches</i> , all fully answered and confuted as frivolous,	39
V. Of the private league, a notable table of <i>Bodin</i> concerning a French Lady, with a confutation.	25	XX. A request to such Readers as loath to hear or read filthy and bawdy matters (which of necessity are here to be inserted) to pass over eight Chapters.	40
VI. A Disproof of their Assemblies, and of their Bargain.	26		
VII. A Confutation of the Objection concerning <i>Witches</i> Confession.	27		
VIII. What folly it were for <i>Witches</i> to enter into such desperate peril, and to endure such intolerable torments for no gain or commodity, and how it comes to pass that <i>Witches</i> are overthrown by their Confessions.	28		
IX. How <i>Melancholy</i> almost old women, and of the effects thereof by sundry examples.	29		
X. That voluntary Confession may be untruly made, to the undoing of the Confessors, and of the strange operation of <i>Melancholy</i> , proved by a familiar and late example.	30		
XI. The strange and divers effects of <i>Melancholy</i> , and how the same humor abounding in <i>Witches</i> , or rather old women, filleth them full of marvellous imaginations, and that their Confessions are not to be credited.	31		
XII. A Confutation of <i>Witches</i> Confessions, especially concerning the League.	32		
XIII. A Confutation of <i>Witches</i> Confessions, concerning making of Tempests and Rain; of the natural cause of Rain, and that <i>Witches</i> or Devils have no power to do such things.	33		
XIV. What would ensue, if <i>Witches</i> Confessions or <i>Witchmongers</i> opinions were true, concerning the effects of <i>Witchcraft</i> , <i>Incantments</i> , &c.	34		
XV. Examples of foreign Nations, who in their Wars used the assistance of <i>Witches</i> ; of Eybiting <i>Witches</i> in Ireland, of two Archers that shot with Familiars.	35		
XVI. Authors condemning the fantastical Confessions of <i>Witches</i> , and how a Popish Doctor taketh upon him to disprove the same.	36		
		BOOK IV.	
		I. OF <i>Witchmongers</i> opinions concerning evil Spirits, how they frame themselves in more excellent sort than God made us.	41
		II. Of bawdy Incubus and Succubus, and whether the action of <i>Venerie</i> may be performed between <i>Witches</i> and Devils, and when <i>Witches</i> first yielded to Incubus. <i>ibid.</i>	ibid.
		III. Of the Devils visible and invisible dealing with <i>Witches</i> in the way of lechery.	42
		IV. That the power of generation is both outwardly and inwardly impeached by <i>Witches</i> , and of divers that had their genitals taken from them by <i>Witches</i> , and by the same means again restored.	43
		V. Of Bishop <i>Sylvanus</i> his lechery opened and covered again; how Maids having yellow hair are most cumbered with Incubus, how married Men are bewitched to use other mens wives, & to refuse their own.	44
		VI. How to procure the dissolving of bewitched love; also to enforce a man (how proper soever he be) to love an old hag: and of a bawdy trick of a Priest in <i>Gelderland</i> .	ibid.
		VII. Of divers Saints and holy persons, which were exceeding bawdy and lecherous, and by certain miraculous means became chaste.	45
		VIII. Certain Popish and Magical cures for them that are bewitched in their Privities.	ibid.
		IX. A strange cure done to one that was molested with Incubus.	46
		X. A Confutation of the former follies touching	ing

Sixteen Fore-going Books.

CHAP.	Page.
<i>ing Incubus, which by examples and proofs of like stuffe is shewed to be flau knavery, wherein the carnal copulation with spirits is overthrown.</i>	47
XI. <i>That Incubus is a natural disease with remedies for the same, besides, magical cures herewithal expressed.</i>	48
XII. <i>The censure of G. Chaucer, upon the knavery of Incubus.</i>	49

BOOK V.

I. O F Transformations, ridiculous examples brought by the Adversaries for the confirmation of their foolish doctrine.	50
II. <i>Aburd reasons brought by Bodin, and such others, for confirmation of Transformations.</i>	52
III. <i>Of a Man turned into an Ass, and returned again unto a man by one of Bodins Witches: S. Agust. opinion thereof.</i>	53
IV. <i>A Summary of the former Fable with a Refutation thereof, after due Examination of the same.</i>	54
V. <i>That the body of a man cannot be turned into the body of a beast by a Witch, is proved by strong Reasons, Scriptures, and Authorities.</i>	55
VI. <i>The Witchmongers Objections concerning Nebuchadnezzar answered, and their error concerning Lycanthropia confuted.</i>	57
VII. <i>A special objection answered concerning Transportations, with the consent of diuers Writers thereupon.</i>	58
VIII. <i>The Witchmongers Objection concerning the History of Job answered.</i>	59
IX. <i>What several sorts of Witches are mentioned in the Scriptures, and how the word Witch is there applied.</i>	61

BOOK VI.

I. T He Exposition of this Hebrew word Chasaph, wherein is answered the Objection contained in Exod. 22. to wit, Thou shalt not suffer a Witch to live, and of Simon Magus, Act. 8.	63
II. <i>The place of Deuteronomie Expounded, wherein are recited all kind of Witches; also their opinions confuted, which hold that they can work such miracles as are imputed unto them.</i>	64

CHAP.	Page.
III. <i>That women have used poisoning in all ages more then men, and of the inconuenience of poisoning.</i>	66
IV. <i>Of diuers poisoning practices, other wise called Veneficia, committed in Italy, Genua, Millen, Wittenberge, also how they were discovered and executed.</i>	67
V. <i>A great objection answered concerning this kind of Witchcraft called Veneficium.</i>	68
VI. <i>In what kind of confessions that Witchcraft, which is called Veneficium, consisteth: of Love-cups, and the same confuted by Poets.</i>	ibid.
VII. <i>It is proved by more credible Writers, that Love-cups rather ingender death through venom, than love by art; and with what toys they destroy Cattel, and procure love.</i>	69
VIII. <i>J. Bodin triumphing against J. Wier, overtaken with false Greek, and false interpretation thereof.</i>	70

BOOK VII.

I. O F the Hebrew word Ob, what it significeth, where it is found, of Pythonisses called Ventriloque, who they be, and what their practices are, experience and examples thereof shewed.	71
II. <i>How the lewd practice of the Pythonist of Westwel came to light, and by whom she was examined; and that all her Diabolical speech was but ventriloquie and plain cozenage, which is proved by her own confession.</i>	73
III. <i>Bodin's stuffe concerning the Pythonist of Endor, with a true story of a counterfeit Dutchman.</i>	74
IV. <i>Of the great Oracle of Apollo the Pythonist, and how men of all sorts have been deceived, and that even the Apostles have mistaken the nature of spirits, with an unanswerable argument, that spirits can take no shapes.</i>	75
V. <i>Why Apollo was called Pytho, whereof those Witches were called Pythonists, Gregory his Letter to the Devil.</i>	76
VI. <i>Apollo, who was called Pytho, compared to the Road of Grace, Gregories Letter to the Devil confuted.</i>	77
VII. <i>How diuers great Clerks and good Authors have been abused in this matter of Spirits through false reports, and by means of their credulity, have published lies, which are confuted by Arist. and the Scrip. ibid.</i>	Viii.

The Contents of the

CHAP.	Page.
VIII. <i>Of the Witch of Endor, and whether she accomplished the raising of Samuel truly, or by deceit, the opinion of some Divines hereupon.</i>	78
IX. <i>That Samuel was not raised indeed, and how Bodin and all Papists dote herein, and that souls cannot be raised by Witchcraft.</i>	79
X. <i>That neither the Devil nor Samuel was raised, but that it was a meer cosenage, according to the guise of our Pythonists.</i>	80
XI. <i>The Objection of the Witchmongers concerning this place fully answered, and what circumstances are to be considered for the understanding of this story, which is plainly opened from the beginning of 1 Sam. 28. to the 12. verse.</i>	ibid.
XII. <i>12, 13, 14. 1 Sam. 28. expounded; wherein is shewed that Saul was cosened and abused by the Witch, and that Samuel was not raised, is proved by the Witches own talk.</i>	82.
XIII. <i>The residue of 1 Sam. 28. expounded; wherein is declared how cunningly this Witch brought Saul resolutely to believe that she raised Samuel; what words are used to colour the cosenage, and how all might also be wrought by Ventriloquie.</i>	83
XIV. <i>Opinions of some learned men, that Samuel was indeed raised, not by the Witches art or power, but by the special miracle of God; that there are no such Visions in these our days, and that our Witches cannot do the like.</i>	84
XV. <i>Of vain Apparitions, how people have been brought to fear Bugs, which is partly reformed by Preaching of the Gospel; the true effect of Christs miracles.</i>	85
XVI. <i>Witches, Miracles compared to Christs; that God is the Creator of all things; of Apollo, and of his names and portraiture.</i>	86

BOOK VIII.

I. <i>That Miracles are ceased.</i>	85
II. <i>That the gift of Prophesie is ceased.</i>	88
III. <i>That Oracles are ceased.</i>	89
IV. <i>A Tale written by many grave Authors, and believed by many wise men of the Devils death. Another story written by Papists, and beleived of all Catholikes, approving the Devils honesty, conscience, and courtresie.</i>	90

CHAP.	Page.
V. <i>The Judgment of the Ancient Fathers touching Oracles, and their abolishment, and that they be now transferred from Delphos to Rome.</i>	91
VI. <i>Where and wherein Coseners, Witches, and Priests were wont to give Oracles, and to work their feats.</i>	92

BOOK IX.

I. <i>The Hebrew word Kafam expounded, and how far a Christian may conjecture of things to come.</i>	93
II. <i>Proofs by the Old and New Testament that certain Observations of the Weather are lawful.</i>	94
III. <i>That certain Observations are indifferent, certain ridiculous, and certain impious; whence that cunning is derived of Apollo, and of Arupices.</i>	ibid.
IV. <i>The Predictions of Soothsayers and lewd Priests, the Prognostications of Astronomers and Physicians allowable; Divine Prophesies holy and good.</i>	95
V. <i>The diversity of true Prophets; of Urim, and the Prophetical use of the twelve Precious Stones contained therein; of the Divine Voice called Eccho.</i>	96
VI. <i>Of Prophesies conditional, whereof the Prophesies in the Old Testament do intreat, and by whom they were published; Witchmongers answers to the Objections against Witches supernatural actions.</i>	ibid.
VII. <i>What were the miracles expressed in the Old Testament; and what are they in the New Testament; and that we are not now to look for any more miracles.</i>	97

BOOK X.

I. <i>The Interpretation of the Hebrew word Onen; of the vanity of dreams, and Divinations thereupon.</i>	99
II. <i>Of Divine, Natural, and Casual Dreams, with the different causes and effects.</i>	ibid.
III. <i>The Opinion of divers old Writers touching Dreams, and how they vary in noting the causes thereof.</i>	100
IV. <i>Against Interpreters of Dreams; of the ordinary cause of Dreams; Hemingius opinion of Diabolical Dreams; the Interpretation of Dreams ceased.</i>	ibid.
V. <i>That</i>	

Sixteen Fore-going Books.

- | CHAP. | Page. |
|---|-------|
| V. <i>That neither Witches, nor any other, can either by words or herbs, thrust into the mind of a sleeping man, what cogitations or dreams they list; and whence Magical dreams come.</i> | 101 |
| VI. <i>How men have been bewitched, cosened, or abused by Dreams to dig and search for Money.</i> | 102 |
| VII. <i>The art and order to be used in digging for Money, revealed by Dreams; how to procure pleasant Dreams; of morning and midnight dreams.</i> | ibid. |
| VIII. <i>Sundry Receipts and Ointments, made and used for the transportation of Witches, and other miraculous effects; an instance thereof reported and credited by some that are learned.</i> | ibid. |
| IX. <i>A confutation of the former follies, as well concerning Ointments, Dreams, &c. as also the assembly of Witches, and of their Consultations and Bankets at sundry places, and all in Dreams.</i> | 103 |
| X. <i>That most part of Prophecies in the Old Testament were revealed in Dreams, that we are not now to look for such Revelations; of some who have dreamt of that which hath come to pass; that Dreams prove contrary; Nebuchadnezzar's rule to know a true Expofitor of Dreams.</i> | 104 |

BOOK. XI.

- I. **T**He Hebrew word Nahas expounded; of the art of Augury, who invented it; how slovenly a Science it is; the multitude of Sacrifices and Sacrificers of the Heathen, and the causes thereof. 106
- II. Of the Jews Sacrifice to Moloch; a discourse thereupon, and of Purgatory. ibid.
- III. The Canibals cruelty; of Popish Sacrifices exceeding in tyranny the Jews or Gentiles. 107
- IV. The superstition of the Heathen about the Element of Fire, and how it grew in such reverence among them; of their corruptions; and that they had some inkling of the godly Fathers doings in that behalf. ibid.
- V. Of the Roman Sacrifices; of the estimation they had of Augury; of the Law of the Twelve Tables. 108
- VI. Colledges of Augurers, their Office, their number, the signification of Au-

- | CHAP. | Page. |
|--|-----------|
| <i>gury, that the practisers of that Art were coseners, their profession, their places of Exercise, their Apparel, their Superstition.</i> | ibid. |
| VII. <i>The times and seasons to exercise Augury, the manner and order thereof; of the Ceremonies thereunto belonging.</i> | 109 |
| VIII. <i>Upon what signs and tokens Augurers did prognosticate; Observations touching the inward and outward parts of Beasts, with notes of Beasts behaviour in the slaughter-house.</i> | ibid. |
| IX. <i>A Confutation of Augury; Plato his reverend opinion thereof; of contrary events, and false predictions.</i> | 110 |
| X. <i>The cosening Art of Sortilege or Lotary, practised especially by the Egyptian vagabonds; of allowed lots; of Pythagoras his lot, &c.</i> | ibid. |
| XI. <i>Of the Cabbalistical Art consisting of Traditions and unwritten Verities learned without Book, and of the Division thereof.</i> | 111 |
| XII. <i>When, how, and in what sort Sacrifices were first ordained, and how they were prophaned; and how the Pope corrupteth the Sacraments of Christ.</i> | 112 |
| XIII. <i>Of the Objects whereupon the Augurers used to prognosticate, with certain cautions and notes.</i> | 113 |
| XIV. <i>The division of Augury; persons admittable into the Colledges of Augury; of their Superstition.</i> | ibid. |
| XV. <i>Of the common peoples fond and superstitious Collections and observations.</i> | 114 |
| XVI. <i>How old Writers vary about the Matter, the Manner, and the Means, where things augurifical are moved.</i> | 115 |
| XVII. <i>How ridiculous an Art Augury is; how Cato mocked it; Aristotle's reason against it; fond Collections of Augurers; who allowed, and who disallowed it.</i> | 116 |
| XVIII. <i>Fond Distinctions of the Heathen Writers concerning Augury.</i> | 117 |
| XIX. <i>Of Natural and Casual Augury, the one allowed, and the other disallowed.</i> | ibid. |
| XX. <i>A Confutation of Casual Augury which is meer Witchcraft, and upon what uncertainty those Divinations are grounded.</i> | ibid. |
| XXI. <i>The Figure-casters are Witches; the uncertainty of their Art; and of their contradictions; Cornelius Agrippa's sentence against Judicial Astrologic.</i> | 118 |
| D d | XXII. The |

The Contents of the

CHAP.		Page.
XXII.	<i>The subtilty of Astrologers to maintain the credit of their Art; why they remain in credit: certain impieties contained in Astrologers assertions.</i>	119
XXXIII.	<i>Who have power to drive away Devils with their only presence, who shall receive of God whatsoever they ask in Prayer, who shall obtain everlasting life by means of Constellations, as Nativity-casters affirm.</i>	120

BOOK XII.

I.	<p>THe Hebrew word Haber expounded, where also the supposed secret force of Charms and Incantments is shewed, and the efficacy of words is divers wayes declared. 121</p>	121
II.	What is forbidden in Scriptures concerning Witchcraft, of the operation of words, the superstition of the Cabalists and Papists, who createth Substances; to imitate God in some cases is presumption; words of Sanctification. ibid.	ibid.
III.	What effect and offence Witches Charms bring; how unapt Witches are, and how unlikely to work those things which they are thought to do: what would follow if those things were true which are laid to their charge. 122	122
IV.	Why God forbade the practice of Witchcraft: the absurdity of the law of the Twelve Tables, whereupon their estimation in miraculous actions is grounded; of their wondrous works. 123	123
V.	An instance of one arraigned upon the law of the Twelve Tables, whereby the said law is proved ridiculous; of two Witches that could do wonders. ibid.	ibid.
VI.	Laws provided for the punishment of such Witches that work miracles, whereof some are mentioned; and of certain Popish laws published against them. 124	124
VII.	Poetical Authorities commonly alledged by Witchmongers, for the proof of Witches miraculous actions, and for confirmation of their supernatural power. 125	125
VIII.	Poetry and Popery compared in Incantments; Popish Witchmongers have more advantage herein than Protestants. 129	129
IX.	Popish Periapts, Amulets and Charms, Agnus Dei, a Wastcote of Proof, a Charm for the Falling-evil, a writing brought to S. Leo from Heaven by an Angel; the ver-	

CHAP.		Page.
	ties of S. Savionrs Epistle; a Charm against Theeves; a writing found in Christs wounds; of the Cross, &c. ibid. A charm against shot, or a Wastcote of Proof. 130.	130.
	Against the Falling-evil. ibid. A Popish Periapt or Charm, which must never be said, but carryed about one against theeves. Another amulet. 131. A Papistical charm. A Charm found in the Canon of the Mass. Other Papistical Charms. A Charm of the holy Cross. 132. A Charm taken out of the Primr. 133	133
X.	How to make Holy-water, and the vertues thereof: S. Rufin's Charm; of the wearing and bearing of the Name of Jesus; that the Sacrament of Confession, and the Eucharist is of as much efficacy as other charms, and magnified by L. Varus. ibid.	ibid.
XI.	Of the noble balm used by Moses, apishly counterfeited in the Church of Rome. 134	134
XII.	The opinion of Ferrarius touching Charms, Periapts, Appensions, Amulets, &c. Of Homerial medicines, of constant opinion, and the effects thereof. ibid.	ibid.
XIII.	Of the effects of Amulets, the drift of Argerius Ferrarius in the commendation of charms, &c. four sorts of Homerial medicines, and the choice thereof; of imagination. 135	135
XIV.	Choice of charms against the Falling-evil, the biting of a mad Dog, the stinging of a Scorpion, the Toothach, for a woman in travel, for the Kings-evil, to get a Thorn out of any member, or a bone out of ones throat: Charms to be said fasting, or at the gathering hearbs; for sore Eyes, to open Locks, against Spirits, for the bots in a Horse, and specially for the Duke of Alba's Horse; for soure Wines, &c. 136. For the Falling-evil. ibid. Against the biting of a mad Dog. 137. Against the biting of a Scorpion. Against the Toothach. A charm to release a woman in Travel. To heal the King or Queens-evil, or any other soreness in the Throat. A charm read in the Romish Church upon S. Blaze's day, that will fetch a thorn out of any place of ones body. A bone out of the Throat, &c. Lect. 3. ibid. A charm for the headach. 138. A charm to be said each morning by a Witch fasting, or at least before she go abroad. Another Charm that Witches use at the gathering of their Medicinable Hearbs. An Old Womans Charm, wherewith she did much good in the Countrey, and grew famous thereby	

Sixteen Fore-going Books.

- | CHAP. | Page. |
|-------|-------|
|-------|-------|
- thereby. *ibid.* Another like charme. *ibid.* A charme to open locks 139. A charme to drive away spirits that haunt any house. A pretty charme or conclusion for one possessed. Another to the same effect *ibid.* Another charme or witchcraft for the same, *ibid.* A charme for the bots in a horse, *ibid.* A charme against vinegar 140.
- XV. The enchanting of Serpents and snakes; objections answered concerning the same; fond reasons why charmes take effect therein. Mahomets pigeons, miracles wrought by an Asse at Memphis in Egypt, popish charmes against serpents; of miracle-workers, the taming of snakes, Bodins lie of Snakes 141.
- XVI. Charms to carry water in a sieve, to know what is spoken of us behind our backs, for bleare eyes, to make seeds to grow. well, of images made of wax, to be rid of a witch, to hang her up; notable authorities against waxen images, a story tawraying the knavery of Waxen images. 145. A Charme teaching how to hurt whom you list with images of wax, &c. *ibid.*
- XVII. Sundry spirits of charmes tending to divers purposes, and first, certain charmes to make taciturnity in tortures. 146. Country charmes against these and all other Witchcrafts, in the saying also whereof witches are vexed, *ibid.* A charme for the choine cough. For corporal or spiritual rest. Charms to find out a thiefe. 147. Another way to find out a thiefe that hath stoln any thing from you, 148. To put out the thieves eye. Another way to find out a thief *ibid.* A charme to find out or spoil a thief *ibid.* S. Adelberts curse or charme against thieves 149. Another enchantment 151.
- XVIII. A charme or experiment to finde out a witch. 152. To spoil a thief, a witch, or any other enemy, and to be delivered from the evill. *ibid.* A notable charme or medicine to pull out an arrow-head, or any such thing that sticketh in the flesh or bones, and cannot otherwise be had out. 153. Charms against a quotidian ague. *ibid.* For all manner of agues intermittent. Periaps, characters, &c. for agues, and to cure all diseases, and to deliver from all evil. *ibid.* More charms for agues. 154. For a bloody flux, or rather an issue of blood. Cures commenced and finished by witchcraft 155. Another witchcraft or knavery, practised by

- | CHAP. | Page. |
|-------|-------|
|-------|-------|
- the same surgeon. 156. Another experiment for one bewitched. Otherwise, A knack to know whether you be bewitched or no, 157.
- XIX. That one witchcraft may lawfully meet with another *ibid.*
- XX. Who are priviledged from wittches, what bodies are aptest to be bewitched, or to be wittches, why women are rather wittches than men, and what they are *ibid.*
- XXI. What miracles witchmongers report to have been done by wittches words &c. contradictions of witchmongers among themselves how beasts are cured hereby, of bewitched butter; a charme against wittches, and a counter charme, the effect of charmes and words proved by L. Varius to be wonderful. 258. A charme to find her that bewitched your kine. 259. Another, for all that have bewitched any kind of cattel. *ibid.* A special charme to preserve all cattel from witchcraft. 260.
- XXII. Lawful charmes, rather medicinable cures for diseased cattel. The charme of charmes, and the power thereof. *ibid.* The charme of charmes. Otherwise 261.
- XXIII. A confutation of the force and vertue falsely ascribed to charmes and amulets, by the authorities of ancient writers, both Divines and Physitians. *ibid.*

BOOK. XIII.

- I. **T**He signification of the Hebrew word Hartumin, where it is found written in the Scriptures, and how it is diversly translated: whereby the objection of Pharaohs Magicians is afterwards answered in this book; also of natural magick not evill in it selfe 163.
- II. How the philosophers in times past travelled for the knowledge of natural Magick, of Solomons knowledge therein, who is to be called a natural Magician, a distinction thereof, and why it is condemned for witchcraft. 164.
- III. What secrets do lie hidden, and what is taught in natural Magick, how Gods glory is magnified therein, and that it is nothing but the work of nature. 165.
- IV. What strange things are brought to pass by natural magick *ibid.*
- V. The incredible operation of waters, both standing and running; of wells, lakes, rivers, and of their wonderful effects 166.

The Contents of the

CHAP.	Page.	CHAP.	Page.
VI. The vertues and qualities of sundry precious stones; of censing Lapidaries, &c.	166.	little ball swell in your hand till it be very great. <i>ibid.</i> To consume (or rather to convey) one or many balls into nothing.	183
VII. Whence the precious stones receive their operations, how curious Magicians use them and of their seals.	168	How to rap a wag upon the knuckles. <i>ibid.</i>	
VIII. The sympathy and antipathy of natural and elementary bodies declared by divers examples of beasts, birds, plants, &c.	170.	XXIV. Of conveyance of money. <i>ibid.</i> To convey money out of one of your hands into the other by legierdmain. <i>ibid.</i> To convert or transubstantiate money into counters, or counters into money. 184. To put one testor into one hand, and another into the other hand, with words to bring them together. <i>ibid.</i> To put one testor into a strangers hand, and another into your own, and to convey both into the strangers hand with words. <i>ibid.</i> How to do the same or the like feat otherwise. <i>ibid.</i> To throw a piece of money away, and to find it again where you list. <i>ibid.</i> With words to make a groat or a testor to leap out of a pot, or to run along upon a table: 185. To make a groat or a testor to sink through a table, and to vanish out of a handkercher very strongly, <i>ibid.</i> A notable trick to transform a counter to a groat. <i>ibid.</i>	187
IX. The former matter proved by many examples of the living and the dead.	171	XXV. An excellent feat to make a two-penny peece lye plain in the palme of your hand and to be passed from thence when you list. 186. To convey a testor out of ones hand that holdeth it fast. <i>ibid.</i> To throw a piece of money into a deep pond, and to fetch it again from whence you list. <i>ibid.</i> To convey one shilling being in one hand into another, holding your arms abroad like a rod. <i>ibid.</i> How to rap a wag on the knuckles	189
X. The bewitching venome contained in the body of an harlot, how her eye, her tongue, her beauty and behaviour bewitcheth some men: of bones and hornes yielding great vertue.	172	XXVI. To transforme any one small thing into any other form by holding of paper. <i>ibid.</i>	
XI. Two notorious wonders, and yet not marvelled at.	173	XXVII. Of cards, with good cautions how to avoid cisenage therein: special rules to convey and handle the cards, and the manner and order how to accomplish all difficult and strange things wrought by cards. <i>ibid.</i> How to deliver out four aces, and to convert them into four knaves. 188. How to tell one what card he seeth in the bottom, when the same card is shuffled into the stock. <i>ibid.</i> Another way to do the same, having your self indeed never seen the card. 189. To tell one without confederacy what card he thinketh. <i>ibid.</i>	191
XII. Of illusions, confederacies, and legierdmain, and how they may be well or ill used.	<i>ibid.</i>	XXVIII. How to tell what card any man thinketh; how to convey the same into a kernel of a nut or cheristone, &c. and the same again into ones pocket; how to make one draw the same or any card you list, and all under one device. <i>ibid.</i>	XXIX.
XIII. Of private confederacy, and of Brاندons Pigeon.	174		
XIV. Of publick confederacy, and whereof it consisteth.	175		
XV. How men have been abused with words of equivocation, with sundry examples thereof.	<i>ibid.</i>		
XVI. How some are abused with natural magick, and sundry examples thereof when illusions is added thereunto; of Jacobs pied sheep, and of a black Moore.	176		
XVII. The opinion of witchmongers, that devils can create bodies, and of Pharoahs magicians.	<i>ibid.</i>		
XVIII. How to produce or make monsters by art of magick, and why Pharoahs magicians could not make lice.	177		
XIX. That great matters may be wrought by this art, when princes esteeme and maintain it: of divers wonderful experiments, and of strange conclusions in glasses; of the art perspective, &c.	178		
XX. A comparison betwixt Pharoahs magicians and our witches, and how their cunning consisted in juggling knacks.	179		
XXI. That the serpents and frogs were truly presented, and the water poisoned indeed by Jannes and Jambres; of false prophets, and of their miracles; of Balaams asse.	180		
XXII. The art of juggling discovered, and in what points it doth principally consist.	181		
XXIII. Of the ball, and the manner of legierdmain therewith, also notable feats with one or divers balls.	182		

Sixteen Fore-going Books.

- | CHAP. | Page. |
|---|-------|
| XXIX. Of Fast or Loose, how to knit a hard knot upon a Handkercher, and to undo the same with words. 190. A notable feat of Fast or Loose, namely, to pull three Bead-stones from off a Cord, while you hold fast the ends thereof, without removing of your hand. ibid. | |
| XXX. Juggling knacks by Confederacy, and how to know whether one cast Cross or Pile by the ringing. 191. To make a shoal of Goslings draw a Timber-log. ibid. To make a Pot or any such thing standing fast on the Cubboord, to fall down thence by vertue of words. ibid. To make one Dance naked. ibid. To transform or alter the colour of ones Cap, or Hat. ibid. How to tell where a stolen Horse is become. ibid. | |
| XXXI. Boxes to alter one grain into another, or to consume the Grain or Corn to nothing. 192. How to convey (with words or charms) the Corn contained in one Box into another. ibid. Of another Box to convert Wheat into Flower with words, &c. ibid. Of divers petty Juggling knacks. 193 | |
| XXXII. To burn a Thred and to make it whole again with the ashes thereof. ibid. To cut a Lace asunder in the midst, and to make it whole again. ibid. How to pull Laces innumerable out of your mouth, of what colour or length you list, and never anything seen to be therein. 194 | |
| XXXIII. How to make a Book, wherein you shall skew every leaf therein to be white, black, blue, red, yellow, green, &c. ibid. | |
| XXXIV. Desperate or dangerous Juggling knacks, wherein the simple are made to think, that a silly Juggler with words can hurt and help, kill and revive any creature at his pleasure: and first to kill any kind of Pullen, & to give it life again. 195. To eat a Knife, and fetch it out of any other place. ibid. To thrust a Bodkin into your head without hurt. 196. To thrust a Bodkin through your tongue, and a knife through your arm; a pitifull sight, without hurt or danger. ibid. To thrust a piece of Lead into ones Eye; and drive it about (with a stick) between the skin and flesh of the fore-head, until it be brought to the other eye, and there thrust out. ibid. To cut half your Nose asunder, and to heal it again presently without any salve. ibid. To put a Ring through your cheek, ibid. To cut off ones head, and to lay it in a Platter, &c. which the Juglers call the Decolla- | |

- | CHAP. | Page. |
|---|-------|
| tion of John Baptist. 197. To thrust a Dagger or Bodkin into your guts very strangely, and to recover immediately. ibid. To draw a Cord through your nose, mouth or hand, so sensible as it is wonderful to see. 198. The Conclusion, wherein the Reader is referred to certain patterns of Instruments wherewith divers feats here specified are to be executed. ibid. | |

BOOK XIV.

- I. **O**F the Art of Alchymistry, of their words of Art and devices to blear mens eyes, and to procure credit to their Profession. 202
- II. The Alchymisters drift; the Canons Yeomans tale; of Alchymistical Stones and Waters. 203
- III. Of a Yeoman of the Country cosened by an Alchymist. 204
- IV. A certain King abused by an Alchymist; and of the King's Fool a pretty jest. 206
- V. A notable story written by by Erasmus of two Alchymists; also of Longation and Curtation. ibid.
- VI. The Opinion of divers learned men touching the folly of Alchymistry. 210
- VII. That vain and deceitful hope is a great cause why men are seduced by this alluring Art, and that their labours therein are bootless, &c. 212
- VIII. A Continuation of the former matter, with a Conclusion of the same. ibid.

BOOK XV.

- I. **O**F Magical Circles, and the reason of their Institution. 215
- II. How to raise up the Ghost of one that hath hanged himself. 217
- III. How to raise up the three Spirits, Paymon, Bathin, and Barma; and what wonderful things may be effected through their Assistance. 218
- IV. How to consecrate all manner of Circles, Fumigations, Fires, Magical Garments, and Utensils. 220
- V. Treating more practically of the Consecration of Circles, Fires, Garments and Fumigations. 221
- VI. How to raise and exorcise all sorts of Spirits belonging to the Airy Region. 222
- VII. How to obtain the familiarity of the Genius Genius

The Contents of the

CHAP.	Page.	CHAP.	Page.
Genius, or Good Angel, and cause him to appear.	223	Psalms. 252. This Psalm also following, being the fifty one Psalm, must be said three times over, &c.	ibid.
VIII. A form of Conjuring Luridan the Familiar, otherwise called Belelah.	224	XXIII. To bind the Spirit Bealphares, and to lose him again. 253. A Licence for the Spirit to depart. 254. A type or figure of the Circle for the Master and his fellows to sit in, shewing how and after what fashion it should be made.	255
IX. How to conjure the Spirit Balkin the Master of Luridan.	226	XXIV. The making of the Holy Water. ibid. To the water say also as followeth. ibid. Then take the Salt in thy hand, and say putting it into the water, making in the manner of a Cross. 256. Then sprinkle upon any thing, and say as followeth. ibid.	
X. The Exposition of Jidoni, and where it is found, whereby the whole Art of Conjur-ration is deciphered.	229	XXV. To make a Spirit to appear in a Crystal. ibid.	
XI. An inventory of the names, shapes, pow-ers, government, and effects of Devils and Spirits, of their severall signiorities and de-grees: a strange discourse worth the read-ing.	ibid.	XXVI. An Experiment of the Dead. 257. Now the Pater noster, Ave, and Credo must be said, and then the Prayer immedi-ately following	258
XII. The hours wherein principal Devils may be bound; to wit, raised and restrained from doing of hurt.	238	XXVII. A Bond to bind him to thee, and to thy N. as followeth. ibid.	
XIII. The form of adjuring or citing of the Spirits aforesaid to arise and appear. ibid.		XXVIII. This Bond following is to call him inso your Crystal stone, or Glass, &c. 260. Then being appeared, say these words fol-lowing. ibid. A Licence to depart. 261.	
XIV. A confutation of the manifold vani-ties contained in the precedent Chapters, specially of commanding of Devils.	240	XXIX. When to talk with Spirits, and to have true answers to find out a Thief. ibid. To speak with Spirits. ibid.	
XV. The names of the Planets, their Chara-cters, together with the twelve Signs of the Zodiack, their dispositions, aspects, and government, with other observations. 241. The twelve Signs of the Zodiack, their characters and denominations, &c. ibid. Their dispositions or inclinations. ibid. The disposition of the Planets. ibid. The aspects of the Planets. 242. How the day is divi-ded or distinguished. ibid. The division of the Day and the Planetary Regiment. ibid. The division of the Night and the Plane-tary Regiment. ibid.		XXX. A Confutation of Conjurration, especi-ally of the raising, binding and dismissing of the Devil; of going Invisible and other lewd practices. ibid.	
XVI. The characters of the Angels of the Seven days, with their names; of Figures, Seals and Periapts. 243		XXXI. A Comparison between Popish Exor-cists and other Conjurors; A Popish Conju-ration published by a great Doctor of the Romish Church, his rules & cautions. 263	
XVII. An experiment of the dead.	244	XXXII. A late Experiment, or cosening Con-juration practised at Orleance by the Franciscan Fryers; how it was detected, and the judgment against the Authors of that Comedy. 264	
XVIII. A Licence for Sybilla to go and come by at all times.	247	XXXIII. Who may be Conjurors in the Romish Church besides Priests; a ridicu-lous definition of Superstition; what words are to be used and not used in Exorcisms; Rebaptism allowed; it is lawful to Conjure any thing; differences between Holy Water and Conjurration. 266	
XIX. To know of Treasure hidden in the Earth. ibid. This is the way to go Invi-sible by these three Sisters of Fairies. ibid.		XXXIV. The seven Reasons why some are not rid of the Devil with all their Popish Con-jurations; why there were no Conjurors in the Primitive Church; and why the De-vil is not so soon cast out of the bewitched as of the possessed. 267	
XX. An experiment of Citrael, &c. Angeli diei dominici. 248. The Seven Angels of the Seven Days, with the Prayer called Regina linguae. 249		XXXV. Other	
XXI. How to inclose a Spirit in a Crystal-stone. ibid. A figure or type proportional, shewing what form must be observed and kept in making the figure whereby the for-mer secret of inclosing a Spirit in Crystal is to be accomplished, &c. 251			
XXII. An Experiment of the Spirit Beal-phares. ibid. The two and twentieth			

Sixteen Fore-going Books.

CHAP.	Page.
XXXV. <i>Other gross absurdities of Witch-mongers in this matter of Conjurations.</i>	268
XXXVI. <i>Certain Conjurations taken out of the Pontifical, and out of the Missal. 269. A Conjurat[i]on written in the Mass Book. Fol. 1. ibid. Oremus. ibid.</i>	269
XXXVII. <i>That Popish Priests leave nothing unconjured; a form of Exorcism for Incense.</i>	270
XXXVIII. <i>The Rules and Laws of Popish Exorcists and other Conjurors all one, with a confutation of their whole power; how St. Martin conjured the Devil. ibid.</i>	270
XXXIX. <i>That it is a shame for Papists to believe other Conjurors doings, their own being of so little; Hippocrates his opinion herein.</i>	272
XL. <i>How Conjurors have beguiled Witches; what Books they carry about to procure credit to their Art: wicked assertions against Moses and Joseph. ibid.</i>	272
XLI. <i>All Magical Arts confuted by an argument concerning Nero; what Cornelius Agrippa and Carolus Gallus have left written thereof, and proved by experience.</i>	273
XLII. <i>Of Solomon's Conjurations, and of his opinion conceived of his cunning and practice therein.</i>	274
XLIII. <i>Lessons read in all Churches, where the Pope hath authority, on St. Margaret's day; translated into English word for word.</i>	275
XLIV. <i>A delicate story of a Lombard, who by St. Margaret's example, would needs fight with a real Devil. ibid.</i>	275
XLV. <i>The story of St. Margaret proved to be both ridiculous and impious in every point.</i>	276
XLVI. <i>A pleasant Miracle wrought by a Popish Priest.</i>	277
XLVII. <i>The former Miracle confuted, with a strange story of St. Lucy.</i>	278
XLVIII. <i>Of Visions, Noises, Apparitions, and imagined Sounds, and of other Illusions; of wandering Souls, with a confutation thereof. ibid.</i>	278
XLIX. <i>Cardanus opinion of strange Noises; how counterfeits Visions grow to be credited; of Popish Appearances; of Pope Boniface.</i>	279
L. <i>Of the Noise or Sound of Echo, of one that narrowly escaped drowning thereby, &c.</i>	280

CHAP.	Page.
LI. <i>Of Theurgie, with a Confutation thereof: A Letter sent to me concerning these matters. ibid. The Copy of a Letter sent unto me R. S. by T. E. Master of Arts, and practiser both of Physick, and also in times past, of certain vain Sciences, now condemned to die for the same: wherein he openeth the truth touching those deceits.</i>	281

BOOK XVI.

I.	A Conclusion, in manner of an Epilog, repeating many of the former absurdities of Witchmongers conceits; confutations thereof; and of the authority of James Sprenger, and Henry Infitor inquisitors and compilers of M. Mal.	283
II.	By what means the common people have been made believe in the miraculous works of Witches; a definition of Witchcraft, and a description thereof.	284
III.	Reasons to prove that Words and Characters are but Bables, and that Witches cannot do such things as the multitude suppose they can; their greatest wonders proved trifles; of a young Gentleman confuted.	ibid.
IV.	Of one that was so bewitched, that he could read no Scriptures but Canonical; of a Devil that could speak no Latin; a proof that Witchcraft is flat cosenage.	286
V.	Of the Divination by the Sive and Sheeres, and by the Book and Key; Hemingius his opinion thereof confuted; a bable to know what is a clock; of certain juggling knacks; manifold reasons for the overthrow of Witches and Conjurors, and their cosenages; of the Devils transformations; of Ferrum candens.	ibid.
VI.	How the Devil preached good Doctrine in the shape of a Priest; how he was discovered; and that it is a shame (after Confutation of the greater Witchcrafts) for any man to give credit to the lesser points thereof.	289
VII.	A Conclusion against Witchcraft, in manner and form of an Introduction.	290
VIII.	Of Natural Witchcraft or Fascination.	ibid.
IX.	Of Inchanting or Bewitching Eyes.	291
X.	Of Natural Witchcraft for Love, &c.	292

FINIS.

THE
LIBRARY
OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.

A
DISCOURSE
CONCERNING
The *NATURE* and *SUBSTANCE*
OF
Devils and Spirits.

IN TWO BOOKS.

The First,
By REGINAL SCOTT Esq;

The Second,
Added in this *Third Impression*, as Succedaneous to the *First*,
and conducing to the completing of the *Whole Work*.



L O N D O N;
Printed in the Year *M. DC. LXV.*

A
DISCOURSE

CONCERNING

THE THREE AND TWENTY

OF

Devils and Sprites

THE TWO BOOKS

The First

OF THE FIRST BOOK

The Second

Added in this Third Edition, a Short Discourse to the People
and concerning to the coming of the Antichrist



LONDON

Printed in the Year M.D.C.LXII.

A

DISCOURSE

CONCERNING

Devils and Spirits.

BOOK I.

CHAP. I.

The Philosophers Opinions concerning Devils and Spirits; their manner of reasoning thereupon, and the same confuted.



Here is no Question nor Theme (saith Hierome Cardane) so difficult to deal in, nor so noble an argument to dispute upon, as this of Devils and Spirits; for that being confessed or doubted of, the eternity of the Soul is either affirmed or denied. The Heathen Philosophers reason hereof amongst themselves in this sort. First, they that maintain the perpetuity of the Soul, say, That if the soul died with the body; to what end should men take pains either to live well or die well, when no reward for vertue, nor punishment for vice insideth after

H. Card. lib. de var. rer. 16. cap. 93.

The Platonists and Stoicks. The Epicureans and Peripateticks.

this life, the which otherwise they might spend in ease and security? The other sort say, That vertue and honesty is to be pursued, Non spe pramii, sed virtutis amore; that is, Not for hope of reward, but for love of vertue. If the soul live ever (say the other) the least portion of life is here: And therefore we that maintain the perpetuity of the Soul, may be of the better comfort and courage, to sustain with more constancy the loss of children, yea and the loss of life it self: whereas if the Soul were mortal, all our hope and felicity were to be placed in this life, which many Atheists (I warrant you) at this day do. But both the one and the other misse the cushion. For, to do any thing without Christ, is to weary our selves in vain; such in him only corruptions are purged. And therefore the folly of the Gentiles that place *Summum bonum* in the felicity of the body, or in the happines or pleasures of the mind, is not only to be derided, but also abhorred. For, both our bodies and mindes are intermeddled with most miserable calamities: and therefore therein cannot consist perfect felicity. But in the Word of God is exhibited and offered unto us that hope which is most certain, absolute, sound and sincere, not to be answered or denied by the judgment of Philosophers

Summum bonum cannot consist in the happines of the body or mind.

Moral Temperance. themselves : For they that preferre temperance before all other things as *Summum bonum*, must needs see it to be but a witness of their natural calamity, corruption and wickedness ; and that it serveth for nothing, but to restrain the dissoluteness, which hath place in their mindes infected with vices ; which are to be bridled with such corrections ; yea and the best of them all faileth in some point of modesty. Wherefore serveth our Philosophers prudence, but to provide for their own folly and misery ; whereby they might else be utterly overthrowed ? And if their nature were not intangled in errors, they should have no need of such circumspection. The justice whereof they speak, serveth but to keep them from ravine, theft, and violence : and yet none of them all are so just, but that the very best and uprightest of them fall into great infirmities, both doing and suffering much wrong and injury. And what is their fortitude but to arm them to indure misery, grief, danger, and death it self ? But what happiness or goodness is to be reposed in that life, which must be waited upon with such calamities, and finally must have the help of death to finish it ? I say, if it be so miserable, why do they place *Summum bonum* therein ? S. Paul to the Romans sheweth that it cannot be that we should attain to justice, through the moral and natural actions and duties of this life : because that never the Jews nor the Gentiles could expresse so much in their lives, as the very law of Nature or of Moses required. And therefore he that worketh without Christ, doth as he that reckoneth without his host.

C H A P. II.

Mine own opinion concerning this Argument, to the disproof of some Writers hereupon.

The question about Spirits doubtful and difficult.

I For my part do also think this Argument, about the Nature and Substance of Devils and Spirits, to be so difficult, as I am perswaded that no one Author hath in any certain or perfect sort hitherto written thereof. In which respect I can neither allow the ungodly and prophane sects and doctrines of the Sadduces and Peripateticks, who deny that there are any Devils or Spirits at all ; nor the fond and superstitious Treatises of Plato, Proclus, Plotinus, Porphyrie ; or yet the vain and absurd opinions of Psellus, Nider, Sprenger, Cumanus, Bodin, Michael, Andreas, Jannus, Matchaus, Laurentius Ananias, Jambilchus, who with many others write so ridiculously in these matters, as if they were babes frayed with bugges : Some affirming, That the souls of the dead become spirits, the good to be Angels, the bad to be Devils : Some, That Spirits or Devils are only in this life ; Some, That they are men : Some, That they are women ; Some, That Devils are of such gender as they list themselves : Some, That they had no beginning, nor shall have ending, as the Manichees maintain : Some, That they are mortal and die, as Plutarch affirmeth of Pan : Some, That they have no bodies at all, but receive bodies, according to their phantasies and imaginations : Some, That their bodies are given unto them : Some, That they make themselves. Some say, They are wind : Some, That they are the breath of living creatures ; Some, That one of them begat another : Some, That they were created of the least part of the mass, whereof the Earth was made : and some, That they are substances between God and Man, and that of them some are Terrestrial, some Celestial, some Watery, some Airy, some Firey, some Starry, and some of each and every part of the Elements, and that they know our thoughts, and carry our good Works and Prayers to God, and return his benefits back unto us, and that they are to be worshipped, wherein they meet and agree jump with the Papiests ; as if you read the notes upon the second chapter to the Colossians, in the Seminarie Testament printed at Rhemes, you shall manifestly see, though as contrary to the Word of God as black to white, as appeareth in the Apocalypse, where the Angel expressly forbade John to worship him.

Again,

Plinius.
The Greeks.
Laur. Ananias.
The Manichees.
Plutarch.
Psellus.
Mal. malef.
Avicen, and
the Cabalists.
The Thalmu-
dists.
Psellus, &c.
The Platonists.
The Papiests.

Apoc. 19. 10.
ibid 22. 8, 9.

Again, some say, That they are mean betwixt Terrestrial and Celestial bodies, communicating part of each nature; and that although they be eternal, yet that they are moved with affections: and as there are Birds in the air, Fishes in the water, and Worms in the earth; so in the fourth Element, which is the fire, is the habitation of Spirits and Devils. And lest we should think them idle, they say, They have charge over men, and Government in all Countries and Nations. Some say, That they are only imaginations in the mind of man. Tertullian saith, They are Birds, and fly faster then any fowl of the air. Some say, That Devils are not, but when they are sent; and therefore are called evil Angels. Some think, That the Devil sendeth his Angels abroad, and he himself maketh his continual abode in Hell, his Mansion place.

The Sadduces.

Pfellus de operatione demonum, cap. 8.

CHAP. III.

The opinion of Pfellus touching Spirits; of their several Orders; and a Confutation of his Errors therein.

Pfellus being of authority in the Church of Rome, and not impugnable by any Catholick, being also instructed in these supernatural or rather Diabolical matters by a Monk called Marcus, who had been familiarly conversant a long time, as he said, with a certain Devil, reporteth upon the same Devils own word, which must needs understand best the state of this question; That the bodies of Angels and Devils consist not now of all one element, though perhaps it were otherwise, before the fall of Lucifer; and, That the bodies of Spirits and Devils can feel and be felt, do hurt and be hurt: in so much as they lament when they are stricken; and being put to the fire are burnt, and yet that they themselves burn continually, in such sort as they leave ashes behind them in places where they have been; as manifest tryal thereof hath been (if he say truly) in the borders of Italy. He also saith upon like credit and assurance; That Devils and Spirits do avoid and shew from out of their bodies, such seed or nature, as whereby certain vermin are ingendered, and that they are nourished with food, as we are, saving that they receive it not into their mouths, but suck it up into their bodies, in such sort as sponges suck up water. Also he saith, They have names, shapes, and dwelling places, as indeed they have, though not in temporal and corporal sort.

Such are Spirits walking in white sheets, &c.

Pfellus, ibid. cap. 9.

Idem, cap. 10. Idem, ibid. c. 11.

Furthermore, he saith, That there are six principal kind of Devils, which are not only corporal, but temporal and worldly. The first sort consist of fire, wandering in the Region neer to the Moon, but have no power to go into the Moon. The second sort consisting of air, have their habitation more low and neer unto us: These (saith he) are proud and great boasters, very wise and deceitful, and when they come down are seen with streams of fire at their tail. He saith, That these are commonly conjured up to make Images laugh, and Lamps burn of their own accord; and that in Assyria they use much to prophesie in a Basin of Water. Which kind of Incantation is usual among our Conjurors: but it is here commonly performed in a Pitcher or Pot of water; or else in a Vial of Glass filled with water, wherein they say at the first a little sound is heard without a voyce, which is a token of the Devils coming. Anon the water seemeth to be troubled, and then there are heard small voyces, wherewith they give their answers, speaking so softly as no man can well hear them: because (saith Cardan) they would not be argued or rebuked of lyes. But this I have elsewhere more largely described and confuted. The third sort of Devils are earthly; the fourth, watery, or of the Sea. The fifth, under the Earth. The sixth sort are Lucifugi, that is, such as delight in darkness, and are scant indued with sense, and so dull, as they can scarce be moved with Charms or Conjurations.

Oh Heathenish; nay, oh Papistical folly!

The opinions of all Papists. A censuring knavery.

H. Card. lib. de var. rer. 10. cap. 93.

Devils of divers natures, and their operations.

The former opinion confuted.

The same man saith, *That some Devils are worse than other, but yet that they all hate God, and are enemies to man. But the worse moiety of Devils are Aquei, Subterranei, and Lucifugi; that is, watery, under the Earth, and skimmers of light: Because (saith he) these hurt not the souls of men, but destroy mens bodies like mad and ravening beasts, molesting both inward and outward parts thereof. Aquei are they that raise tempests, and drown Seafaring men, and do all other mischiefs on the water. Subterranei and Lucifugi enter into the Bowels of men, and torment them that they possess with the phrensie, and the falling evill. They also assaults them that are miners or pioners, which use to work in deep and dark holes under the earth. Such Devils as are earthy and airy, he saith, enter by subtilty into the minds of men, to deceive them, provoking men to absurd and unlawful affections.*

But herein his Philosophy is very improbable; for if the Diavel be earthy, he must needs be palpable; if he palpable, he must needs kill them into whose bodies he entereth. Item, if he be of earth created, then must he also be visible and untransformable in that point: for Gods creation cannot be annihilated by the creature. So as though it were granted, that they might add to their substance matter and form, &c. yet it is most certain, that they cannot diminish or alter the substance whereof they consist, as not to be (when they list) spiritual, or to relinquish and leave earth, water, fire, air, or this and that element whereof they are created. But howsoever they imagine of water, air, or fire, I am sure earth must alwayes be visible and palpable, yea, and air must alwayes be invisible, and fire must be hot, and water must be moist. And of these three latter bodies, specially of water and air, no form nor shape can be exhibited to mortal eyes naturally, or by the power of any creature.

CHAP. IV.

More absurd Assertions of Psellus and such others, concerning the actions and passions of Spirits; his definition of them, and of his experience therein.

Psellus lib. de operat. dam. cap. 13. It thus were spoken of the temptations, &c. of Satan, it were tolerable. 1 Cor. 12. 17.

Moreover the same Author saith, *That Spirits whisper in our minds, and yet not speaking so lowd, as our ears may hear them: but in such sort as our souls speak together when they are dissolved; making an example by lowd speaking as far off, and a comparison of soft whispering neer at hand, so as the Devil entreats so neer to the mind as the Ear need not hear him; and that every part of a Devil or Spirit seeth, heareth, and speaketh, &c. But herein I will believe Paul better then Psellus, or his Monk, or the Monks Devil: For Paul saith, If the whole body were an eye, where were hearing? If the whole body were hearing, where were smelling, &c. Whereby you may see what accord is betwixt Gods Word and Witcombongers.*

Psellus ibid. cap. 13. If a babe of two years old throw stones from Pauls sleepe, they will do hurt, &c.

Howbeit I think the spirit of temptation to be that Devil; and therefore Christ biddeth us, watch and pray, lest we be tempted, &c.

The Papists proceed in this matter, and say, *That these Spirits use great knavery and unspeakable bawdery in the breach and middle parts of man and woman, by tickling, and by other lecherous devices; so that they fall jump in judgment and opinion, though very erroneously, with the foresaid Psellus, of whose doctrine also this is a parcel, to wit, That these Devils hurt not Cattell for the hate they bear unto them, but for love of their natural and temperate heat and moisture, being brought up in deep, dry and cold places. Marry they hate the heat of the Sun and the Fire, because that kind of heat dryeth too fast. They throw down stones upon men, but the blows thereof do no harm to them whom they hit; because they are not cast with any force; for saith he, The Devils have little and small strength, so as the stones do nothing but fray and terrifie men, as scare-crows do Birds out of the Corn-fields. But when these Devils enter into the pores, then do they raise wonderful tumults in the body and mind of man. And if it be a subterranean Devil, it doth writhe and bow the possessed; and speaketh by him, using the spirit of the Patient*

Patient as his instrument. But he saith, that when Lucifugus possesseth a man, he maketh him dumb, and as it were dead: and these be they that are cast out (saith he) only by Fasting and Prayer.

The same *Pfellus*, with his mates *Bodin* and the penners of *Ad. Mal.* and others, do find fault with the Physicians that affirm such infirmities to be curable with diet, and not by enchantments; saying, That Physicians do only attend upon the body, and that which is perceivable by outward sense; and that as touching this kind of divine Philosophy, they have no skill at all: And to make Devils and Spirits seem yet more corporal and terrene, he saith, That certain Devils are belonging to certain Countries, and speak the language of the same Countries, and none other; some the Assyrian, some the Chaldean, and some the Persian tongue, and that they feel stripes, and fear hurt, and specially the dint of the Sword (in which respect Conjurors have Swords with them in their Circles, to terrifie them) and that they change shapes, even as sodainly as men do change colour with blushing, fear, anger, and other moods of the mind. He saith further, That there be brute beasts among them, and yet Devils, and subject to any kind of death; insomuch as they are so foolish, as they may be vils, compared to Flies, Fleas, and Worms, who have no respect to any thing but their food, not regarding or remembring the whole from out of whence they came last. Many Devils compounded of Earth, cannot often transform themselves, but abide in some one shape, such as they best like, and most delight in; to wit, in the shape of Birds or Women; and therefore the Greeks call them *Neidas*, *Nereidas*, and *Dreidas*, in the feminine gender; which *Dreida*, inhabited, (as some write) the Islands beside Scotland, called *Druid*, which by that means had their denomination and name. Other Devils that dwell in dryer places transform themselves into the masculine kind. Finally, *Pfellus* saith, They know our thoughts, and can prophesie of things to come. His definition is, That they are perpetual mindes in a passible body.

To verifie these royes he saith, That he himself saw in a certain night a man brought up by *Aletus Lybius* into a Mountain, and that he took an hearb, and spat thrice into his mouth, and anointed his eyes with a certain Ointment, so as thereby he saw great troops of Devils, and perceived a Crow to flie into his mouth; and since that hour he could prophesie at all times, saving on Good-friday, and Easter-sunday. If the end of this tale were true, it might not only have satisfied the Greek Church, in keeping the day of Easter, together with the Church of Rome; but might also have made the Pope (that now is) content with our Christmas and Easter-day, and not to have gathered the minutes together, and reformed it so, as to shew how falsly he and his predecessors (whom they say could not err) hath observed it hitherto. And truly this; and the dancing of the Sun on Easter-day morning, sufficiently or rather miraculously prove that computation, which the Pope now beginneth to doubt of, and to call in question.

*Pfel. in operat:
dam. cap. 14.
Idem. cap. 17.*

Beastlike De;

*But Pfellus
saw nothing
himself.*

*Probable and
likely stuffe.*

CHAP. V.

The Opinion of Fascius Cardanus touching Spirits, and of his Familiar Devil.

Fascius Cardanus had (as he himself and his son *Hierome Cardanus* report) a familiar Devil, consisting of the fiery Element, who; so long as he used Conjurat[i]on, did give true answers to all his demands; but when he burned up his Book of Conjurat[i]ons, though he resorted still unto him, yet did he make false answers continually. He held him bound twenty and eight years, and loosed five years. And during the time that he was bound, he told him that there were many Devils or Spirits. He came not always alone, but sometimes some of his fellows with him. He rather agreed with *Pfellus* then with *Plato*: for he said they were begotten, born, died, and lived long; but how long they told him

*Fas. Card. opē-
rat. de demon.*

him not : howbeit, as he might conjecture by the Devils face, who was 42 years old, and yet appeared very young, he thought they lived two or three hundred years; and they said that their souls and ours also died with their Bodies. They had Schools and Universities among them : but he conceived not that any were so dull headed, as *Pfellus* maketh them. But they are very quick in credit, that beleive such fables, which indeed is the ground-work of Witchcraft and Conjurat[i]on. But these Histories are so gross and palpable, that I might be thought as wise in going about to confute them, as to answer the stories of *Fryer Rush*, *Adam Bell*, or the golden Legend.

C H A P. VI.

The Opinion of Plato concerning Spirits, Devils and Angels; what Sacrifices they like best, what they fear; and of Socrates his familiar Devil.

The Platonists
Opinion,

Plato and his followers hold, that good Spirits appear in their own likeness; but that evil Spirits appear and shew themselves in the form of other bodies; and that one Devil reigneth over the rest, as a Prince doth in every perfect Common-wealth over men. *Item*, they obtain their purposes and desires, only by intreaty of men and women; because in nature they are their inferiors, and use authority over men none otherwise than Priests by virtue of their function, and because of Religion, wherein (they say) they execute the Office of God. Sometimes, they say, that the fiery Spirits or supreme Substances enter into the purity of the mind, and so obtain their purpose; sometimes otherwise, to wit, by virtue of holy Charms, and even as a poor man obtaineth for Gods sake any thing at a Princes hand as it were by importunateness.

What kind of
Sacrifices each
Spirit liketh
best,

The other sort of Devils and defiled souls are so conversant on earth, as that they do much hurt unto earthly bodies, specially in leachery. Gods and Angels (say they) because they want all material and gross substance, desire most the pure Sacrifice of the Mind. The grosser and more terrestrial Spirits desire the grosser Sacrifices, as Beasts and Cattel. They in the middle or mean Region delight to have Frankincense, and such mean stuffe offered unto them, and therefore (say they) it is necessary to Sacrifice unto them all manner of things, so the same be slain, and dye not of their own accord; for such they abhor. Some say, that Spirits fear wonderfully vain threats, and thereupon will depart; as if you tell them that you will cut the Heavens in pieces, or reveal their secrets, or complain of them to the gods; or say that you will do any impossibility, or such things as they cannot understand, they are so timerous as they will presently be gone: and that is thought the best way to be rid of them. But these be most commonly of that sort or company, which are called *Principatus*, being of all other the most easie to be conjured.

Of Socrates
his private di-
vel or familiar
Spirit.

They say *Socrates* had a familiar Devil: which *Plato* relyeth much upon, using none other argument to prove that there are such Spirits; but because *Socrates* (that would not lye) said so; and partly because that Devil did ever dissuade and prohibit, not only in *Socrates* his own cases, but sometimes in his friends behalf; who (if they had been ruled) might through his admonition have saved their lives. His Disciples gathered that his Devil was Saturnal, and a principal fiery Devil; and that he, and all such as do naturally know their Devils, are only such as are called *Dæmonii viri*, otherwise cofeners. *Item*, they say, That fiery Spirits urge men to contemplation, the airy to business, the watery to lust; and among these there are some that are Martial, which give fortitude; some are Jovial, giving wisdom; some Saturnal, always using dissuasion and deborting. *Item*, some are born with us, and remain with us all our life; some are meer strangers, who are nothing else but the souls of men departed this life, &c.

CHAP. VII.

Plato's nine Orders of Spirits and Angels; Dionysius his Division thereof not much differing from the same; all disproved by learned Divines.

Plato proposeth or setteth forth nine severall orders of Spirits, besides the spirits and souls of men. The first Spirit is *God* that commandeth all the residue; the second are those that are called *Idea*, which gave all things to all men; the third are souls of heavenly bodies which are mortal; the fourth are Angels; the fifth Archangels; the sixth are Devils, who are ministers to infernal powers, as Angels are to supernal; the seventh are half Gods; the eighth are Principalities; the ninth are Princes. From which division *Dionysius* doth not much swerve, saving that he dealeth (as he saith) only with good Spirits, whom he likewise divideth into nine parts or offices. The first he calleth Seraphim, the second Cherubim, the third Thrones, the fourth Dominations, the fifth Vertues, the sixth Powers, the seventh Principalities, the eighth Archangels, the ninth and inferiour sort he calleth Angels. Howbeit, some of these (in my thinking) are evil Spirits; or else *Paul* gave us evil counsel, when he willed us, *To fight against Principalities, and Powers, and all spiritual wickedness.*

Dionys. in eccl. hierarch. cap. 9, 10.

Ephes. 6.

But *Dionysius* in that place goeth further, impropriating to every Countrey, and almost to every person of any accompt, a peculiar Angel; as to *Jerry*, he assigneth *Michael*; to *Adam*, *Razael*; to *Abraham*, *Zekiel*; to *Isaac*, *Raphael*, to *Jacob*, *Pieliel*; to *Moses*, *Metatron*, &c. But in these discourses, he either followed his own imaginations and conceits, or else the corruptions of that age. Nevertheless, I had rather confute him by *Mr. Calvin*, and my Kinsman *M. Deering*, than by my self, or mine own words. For *Mr. Calvin* saith, *That Dionysius*, herein speaketh not as by hearsay, but as though he had slipped down from Heaven, and told of things which he had seen. And yet (saith he) *Paul* was wrapt up into the third Heaven, and reporteth no such matters. But if you read *Mr. Deering* upon the first chapter to the Hebrews, you shall see this matter notably handled; where he saith, *That whensoever Archangel is mentioned in the Scriptures, it signifies our Saviour Christ, and no creature.* And certain it is that *Christ* himself was called an Angel. The names also of Angels, as *Michael*, *Gabriel*, &c. are given to them (saith *Calvin*) according to the capacity of our weakness. But because the decision of this is neither within the compass of mans capacity, nor yet of his knowledge, I will proceed no further to discuss the same, but to shew the absurd opinions of Papists and Witchmongers on the one side, and the most sober and probable collections of the contrary-minded on the other side.

Dionys. in eccl. hierarch.

J. Calvin. lib. 2. tit. 1. c. 14.

Edw. Deering in lect. upon the Hebrews, reading. 6. Mal. 3. 1.

CHAP. VIII.

The Commencement of Devils fondly gathered out of the 14. of *Isaiah*; of *Lucifer* and of his fall; the Cabalists, the Thalmudists and Schoolmens opinions of the Creation of Angels.

THe Witchmongers, which are most commonly bastard Divines, do fondly gather and falsely conceive the Commencement of Devils out of the 14. of *Isaiah*, where they suppose *Lucifer* is cited, as the name of an Angel; who on a time being desirous to be cheekmate with *God* himself, would needs (when *God* was gone a little aside) be sitting down or rather pirking up in *Gods* own principal and Cathedral Chair; and that therefore *God* cast him and all his confederates out of Heaven: so as some fell down from thence to the bottom of the earth; some having descended but into the middle Region; and the rail of them having not yet passed through the higher Region, stayed even then and

Isa. 14.

and there, when God said, *Ho*. But God knoweth there is no such thing meant nor mentioned in that place: For there is only fore-shewed the depoling and deprivation of King *Nebuchadnezzar*, who exalting himself in pride (as it were above the Starrs) esteemed his glory to surmount all others, as far as *Lucifer* the bright morning Star shineth more gloriously than the other common Starrs, and was punished by exile, until such time as he had humbled himself; and therefore metaphorically was called *Lucifer*.

But forsooth, because these great Clerks would be thought methodical, and to have crept out at Wisdoms bosome, who rather crawled out of Follies breeches; they take upon them to shew us, first, whereof these Angels that fell from Heaven were created; to wit, of the left side of that massie mold, whereof the World was compounded, the which (say they) was *Patredo terra*; that is, the rottenness of the earth. *Cabalists* with whom *Avicen* seemeth to agree, say, *That one of these begat another*; others say, *They were made all at once*: The *Greeks* do write, *That Angels were created before the World*: The *Latins* say, *They were made the fourth day, when the Stars were made*: *Lawrence Ananias* saith, *They were made the first day, and could not be made the fourth day, because it is written; Quando facta sunt sidera, laudaverunt me angeli*: When the Stars were made, the Angels praised me; so as (saith he) they were made under the names of the Heavens.

There is also a great question among the Schoolmen, whether more Angels fell down with *Lucifer*; or remaind in Heaven with *Michael*. Many having a bad opinion of the Angels honesties, affirm, that the greater part fell with *Lucifer*; but the better opinion is (saith *Laurentius Ananias*) that the most part remained. And of them that think so, some say, the tenth part were cast down, some, the ninth; and some gather upon *S. John*, that the third part were only damned; because it is written, *That the Dragon with his tail pluck'd down with him the third part of the Stars*.

CHAP. IX.

Of the contention between the Greek and Latine Church touching the fall of Angels, the variance among Papists themselves herein; a conflict between Michael and Lucifer.

THere was also another contention between the Greek Church and the Latine; to wit, of what orders of Angels they were that did fall with *Lucifer*. Our Schoolmen say; *They were of all the nine orders of Angels in Lucifer's conspiracy*: But because the superior Order was of the more noble constitution and excellent estate, and the inferior of a less worthy nature, the more part of the inferior orders fell as guilty and offenders with *Lucifer*. Some say, *The Devil himself was of the inferior order of Angels*; and some, that he was of the highest order; because it is written, *In Cherubim extensus & protegens posuit Mons sancto Dei*, Extended upon a Cherubim and protecting, I have put thee in the holy Mountain of God. And these say further; *That he was called the Dragon, because of his excellent knowledge*. Finally these great Doctors conclude, *That the Devil himself was of the Order of Seraphim, which is the highest*, because it is written, *Quomodo enim mane oriebatur Lucifer?* For when didst thou rise in the morning *O Lucifer*? They of this sect affirm, *That Cacodæmones were they that rebelled against Jove*; I mean they of *Plato* his sect, himself also holding the same opinion. Our Schoolmen differ much in the cause of *Lucifer's* fall. For some say it was for speaking these words, *Ponam sedem meam in aquilone, & similis ero altissimo*, I will put my seat in the North, and I will be like the most High. Others say; *Because he utterly refused felicity, and thought scorn thereof*: Others say, *Because he thought all his strength proceeded from himself, and not from God*; Others say that it was, *Because he attempted to do that by himself, and his own ability,*

The opinion
of the Thalmu-
dists.

Lawr. Anan. lib.
de natur. dem. 1.
Creavit celum,
& terram.

Lawr. Anan. lib.
de natur.
dem. 1.

Lawr. Anan. lib.
de natur.,
dem. 1.

ability, which he should have obtained by the gift of another; Others say, That his condemnation grew hereupon, for that he challenged the place of the Messiah; Others say, Because he detracted the time to adore the Majesty of God, as other Angels did; Others say, Because he utterly refused it. *Scotus* and his Disciples say that it was, Because he rebelliously claimed equal Omnipotency with God; with whom highly the Thomists never agree. Others say, It was for all these causes together, and many more; so as hereupon (saith *Lauventius Ananias*) grew a wonderful conflict between Michael and his good Angels on the one side, and Lucifer and his Fiends on the other: so as, after a long and doubtful skirmish, Michael overthrew Lucifer, and turned him and his fellows out of the doores.

Laur. Anan. lib. de natur. dam. 1.

CHAP. X.

Where the Battel between Michael and Lucifer was fought; how long it continued, and of their power; how fondly Papists and Infidels write of them; and how reverently Christians ought to think of them.

NOW where this battel was fought, and how long it continued, there is as great contention among the Schoolmen, as was betwixt Michael and Lucifer. The Thomists say this battel was fought in the Empyrean Heaven, where the abode is of blessed Spirits, and the place of pleasure and felicity. *Augustine* and many others say, That the battel was fought in the highest Region of the Air; Others say, In the Firmament; Others, In Paradise. The Thomists also say, It continued but one instant or prick of time; for they tarry'd but two instants in all, even from their Creation to their Expulsion. The Scotists say, That between their production and their fall, there were just four instants. Nevertheless, the greatest number of Schoolmen affirm, That they continued only three instants; because it stood with Gods justice, to give them three warnings; so as at the third warning Lucifer fell down like lead (for so are the words) to the bottom of Hell; the rest were left in the Air, to tempt man. The Sadducees were as gross the other way; for they said, That by Angels was meant nothing else but the motions that God doth inspire in men, or the tokens of his power. He that readeth *Eusebius*, shall see many more absurd opinions and asseverations of Angels; as how many thousand years they serve as Angels, before they come to the promotion of Archangels, &c.

Instant, viz. punctum temp. nempe individuum Nunc.

Euseb. in Eccl. histor.

Monsieur Bodin, M. Mal. and many other Papists gather upon the seventh of *Daniel*, That there are just ten Millions of Angels in Heaven. Many say, that Angels are not by nature, but by office. Finally, it were infinite to shew the absurd and curious collections hereabout. I for my part think with *Calvine*, That Angels are creatures of God; though *Moses* spake nothing of their creation, who only applyed himself to the capacity of the common people, reciting nothing but things seen. And I say further with him, That they are heavenly spirits, whose ministration and service God useth; and in that respect are called Angels. I say yet again with him, That it is very certain, that they have no shape at all; for they are spirits, who never have any; and finally, I say with him, That the Scriptures for the capacity of our wit, doth not in vain paint out Angels unto us with wings; because we should conceive, that they are ready swiftly to succour us. And certainly all the sounder Divines do conceive and give out, that both the names and also the number of Angels are set down in the Scripture by the Holy-Ghost, in terms to make us understand the greatness and the manner of their messages; which (I say) are either expounded by the number of Angels, or signified by their names.

10000000. Johannes Cassianus in confessione theolog. tripart.

J. Cal. lib. instit. 1. cap. 14. sect. 8.

Furthermore, the School Doctors affirm, That four of the Superior Orders of Angels never take any form or shape of bodies, neither are sent of any errand at any time, As for Archangels, they are sent only about great and secret matters; and Angels are common Hacknies about every trifle; and that these can take what shape

Mich. And. lib. 107. 191. Idem. thes. 103. 108.

Luk. 15. 7.
Luk. 16. 22.
J. Cal. lib. instit.
1. cap. 14.
2 Reg. 16. 17.

or body they list; marry they never take the form of women and children. Item, they say, That Angels take most terrible shapes; for Gabriel appeared to Mary, when he saluted her, *Facie rutilante, vestitus canente, ingressu mirabili, aspectu terribili, &c.* that is, With a bright countenance, shining attire, wonderful gesture, and a dreadful visage, &c. But of Apparitions I have spoken somewhat before, and will say more hereafter. It hath been long, and continueth yet a constant opinion, not only among Papists, but among others also; that every man hath assigned him, at the time of his nativity, a good Angel and a bad. For the which there is no reason in Nature, nor authority in Scripture. For not one Angel; but all the Angels are said to rejoyce more at one Convert, than of ninety and nine just. Neither did one only Angel convey *Lazarus* into *Abraham's* bosom. And therefore I conclude with *Calvin*, That he which referreth to one Angel, the care that God hath to every one of us, doth himself great wrong; as may appear by so many fiery Chariots shewed by *Elizæus* to his servant. But touching this myltery of Angels, let us reverently think of them, and not curiously search into the nature of them, considering the vileness of our condition, in respect of the glory of their creation. And as for the foresaid fond imaginations and fables of *Lucifer*, &c. they are such as are not only ridiculous, but also accomptable among those impious curiosities, and vain questions, which *Paul* speaketh of: neither have they any title or letter in the Scripture for the maintenance of their gross opinions in this behalf.

C H A P. XI.

Whether they became Devils, which being Angels kept not their Vocation, in Jude and Peter; of the fond Opinion of the Rabbins touching Spirits and Bugs; with a Confutation thereof.

Jud. vers. 6.
2 Pet. 2. 4.

Mal. Malef.
part. 2. quæst. 1.
cap. 2. 3.
Mal. Malef.
part. 2. cap. 1.
quæst. 1.

Mich. And.
Laur. Anan.
Mal. Malef.
&c.
Author. lib.
Zeor. Hamor.
in Gen. 2.

WE do read in *Jude*, and find it confirmed in *Peter*, That the Angels kept not their first estate, but left their own habitation, and sinned, and (as *Job* saith) committed folly; and that God therefore did cast them down into Hell, reserving them in everlasting chains under darkness, unto the judgment of the great day. But many Divines say, That they find not anywhere, that God made Devils of them, or that they became the Princes of the World, or else of the Air; but rather Prisoners. Howbeit, divers Doctors affirm, That this *Lucifer*, notwithstanding his fall, hath greater power than any of the Angels in Heaven; Marry they say, That there be certain other Devils of the inferior sort of Angels, which were then thrust out for smaller faults, and therefore are tormented with little pains, besides eternal damnation; and these (say they) can do little hurt. They affirm also, That they only use certain juggling knacks, delighting thereby to make men laugh, as they travel by the high ways; but other (say they) are much more churlish. For proof hereof they alledge the eighth of *Matthew*, where he would none otherwise be satisfied but by exchange, from the annoying of one man, to the destruction of a whole herd of Swine. The Rabbins, and name'y Rabbi *Abraham* writing upon the second of *Genesis*, do say, That God made the Fairies, Bugs, Incubus, Robin Good-fellow, and other familiar or domestical Spirits and Devils on the Friday; and being prevented with the evening of the Sabbath, finished them not, but left them unperfected; and therefore, that ever since they use to flie the holiness of the Sabbath, seeking dark holes in Mountains and Woods, wherein they hide themselves till the end of the Sabbath, and then come abroad to trouble and molest men.

But as these opinions are ridiculous and fondly collected; so if we have only respect to the bare word, or rather to the letter, where Spirits or Devils are spoken of in the Scriptures, we shall run into as dangerous absurdities as these are. For some are so carnally minded, that a Spirit is no sooner spoken of, but immediately they think of a black man with cloven feet, a pair of horns, a tail, claws,

The gross dulness of many at the hearing of a spirit named.

claws, and eyes as broad as a Bason, &c. But surely the Devil were not so wise in his generation, as I take him to be, if he would terrifie men with such ugly shapes, though he could do it at his pleasure. For by that means men should have good occasion and opportunity to flie from him; and to run to God for succour; as the manner is of all them that are terrified, though perchance they thought not upon God a long time before. But in truth we never have so much cause to be afraid of the Devil, as when he flatteringly insinuateth himself into our hearts, to satisfie, please, and serve our humours, enticing us to prosecute our own appetites and pleasures, without any of these external terrors. I would weet of these men where they do find in the Scriptures; that some Devils be spiritual, and some corporal; or how these earthy or watery Devils enter into the mind of man. *Augustine* saith, and divers others affirm, *That Satan or the Devil while we feed, allureth us with gluttony: he thrusteth lust into our generation; and sloth into our exercise; into our conversation, envie; into our traffick, avarice; into our correction, wrath; into our government, pride; he putteth into our hearts evil cogitations; into our mouthes, lyes, &c. When we wake, he moveth us to evils works; when we sleep, to evil and filthy dreams; he provoketh the merry to looseness, and the sad to despair.*

Aug. in ser. 4.
Greg. 29. sup.
Job. Leopont.
ser. 9. Nativit.

CHAP. XII.

That the Devils assaults are Spiritual and not Temporal; and how grossly some understand those parts of the Scripture.

UPon that which hitherto hath been said, you see that the assaults of Satan are spiritual, and not temporal; in which respect *St. Paul* witheth us not to provide a corselet of Steel to defend us from his claws; but directeth us, *Put on the whole armour of God, that we may be able to stand against the invasions of the Devil. For we wrestle not against flesh and blood; but against principalities, powers, and spiritual wickedness.* And therefore *St. Peter* adviseth us, *To be sober and watch; for the Devil goeth about like a roaring Lion, seeking whom he may devour.* He meaneth not with carnal teeth; for it followeth thus, *Whom resist ye steadfast in the faith.* And again *St. Peter* saith, *That which is spiritual, only discerneth spiritual things; for no carnal man can discern the things of the spirit; Why then should we think that a Devil, which is a Spirit, can be known, or made tame and familiar unto a natural man; or contrary to nature, can be by a Witch made corporal, being by God ordained to a spiritual proportion?*

Eph. 6. 11, 12.

1 Pet. 5. 8.

Verf. 9.

1 Cor. 2. 14.

The cause of this gross concept is, that we hearken more diligently to old Wives, and rather give credit to their fables, than to the Word of God; imagining by the tales they tell us, that the Devil is such a Bulbegger, as I have before described. For whatsoever is proposed in Scripture to us by Parable, or spoken figuratively or significatively, or framed to our gross capacities, &c. is by them so considered and expounded, as though the bare letter, or rather their gross imaginations thereupon were to be preferred before the true sense and meaning of the Word. For I dare say, that when these blockheads read *Jothams* Parable in the ninth of *Judges* to the men of *Sichem*, to wit, that, *The trees went out to anoint a King over them, saying to the Olive-tree, Reign thou over us; who answered and said, Should I leave my fatness? &c.* they imagine that the wooden Trees walked, and spake with a mans voyce: or else, that some spirit entered into the Trees, and answered as is imagined they did in the Idols and Oracles of *Apollo*, and such like; who indeed have eyes, and see not; ears and hear not; mouthes, and speak not, &c.

Judg. 9. 7, 8, 9, 10, 11, 12, 13, 14.

C H A P. XIII.

The Equivocation of this word Spirit; how diversly it is taken in the Scriptures, where (by the way) is taught that the Scripture is not alwayes literally to be interpreted, nor yet allegorically to be understood.

^a Exod. 31. 1.
^b A^d. 8. 19.
 Gal. 3.
^c Joh. 6. 70.
 Matth. 16. 23.
^d 1 Cor. 3.
 Gal. 3.
^e 1 Cor. 2.
^f 2 Cor. 7.
^g Luk. 9.
^h 1 Cor. 5.
 Philip. 1.
ⁱ 1 Thes. 5.
^j 1 John 4.
^k 1 Tim. 4.
^l Ephes. 5.
^m Esai. 11. 2.
ⁿ Zach. 12. 10.
^o Rom. 8. 15.
^p 1 Cor. 12. 8,
 9, 10, 11.

^q Isai. 19. 14.
^r Isai. 29. 10.

^s 1 Sam. 28.
 Hest. 16.

^t Sap. 15. 13;
 29.

^u Judg. 9. 23.

^v Numb. 5. 14.

^w Luk. 13. 11.

^x Mark. 16. 9.

^y Lev. 26.
 Prov. 24.
 Luk. 17.

Such as search with the the Spirit of Wisdom and Understanding, shall find, that Spirits, as well good as bad, are in the Scriptures diversly taken: yea they shall well perceive, that the Devil is no horned beast. For ^a sometimes in the Scriptures, *Spirits* and *Devils* are taken for *infirmities of the body*; ^b sometimes for the *vices of the mind*; sometimes also for the *gifts of either of them*. ^c Sometimes a man is called a Devil, as Judas in the sixth of John, and Peter in the 16. of Matthew. ^d Sometimes a Spirit is put for the *Gospel*; sometimes for the *mind or soul of man*; sometimes ^e for the *will of man, his mind and counsel*; sometimes ^f for *Teachers and Prophets*; sometimes ^g for *zeal towards God*; sometimes ^h for *joy in the Holy Ghost*, &c.

And to interpret unto us the nature and signification of spirits, we find these words written in the Scripture; to wit, ⁱ *The Spirit of the Lord shall rest upon him*; *The Spirit of counsel and strength*; *The Spirit of wisdom and understanding*; *The spirit of knowledge and the fear of the Lord*. Again, ^k *I will pour out my Spirit upon the house of David*, &c. *The Spirit of grace and compassion*. Again, ^l *Ye have not received the spirit of bondage, but the Spirit of adoption*. And therefore St. Paul saith; ^m *To one is given, by the Spirit, the word of wisdom*; to another, the word of knowledge by the same Spirit; to another, the gift of healing; to another, the gift of faith by the same Spirit; to another, the gift of prophesie; to another, the operation of great works; to another, the discerning of spirits; to another, the diversity of tongues; to another, the interpretation of tongues: and all these things worketh one and the self-same Spirit: Thus far the words of St. Paul. And finally *Isaiah* saith, ⁿ that, *The Lord mingled among them the spirit of error*. And in another place. ^o *The Lord hath covered you with a spirit of slumber*.

As for the spirits of divination spoken of ^p in the Scripture, they are such as was in the woman of Endor, the *Philippian* woman, the wench of *Westwell*, and the holy maid of *Kent*; who were indued with spirits or gifts of divination, whereby they could make shift to gain money, and abuse the people by sleights and crafty inventions. But these are possessed of borrowed spirits, as it written ^q in the Book of *Wisdom*; and spirits of meer cosenage and deceit, as I have sufficiently proved elsewhere. I deny not therefore that there are Spirits and Devils, of such substance as it hath pleased God to create them. But in what place soever it be found or read in the Scriptures; a Spirit or Devil is to be understood spiri-
 tually, and is neither a corporal nor a visible thing: Where it is written, ^r *That God sent an evil spirit between Abimelech, and the men of Sichem*, we are to understand, that he sent the spirit of hatred, and not a Bulbegger. Also where it is said, ^s *If the Spirit of jealousy come upon him*: it is as much as to say, If he be moved with a jealous mind: and not that a corporal Devil assaulteth him. It is said in the Gospel; ^t *There was a woman which had a spirit of infirmity eighteen years, who was bowed together*, &c. whom Christ by laying his hand upon her, delivered of her disease. Whereby it is to be seen, that although it be said, *that Satan had bound her*, &c. yet that it was a sickness or disease of body that troubled her; for Christ's own words expound it. Neither is there any word of Witchcraft mentioned, which some say was the cause thereof.

There were ^u seven Devils cast out of *Mary Magdalen*. Which is not so grossly understood by the learned, as that there were in her just seven corporal Devils, such as I described before elsewhere; but that by the number of seven Devils, a great multitude, and an uncertain number of vices is signified; which figure is usual in divers places of the Scripture. And this interpretation is more agreeable with ^x Gods Word then the Papistical paraphrase, which
 is,

is, That Christ under the name of the seven Devils, recounteth the seven deadly sins only. Others allow neither of these Expositions; because they suppose that the efficacy of Christs miracle should this way be confounded; as though it were not as difficult a matter, with a touch, to make a good Christian of a vicious person; as with a word to cure the Ague, or any other disease of a sick body. I think not but any of both these cures may be wrought by means, in process of time, without miracle; the one by the Preacher, the other by the Physitian. But I say that Christs work in both was apparently miraculous; for, *I with power and authority, even with a touch of his finger, and a word of his mouth, he made the blind to see, the halt to go, the lepers clean, the deaf to hear, the dead to rise again, and the poor to receive the Gospel; out of whom (I say) he cast Devils, and miraculously conformed them to become good Christians, which before were dissolute livers; to whom he said, ² Go your ways and sin no more.*

1 Mar. 8. 16.
Luk. 4. 36.
Luk. 7. 21.

2 Joh. 8. 12.

CHAP. XIV.

That it pleased God to manifest the power of his Son, and not of Witches by miracles.

Jesus Christ, to manifest his divine power, rebuked the winds, and they ceased; and the waves of water, and it was calm; which if neither our Divines nor Physitians can do, much less our Conjurers, and least of all our old Witches can bring any such thing to pass. But it pleased God to manifest the power of Christ Jesus by such miraculous and extraordinary means, providing, and as it were, preparing diseases, that none otherwise could be cured, that his Sons glory, and his Peoples faith might the more plainly appear; as namely, Leprosie, Lunacy, and Blindness; as it is apparent in the Gospel, where it is said, that the man was not stricken with blindness for his own sins, nor for any offence of his ancestors; but that he was made blind, to the intent the works of God should be shewed upon him by the hands of Jesus Christ. But Witches with their charms can cure (as Witchmongers affirm) all these diseases mentioned in the Scripture, and many other more; as the Gout, the Toothach, &c. which we find not that ever Christ cured.

Luk. 8. 14.

Levit. 14. 7, 8.
Joh. 9. 1, &c.

As touching those that are said in the Gospel, to be possessed of spirits, it seemeth in many places that it is indifferent, or all one, to say, *He is possessed with a Devil*; or, *he is lunatick or phrentick*; which disease in these dayes is said to proceed of melancholy. But if every one that now is lunatick, be possessed with a real Devil; then might it be thought, that Devils are to be thrust out of men by medicines. But who faith in these times, with the woman of Canaan, *My Daughter is vexed with a Devil*; except it be presupposed, that she meant her daughter was troubled with some disease? Indeed we say, and say truly, to the wicked, the Devil is in him: but we mean not thereby, that a real Devil is gotten into his guts. And if it were so, I marvel in what shape this real Devil, that possesseth them, remaineth. Entreth he into the body in one shape, and into the mind in another? If they grant him to be spiritual and invisible, I agree with them.

Mat. 4. 23, &c.

Some are of opinion, that the said woman of Canaan meant indeed that her daughter was troubled with some disease; because it is written in stead of that the Devil was cast out, that *her daughter was made whole, even the self same hour*. According to that which is said in the 12. of Matthew, *There was brought unto Christ one possessed of a Devil, which was both blind and dumb, and he healed him; So as, he that was blind and dumb, both spake and saw*. But it was the man, and not the Devil, that was healed, and made to speak and see. Whereby (I say) it is gathered, that such as were diseased, as well as they that were lunatick, were said sometimes to be possessed of Devils.

Mat. 15. 28.

Mat. 12. 22.

C H A P. XV.

Of the Possessed with Devils.

Mal. malef.
quest. 5. pag. 1.

* A maxime in
Philosophy, as
the Sun in ar-
dis & siccin.

Joseph. de anti-
quitat. Jud. 3.
tem de bello
Jud. lib. 7. c. 39.

HERE I cannot omit to shew, how fondly divers Writers, and namely, James Sprenger, and Henry Institor do gather and note the cause, why the Devil maketh choice to possess men at certain times of the Moon; which is (say they) in two respects: first, *That they may defame so good a creature as the Moon*; secondly, *Because the brain is the moistest part of the body*. The Devil therefore considereth the aptness and conveniency thereof (the * Moon having dominion over all moist things) so as they take advantage thereby, the better to bring their purposes to pass. And further they say, *That Devils being conjured and called up, appear and come sooner in some certain constellations, than in other some: thereby to induce men to think that there is some gréhead in the Starrs*. But when Saul was relevel with the sound of the Harp, they say, *That the departure of the Devil was by means of the sign of the cross imprinted in David's veins*: whereby we may see how absurd the imaginations and devices of men are, when they speak according to their own fancies, without warrant of the Word of God. But methinks it is very absurd that Josephus affirmeth; to wit, *That the Devil should be thrust out of any man by vertue of a root*. And as vain it is, that Alianus writeth of the magical hearb Cynospastus, otherwise called Aglaphotis; which is all one with Solomon's root named Bauros, as having force to drive out any Devil from a man possessed.

C H A P. XVI.

That we being not thoroughly informed of the Nature of Devils and Spirits, must satisfy our selves with that which is delivered us in the Scriptures touching the same; how this word Devil is to be understood both in the singular and plural number; of the Spirit of God, and the spirit of the Devil; of tame spirits; of Ahab.

Numb. 27. 16.

2 Chron. 18.
19, 20, 21.

THE Nature therefore and Substance of Devils and Spirits, because in the Scripture it is not so set down, as we may certainly know the same; we ought to content and frame our selves faithfully to believe the words and sense there delivered unto us by the high Spirit, which is the Holy Ghost, who is Lord of all spirits; alwayes considering, that evermore spirits are spoken of in Scripture, as of things spiritual, though for the help of our capacities they are sometime more grossly and corporally expressed, either in Parables or by Metaphors, than indeed they are. As for example (and to omit the History of Job, which elsewhere I handle) it is written; *The Lord said, Who shall entice Ahab, that he may fall at Ramoth Gilead? &c. Then came forth a spirit, and stood before the Lord; and said; I will go entice him. And the Lord said, Wherewith? And he said; I will go and be a lying spirit in the mouth of all his Prophets. Then he said; Go forth, thou shalt prevail, &c.*

Mark. 9. 9.

Luk. 8. 27, 28.

J. Cal. lib. instit.
lib. 1. cap. 14.
sect. 14.

This story is here set forth in this wise, to bear with our capacities, and specially with the capacity of that age, that could not otherwise conceive of spiritual things, than by such corporal demonstrations. And yet here is to be noted, that one spirit, and not many or divers, did possess all the false Prophets at once. Even as in another place, many thousand Devils are said to possess one man; & yet it is also said even in the self same place, that the same man was possessed only with one Devil. For it is there said, *that Christ met a man which had a Devil, and he commanded the foul spirit to come forth of the man, &c.* But Calvin saith; *Where Satan or the Devil is named in the singular number, thereby is meant that power of wickedness, that standeth against the Kingdom of justice: And where many Devils are named in the Scriptures, we are thereby taught, that we must fight*

fight with an infinite multitude of enemies, lest despising the fewness of them, we should be more slack to enter into battel, and so fall into security and idleness.

On the other side, it is as plainly set down in the Scripture, *That some are possessed with the Spirit of God*, as that the others are endued and bound with the spirit of the Devil. Yea sometimes we read, *That one good Spirit was put into a great number of persons*; and again, *That divers Spirits rested in and upon one man*: and yet no real or corporal spirit meant. As for example; *The Lord took of the spirit that was upon Moles, and put it upon the seventy Elders*, and when the Spirit rested upon them they prophesied. Why should not this be as substantial and corporal a spirit, as that wherewith the Maid in the Acts of the Apostles was possessed? Also *Elisha intreated Elias, that when he departed, his spirit might be double upon him*. We read also, *that the Spirit of the Lord came upon* ^a *Othniel*, upon ^b *Gideon*, ^c *Jephtha*, ^d *Samson*, ^e *Balaam*, ^f *Saul*, ^g *David*, ^h *Ezekiel*, ⁱ *Zachary*, ^k *Amosay*; yea it is written, that *Caleb* had another spirit than all the *Israelites* beside; and in another place it is said, that ^l *Daniel* had a more excellent spirit than any other. So as, though the spirits, as well good as bad, are said to be given by number and proportion; yet the quality and not the quantity of them is alwayes thereby meant and presupposed. Howbeit I must confess, that *Christ* had the Spirit of God without measure, as it is written in the ^m *Evangelist John*. But where it is said that spirits can be made tame, and at commandment, I say to those gross conceivers of Scripture with *Solomon*, (who as they falsely affirm, was of all others the greatest Conjuror) saith thus in expresse words; *No man is lord over a spirit, to retain a spirit at his pleasure*.

Numb. 11. 25.
Acts 16.

2 King. 2. 9.

a Judg. 3. 10.

b Chap. 6. 34.

c Chap. 11. 29.

d Ibid. 14. 6.

e Numb. 24. 2.

f 1 Sam. 10. 6.

g 1 Sam. 16. 13.

h Ezek. 11. 9.

i 2 Chron. 24.

20.

k 1 Chron. 12.

18.

l Dan. 5. 11.

m Joh. 3. 34.

Eccles. 8. 8.

CHAP. XVII.

Whether Spirits and Souls can assume bodies, and of their Creation and Substance, wherein Writers do extremely contend and vary.

SOME hold opinion, that Spirits and Souls can assume and take unto them bodies at their pleasure, of what shape or substance they list; of which mind all Papists, and some Protestants are, being more gross than another sort, which hold that such bodies are made to their hands. Howbeit, these do vary in the Elements, wherewith these spiritual bodies are composed. For (as I have said) some affirm, *That they consist of fire*; some think, of air; and some, of the Stars and other celestial powers. But if they be celestial, then (as *Peter Martyr* saith) *must they follow the circular motion*; and, if they be elementary; then *must they follow the motions of those Elements, of which their bodies consist*. Of air they cannot be; for air is Corpus homogeneum; so as every part of air is air, whereof there can be no distinct members made: For an organical body must have bones, sinews, veins, flesh, &c. which cannot be made of air. Neither (as *Peter Martyr* affirmeth) can an airy body receive or have either shape or figure. But some ascend up into the clouds, where they find (as they say) divers shapes and forms even in the air. Unto which objection *Peter Martyr* answereth, saying, and that truly; *That Clouds are not altogether air, but have a mixture of other elements mingled with them*.

For every natural motion is either circular or elementary.

C H A P. XVIII.

Certain Popish Reasons concerning Spirits made of Air; of Day-Devils and Night-Devils; and why the Devil loveth no Salt in his Meat.

MAny affirm (upon a fable cited by *M. Mal.*) that Spirits are of air, because they have been cut (as he saith) in sunder and closed presently again; and also because they vanish away so suddenly. But of such Apparitions I have already spoken, and am shortly to say more, which are rather seen in the imagination of the weak and diseased, than in verity and truth. Which sights and apparitions, as they have been common among the unfaithful; so now, since the preaching of the Gospel they are most rare. And as among faint-hearted people; namely, women, children, and sick folks, they usually swarm: so among strong bodies and good stomachs they never used to appear; as elsewhere I have proved; which argueth that they were only phantastical and imaginary. Now say they that imagine Devils and Spirits to be made of air, that it must needs be that they consist of that element; because otherwise when they vanish suddenly away, they should leave some earthy substance behind them. If they were of water, then should they moisten the place where they stand, and must needs be shed on the floor. If they consisted of fire, then would they burn any thing that touched them: and yet (say they) *Araham* and *Lot* washed their feet, and were neither scalded nor burnt.

Gen. 18. & 19.

*J. Bod. lib. de
dem. 3. cap. 4.*

Exod. 11. 29.

Psal. 104. 20.
¶ 6.

*J. Bod. lib. de
dem. 3. cap. 5.
Levit. 1.*

I find it not in the Bible, but in *Bodin*, that there are *Day-Devils* and *Night-Devils*. The same fellow saith, *That Deber is the name of that Devil which hurteth by night; and Cheleb is he that hurteth by day* howbeit, he confesseth, *that Satan can hurt both by day and night*; although it be certain (as he saith) *that he can do more harm by night than by day*; producing for example, *how in a night he slew the first born of Egypt*. And yet it appeareth plainly in the Text, *that the Lord himself did it*. Whereby it seemeth, that *Bodin* putteth no difference between God and the Devil. For further confirmation of this his foolish assertion, that Devils are more valiant by night than by day, he alledgeth the 104. Psalm, wherein is written, *Thou makest darkness, and it is night, wherein all the Beasts of the Forrest creep forth; the Lions roar, &c. when the Sun riseth, they retire, &c.* So as now he maketh all Beasts to be Devils, or Devils to be Beasts. Oh barbarous blindness! This *Bodin* also saith, *That the Devil loveth no salt in his meat, for that it is a sign of Eternity, and used by Gods Commandement in all Sacrifices*; abusing the Scriptures, which he is not ashamed to quote in that behalf. But now I will declare how the Scripture teacheth our dull capacities to conceive what manner of thing the Devil is, by the very names appropriated unto him in the same.

C H A P. XIX.

That such Devils as are mentioned in the Scriptures, have in their names their nature and qualities expressed, with instances thereof.

Such Devils are mentioned in the Scriptures by name, have in their names their nature and qualities expressed, being for the most part the idols of certain Nations idolatrously erected, instead, or rather in spite of God. For *Beelzebub* which signifieth, *The Lord of the Flies*, because he taketh every simple thing in his web, was an Idol or Oracle erected at *Ekron*, to whom *Ahabziah* sent to know whether he should recover his disease: as though there had been no God in *Israel*. This Devil *Beelzebub* was among the Jews reputed the principal Devil. The Grecians called him *Pluto*, the Latins, *Summus*, *quasi summum deorum manium*, the chief ghost or spirit of the dead whom they supposed to

2 King. 1. 2.

Mat. 9. 34. &
12. 24.
Mark. 3. 22.
Luk. 11. 15.

to walk by night : although they absurdly believed also that the soul died with the body. So as they did put a difference between the ghost of a man and the soul of a man ; and so do our Papists ; howbeit, none otherwise but that the soul is a ghost, when it walketh on the earth, after the dissolution of the body, or appeareth to any man, either out of Heaven, Hell, or Purgatory, and not otherwise. ^a *Nisroch* signifieth a delicate tentation, and was worshipped by *Senacharib* in *Affyria*. ^b *Tartak* is in *English*, fettered, and was the Devil or Idol of the *Hevites*. ^c *Baal-peor*, otherwise called *Priapus*, the gaping or naked god, was worshipped among the *Moabites*. ^d *Adramelech*, that is, the cloke or power of the King, was an Idol at *Sepharvais*, which was a City of the *Affyrians*. ^e *Chemash*, that is, feeling, or departing, was worshipped among the *Moabites*. ^f *Dagon*, that is, corn or grief, was the Idol of the *Philistines*. ^g *Astarte*, that is, a fold or flock, is the name of a she idol at *Sydonia*, whom *Solomon* worshipped ; some think it was *Venus*. ^h *Malcham* that is, a King, was an Idol or Devil, which the sons of *Ammon* worshipped.

Sometimes also we find in the Scriptures, that Devils and Spirits take their names of wicked men, or of the houses or itates of abominable persons : as *Astaroth*, which (as *Josephus* saith) was the Idol of the *Philistines*, whom the Jews took from them at *Solomons* commandment, and was also worshipped of *Solomon*. Which though it signifie riches, flocks, &c. yet it was once a City belonging to *Og* the the King of *Basan*, where they say the *Giants* dwelt. In these respects *Astaroth* is one of the special Devils named in *Solomon's* Conjuraton, and greatly employed by the Conjurors. I have sufficiently proved in these quotations, that these Idols are *Dii gentium*, the gods of the *Gentiles* ; and then the Prophet *David* may satisfie you, that they are Devils, who saith *Dii Gentium damonia sunt*, The gods of the *Gentiles* are Devils. What a Devil was the Rood of Grace to be thought, but such a one as before is mentioned and described, who took his name of his curteous and gracious behaviour toward his worshippers, or rather those that offered unto him ? The idolatrous knavery whereof being now bewrayed, it is among the godly repured a Devil rather than a God ; and so are divers others of the same stamp.

a 2 King. 19.
37.
b 2 King. 17.
31.
c Hof. 9. 10.
Numb. 25. 3.
Deut. 4. 3.
d 2 King. 19.
37.
e Numb. 21.
29.
f 1 King. 11. 33.
Judg. 16. 23.
g 1 King. 11.
33.
h 1 King. 11. 7.
2 King. 23. 10.
Jer. 32. 35.
Joseph. lib. de
antiquit.
Judaor. 6.
cap. 14.
i Sam. 7.
2 King. 23.
Psal. 96. 5.

CHAP. XX.

Divers names of the Devil, whereby his Nature and Disposition is manifested.

IT hath also pleased God to inform our weak capacities, as it were by similitudes and examples, or rather by comparisons, to understand what manner of thing the Devil is, by the very names appropriated and attributed unto him in the Scriptures ; wherein sometimes he is called by one name, sometimes by another, by metaphors according to his conditions. ^a *Elephas* is called in *Job*, *Behemoth*, which is *Bruta* ; whereby the greatness and brutishness of the Devil is figured. *Leviathan* is not much different from *Elephas* ; whereby the Devils great subtilty and power is shewed unto us. ^b *Mammon* the covetous desire of money, wherewith the Devil overcometh the reprobate. ^c *Damon* signifieth one that is cunning or crafty. *Cacodemon* is perversly knowing. All those which in ancient times were worshipped as Gods, were so called. ^d *Diabolus* is *Calumniator*, an accuser, or a slanderer. *Satan* is *Adversarius*, an Adversary, that troubleth and molesterth. ^e *Abaddon*, a Destroyer. ^f *Legio*, because they are many. ^g *Prince of the air*. ^h *Prince of the world*. ⁱ A King of the Sons of pride. ^k A roaring Lion. ^l An homicide or man-slayer, a lyer, and the Father of lies. ^m The Author of sin. ⁿ A spirit. Yea sometimes he is called the spirit of the Lord, as the executioner and minister of his displeasure, &c. Sometimes, the ^o spirit of fornication, &c. And many other like epithets or additions are given him for his name. He is also called ^p the Angel of the Lord. ^q The cruel Angel of Satan. The ^r Angel of Hell. The ^s great Dragon, for his pride and force. The ^t red Dragon, for his bloodiness. A ^u Serpent. An ^v Owl, a Kite, a Satyr, a Crow, a Pellican, a Hedgehog, a Griph, a Stork, &c.

a Job 40. 15.
Job 2. 11.
Isa. 27. 1.
b Mar. 6. 24.
Luk. 16. 13.
c Mar. 4. 3.
d March. 4.
John 8. 44.
Apoc. 12. 9. 10.
e Apoc. 9. 11.
f Mark. 5. 9.
Luk. 8. 30.
g Ephel. 2. 2.
h Joh. 14. 30.
i Job 41.
k 1 Pet. 5. 8.
l Joh. 8. 44.
m 1 Joh. 3. 8.
n Act. 16. 16.
o Hof. 4. 14.
p Psal. 34. 7.
q 1 Chr. 21. 30.
r 2 Cor. 12. 7.
s Apoc. 9.
t Ezek. 29. 3.
u Apoc. 12. 3.
v Gen. 3. 1.
y Isa. 43. 20.

C H A P. XXI.

That the Idols or Gods of the Gentiles are Devils, their divers names, and in what affairs their labours and authorities are employed, wherein also the blind superstition of the Heathen people is discovered.

Psal. 96. 5.

Juno and Minerva.

Cosening gods or knaves.

Terra, aqua, aer, ignis, Sol & Luna.

Hudgin of Germany, and Rush of England.

J. Wier. lib. de praest. dem. 1. cap. 23.

Bawdy Priests in Ginnie.

And for so much as the Idols of the Gentiles are called Devils; and are among the unlearned confounded and intermeddled with the Devils that are named in the Scriptures; I thought it convenient here to give you a note of them, to whom the Gentiles gave names, according to the offices unto them assigned. *Penates* are the domestical gods, or rather Devils that are said to make men live quietly within doores. But some think these rather to be such as the Gentiles thought to be set over Kingdoms; and that *Lares* are such as trouble private houses, and are set to oversee Cross-ways and Cities. *Larva* are said to be spirits that walk only by night. *Genii* are the two Angels, which they supposed were appointed to wait upon each man. *Manes* are the spirits which oppose themselves against men in the way. *Damones* were feigned gods by Poets, as *Jupiter*, *Juno*, &c. *Virunculi terrei* are such as was *Robin Good-fellow*, that would supply the office of Servants, specially of Maids; as to make a fire in the morning, sweep the house, grind Mustard and Malt, draw Water, &c. these also rumble in houses, draw latches, go up and down stairs, &c. *Dii geniales* are the gods that every man did sacrifice unto at the day of their birth. *Tetricki* be they that make folk afraid, and have such ugly shapes, which many of our Divines do call *Subterranei*. *Cobali* are they that follow men, and delight to laugh, with tumbling, juggling, and such like toys. *Virunculi* are Dwarfs about three handfuls long, and do no hurt; but seem to dig in minerals, and to be very busie, and yet do nothing. *Guteli* or *Trulli* are spirits (they say) in the likeness of women, shewing great kindness to all men; and hereof it is that we call light women, trulls. *Damones montani* are such as work in the minerals, and further the work of the labourers wonderfully, who are nothing afraid of them. *Hudgin* is a very familiar Devil, which will do no body hurt, except he receive injury: but he cannot abide that, nor yet be mocked: he talketh with men friendly, sometimes visibly, and sometimes invisibly. There go as many tales upon this *Hudgin*, in some parts of Germany, as there did in England of *Robin Good-fellow*. But this *Hudgin* was so called, because he alwayes wore a Cap or a Hood; and therefore I think it was *Robin Hood*. Fryer *Rush* was for a time the world such another fellow as this *Hudgin*, and brought up even in the same School; to wit, in a Kitchen; in so much as the self same tale is written of the one as of the other, concerning the Skullion, which is said to have been slain, &c. for the reading whereof I referre you to Fryer *Rush* his story, or else to *John Wierus*, *De praestigiis Damonum*.

There were also *Familiares Damones*, which we call Familiars: such as *Socrates* and *Cesar* were said to have; and such as *Feats* sold to Doctor *Burcot*. *Quintus Sertorius* had *Diana* her self for his familiar; and *Numa Pompilius* had *Ageria*; but neither the one nor the other of all these could be preserved by their familiars from being destroyed with untimely death. *Simon Samatensis* boasted, that he had gotten by Conjuratiō, the soul of a little child that was slain, to be his familiar, and that he told him all things that were to come, &c. I marvel what priviledge souls have, which are departed from the body, to know things to come more than the Souls within Mans Body. There were spirits, which they called *Alba mulieres*, and *Alba Sybilla*, which were very familiar, and did much harm (they say) to women with child, and to suckling children. *Denmus* as a Devil is worshipped among the Indians in *Calecutte*, who (as they think) hath power given him of God to judge the Earth, &c. his Image is horribly pictured in a most ugly shape. *Thevet* saith, that a Devil in *America*, called *Agnan*, beareth sway in that Country. In *Ginnie* one *Grigrie* is accounted the

the great Devil, and keepeth the Woods; these have Priests called *Charoites*, which prophesie after they have lien by the space of one hour, prostrate upon a wench of twelve years old, and all that while (say they) he calleth upon a Devil called *Hovionlsira*, and then cometh fourth and uttereth his prophesie: For the true success whereof the people pray all the while that he lieth groveling like a lecherous knave. There are a thousand other names, which they say are attributed unto Devils; and such as they take to themselves are more ridiculous than the names that are given by others, which have more leisure to devise them. In little Books containing the censing possessed at *Maidstone*, where such a wonder was wrought; as also in other places, you may see a number of counterfeit Devils names, and other trish trash.

Look in the word (Ob) lib. 7. cap. 3.

CHAP. XXII.

Of the Romans chief gods called *Dii selecti*, and of other Heathen gods, their Names and Offices.

There were among the Romans twenty idolatrous gods, which were called *Dii selecti* five *electi*, chosen gods; whereof twelve were male, and eight female, whose names do thus follow: *Jannus*, *Saturnus*, *Jupiter*, *Genius*, *Mercurius*, *Apollo*, *Mars*, *Vulcanus*, *Neptunus*, *Sol*, *Orcus* and *Vivax*, which were all he-gods: *Tellus*, *Ceres*, *Juno*, *Minerva*, *Luna*, *Diana*, *Venus* and *Vesta*; were all she-gods. No man might appropriate any of these unto himself, but they were left common and indifferent to all men dwelling in one Realm, Province, or notable City. These Heathen Gentiles had also their Gods, which served for sundry purposes; as to raise Thunder, they had *Statores*, *Tonanias*, *Feretrii*, and *Jupiter Elisius*. They had *Cantius*, to whom they prayed for wise children, who was more apt for this purpose than *Minerva* that issued out of *Jupiter's* own brain. *Lucina* was to send them that were with child safe delivery, and in that respect was called the mother of Childwives. *Opis* was called the mother of the Babe new born, whose image women with child hanged upon their girdles before their bellies, and bare it so by the space of nine months; and the Midwife always touched the child therewith before she or any other layed hand thereon.

A good god and goddess for women.

If the child were well born, they sacrificed thereunto, although the mother miscarried: but if the child were in any part unperfect, or dead, &c. they used to beat the image into powder, or to burn or drown it. *Vagianus* was he that kept their children from crying, and therefore they did alwayes hang his picture about Babes necks: for they thought much crying in youth portended ill fortune in age. *Cuninus*, otherwise *Cunius*, was he that preserved (as they thought) their children from misfortune in the Cradle. *Ruminus* was to keep their dugs from corruption. *Volumnus* and his wife *Volumna* were gods, the one for young men, the other for maids that desired marriage: for such as prayed devoutly unto them, should soon be married. *Agræstis* was the god of the fields, and to him they prayed for fertility. *Bellus* was the god of War and warriors, and so also was *Viktoria*, to whom the greatest Temple in Rome was built. *Honorius* was he that had charge about Inkeepers, that they should well intreat Pilgrimes. *Berecynthia* was the mother of all the gods. *Esculapius* was to discover their mines of Gold and Silver, and to him they prayed for good success in that behalf. *Esculapius* was to cure the sick, whose Father was *Apollo*, and served to keep weeds out of the Corn. *Segacia* was to make seeds to grow. *Flora* preserved the Vines from frosts and blasts. *Sylvanus* was to preserve them that walked in Gardens. *Bacchus* was for Drunkards. *Pavus* for Cowherds; *Menetrix* for whores, to whose honour there was a Temple built in Rome, in the midst of forty and four streets, which were all inhabited with common Harlots. Finally *Colatina*, alias *Clotina*, was goddess of the stool, the Jakes, and the Privy, charge.

The names of certain Heathenish Gods, and their peculiar offices.

A very homely charge.
to

to whom as to every of the rest, there was a peculiar Temple edified: besides that notable Temple called *Pantheon*, wherein all the gods were placed together: so as every man and woman, according to their follies and devotions, might go thither and worship what gods they list.

C H A P. XXIII.

Of divers Gods in divers Countries.

THe *Egyptians* were yet more foolish in this behalf than the *Romans* (I mean the *Heathenish Romans* that then were, and not the *Popish Romans* that now are, for no Nation approacheth near to these in any kind of Idolatry.) The *Egyptians* worshipped *Anubis* in the likeness of a Dog, because he loved Dogs and hunting. Yea they worshipped all living creatures, as namely of Beasts, a Bullock, a Dog, and a Cat; of flying Fowls, *Ibis* (which is a Bird with a long bill, naturally devouring up venomous things and noisome Serpents) and a Sparrow-hawk: of fishes they had two gods; to wit, *Lepidurus piscis*, and *Oxyrinchus*. The *Saitans* and *Thebans* had to their god a Sheep. In the City *Lycopolis* they worshipped a Woolf; in *Herinopolis*, the *Cynocephalus*; the *Leopolitans*, a Lyon; in *Latopolis*, a Fish, in *Nilus* called *Latus*. In the City *Cynopolis*, they worshipped *Anubis*. At *Babylon*, besides *Memphis*, they made an Onion their god; the *Thebans*, an Eagle, the *Mendeseans*, a Goat; the *Persians*, a Fire called *Orimafda*; the *Arabians*, *Bacchus*, *Venus*, and *Diafaren*; the *Bæotians*, *Amphyaraus*; the *Africans*, *Mopsus*; the *Scythians*, *Minerva*; the *Naucratits*, *Serapis*, which is a Serpent; *Astartes* (being as *Cicero* writeth the fourth *Venus*, who was she, as others affirm, whom *Solomon* worshipped at his Concubines request) was the goddess of the *Assyrians*. At *Noricum*, being a part of *Bavaria*, they worship *Tibilenus*; the *Moors* worship *Juba*; the *Macedonians*, *Gabirus*; the *Pænians*, *Uranus*; at *Samos*, *Juno* was their god; at *Paphos*, *Venus*; at *Lemnos*, *Vulcan*; at *Naxos*, *Liberus*; at *Lampsack*, *Priapus* with the great genitals; who was set up at *Hellepont* to be adored. In the Isle *Diomedea*, *Diomedes*; at *Delfos*, *Apollo*; at *Ephesus*, *Diana* was worshipped. And because they would play small game rather than sit out, they had *Acharus Cyrenæicus*, to keep them from Flies and flie-blows; *Hercules Canopus*, to keep them from Fleas; *Apollo Parnopeus*, to keep their cheeses from being Mouseteaten. The *Greeks* were the first, that I can learn to have assigned to the gods their principal Kingdoms and Offices: as *Jupiter* to rule in Heaven, *Pluto* in Hell, *Neptune* in the Sea, &c. To these they joyned, as assistants, divers Commissioners; as to *Jupiter*, *Saturn*, *Mars*, *Venus*, *Mercury*, and *Minerva*: to *Neptune*, *Nereus*, &c. *Tuttilina* was only a mediatrix to *Jupiter*, not to destroy Corn with Thunder or Tempests, before whom they usually lighted Candles in the Temple, to appease the same, according to *Popish* custom in these dayes. But I may not repeat them all by name, for the gods of the *Gentiles* were by good record, as *Varro* and others report, to the number of thirty thousand, and upward. Whereby the reasonable Reader may judge their superstitious blindness.

C H A P. XXIV.

Of *Popish Provincial gods*; a comparison between them and *Heathen gods*; of *Physical gods*; and of what Occupation every *Popish god* is.

NOW if I thought I could make an end in any reasonable time, I would begin with our antichristian gods; otherwise called *Popish idols*, which are as rank Devils as *Dis Gentium*, Gods of the *Gentiles*, spoken of in the *Psalms*: or as *Dis Montium*, Gods of the Mountains, set forth and rehearsed

Beasts, Birds, Vermin, Fishes, Herbs and other trumpery, worshipped as gods.

Imperial gods and their assistants.

The number of gods among the Gentiles.

rehearsed in the first Book of the *Kings*: or as *Dii Terrarum*, or *Dii Populorum*, Gods of the Earth or of People, mentioned in the second of the *Chronicles*, 32. and in the first of the *Chronicles*, 16. or as *Dii Terra*, Gods of the Earth, in *Judges* 3. or as *Dii filiorum Seir*, Gods of the sons of Seir in the second of the *Chronicles*, 25. or as *Dii Alieni*, Strange Gods, which are so often mentioned in the Scriptures.

1 King. 20.
2 Chron. 32.
1 Chron. 16.
Judg. 3.
2 Chron. 25.
2 King. 23, &c.

Surely, there were in the Popish Church more of these in number, more in common, more in private, more publike, more for lewd purposes, and more for no purpose, than among all the Heathen, either heretofore, or at this present time: for I dare undertake, that for every Heathen Idoll I might produce twenty out of the Popish Church. For there were proper Idolls of every Nation: as *S. George* on Horseback for *England*, (excepting whom, there is said to be no more Horsemen in Heaven save only *S. Martin*) *S. Andrew* for *Burgundie* and *Scotland*, *S. Michael* for *France*, *S. James* for *Spain*, *S. Patrick* for *Ireland*, *S. David* for *Wales*, *S. Peter* for *Rome*, and some part of *Italy*. Had not every City in all the Popes Dominions his several Patron? As *Paul* for *London*, *Denis* for *Paris*, *Ambrose* for *Millen*, *Loventor Gaunt*, *Rombal* for *Mackline*, *S. Mark's Lion* for *Venice*, the three Magitian Kings for *Cullen*, and so of other? Yea, had they not for every small Town, and every Village and Parish (the names whereof I am not at leisure to repeat) a several Idoll? As *S. Sepulchre*, for one; *S. Bride*, for another; *S. Alhallows*, *All-Saints*, and our Lady for all at once: which I thought meeter to rehearse, than a bed-roll of such a number as are in that predicament. Had they not he-Idolls and she-idolls, some for men, some for women, some for beasts, some for fowls? &c. Do you not think that *S. Martin* might be opposed to *Bacchus*? If *S. Martin* be too weak, we have *S. Urbane*, *S. Clement*, and many other to assist him. Was *Venus* and *Meretrix* an Advocate for Whores among the *Gentiles*? Behold, there were in the *Romish* Church to encounter with them, *S. Aphra*, *S. Aphrodite*, and *S. Maudline*. But inasmuch as long as *Meg* was as very a whore as the best of them, she had wrong that she was not also canonized, and put in as good credit as they: for she was a Gentlewoman born; whereunto the Pope hath great respect in canonizing of his Saints. For (as I have said) he canonizeth the rich for Saints, and burneth the poor for Witches. But I doubt not, *Magdalen*, and many other godly women are very Saints in Heaven, and should have been so, though the Pope had never canonized them; but he doth them wrong, to make them the Patronesses of Harlots and strong Strumpets.

Popish gods of Nations.

Parish Gods of Popish Idols.

Was there such a Traitor among all the Heathen Idolls, as *S. Thomas Becket*? Or such a whore as *S. Bridget*? I warrant you *S. Hugh* was as good a Huntsman as *Anubis*. Was *Vulcan* the Protector of the Heathen Smiths? Yea forsooth, and *S. Enlorge* was Patron for ours. Our Painters had *Luke*, our Weavers had *Steven*, our millers had *Arnold*, our Traitors had *Goodman*, our Sowters had *Crispine*, our Potters had *S. Gore* with a Devil on his shoulder, and a Pot in his hand. Was there a better Horseleech among the gods of the *Gentiles* than *S. Loy*? Or a better Sowgelder than *S. Anthony*? Or a better Toothdrawer than *S. Apolline*? I believe that *Apollo Parnopeius* was no better a Ratcatcher than *S. Gertrude*, who hath the Popes Patent and commendation therefore. The *Thebans* had not a better Shepherd than *S. Wendeline*, nor a better Giffard to keep their Geese than *Gallus*. But for Physick and Surgery, our Idolls exceed them all. For *S. John*, and *S. Valentine* excelled at the Falling-evil. *S. Rach* was good at the Plague, *S. Petronill* at the Ague. As for *S. Margaret*, she passed *Lucina* for a Midwife, and yet was but a Maid; in which respect *S. Marpurg* is joyned with her in Commission.

See the Golden Legend for the life of *S. Bridget*. He-Saints and she-Saints of the old stamp, with their peculiar vertues touching the curing of diseases.

For mad men, and such as are possessed with Devils, *S. Roman* was excellent, and Fryer *Ruffus* was also prettily skilful in that Art. For Botches and Biles, *Cosmus* and *Dauton*; *S. Clare* for the Eyes, *S. Apolline* for Teeth, *S. Job* for the * Pox. And for sore Breaks *S. Agatha* was as good as *Ruminus*. Whosoever served *Servatius* well, should be sure to lose nothing: if *Servatius* failed in his office,

* For the French-pox or the common kind of Pox, or both? This would be *S. Vinden* known.

S. *Vinden* could supply the matter with his cunning; for he could cause all things that were lost to be restored again. But here lay a straw for a while, and I will shew you the names of some, which exceed these very far, and might have been canonized for Arch-Saints; all the other Saints or Idols being in comparison of them but bunglers, and bench-whistlers. And with your leave; when all other Saints had given over the matter, and the Saints utterly forsaken of their servitors, they repaired to these that I shall name unto you, with the good consent of the Pope, who is the fautor, or rather the Patron of all the Saints, Devils, and Idols living or dead, and of all the gods save one. And whereas none other Saint could cure above one disease, in so much as it was idolatry, folly I should have said, to go to *Job* for any other malady than the Pox; nothing cometh amiss to these. For they are good at any thing, and never a whit nice of their cunning: yea greater matters are said to be in one of their powers, than is in all the other Saints. And these are they: S. Mother *Bungie*, S. Mother *Paine*, S. *Feats*, S. Mother *Still*, S. Mother *Dutton*, S. *Kytrel*, S. *Ursula Kemp*, S. Mother *Newman*, S. Doctor *Heron*, S. *Rosimund* a good old Father, and divers more that deserve to be registred in the Popes Kalender, or rather the Devils Rubrick.

New Saints.

CHAP. XXV.

A Comparison between the Heathen and the Papists, touching their excuses for Idolatry.

AND because I know, that the Papists will say, that their Idols are Saints, and no such Devils as the gods of the *Gentiles* were: you may tell them, that not only their Saints, but the very Images of them were called *Divi*. Which though it signifie gods, and so by consequence Idols or Fiends: yet put but an (I) thereunto, and it is *Divil* in *English*. But they will say also that I do them wrong to gibe at them; because they were holy men and holy women. I grant some of them were so, and further from allowance of the Popish Idolatry employed upon them, than grieved with the derision used against that abuse. Yea even as Silver and Gold are made Idols unto them that love them too well, and seek too much for them: so are these holy men and women made Idols by them that worship them, and attribute unto them such honour as to God only appertaineth.

The Heathen gods were for the most part good men, and profitable members to the Common-wealth wherein they lived, and deserved fame, &c. in which respect they made gods of them when they were dead; as they made Devils of such Emperours and Philosophers as they hated, or as had deserved ill among them. And is it not even so, and worse, in the Common-wealth and Church of Popery? Doth not the Pope excommunicate, curse, and condemn for Hereticks, and drive to the bottomless pit of Hell, proclaiming to the very Devils, all those that either write, speak, or think, contrary to his idolatrous doctrine? *Cicero*, when he derided the Heathen gods, and inveighed against them that yielded such servile honour unto them, knew the persons, unto whom such abuse was committed, had well deserved as civil Citizens; and that good fame was due unto them, and not divine estimation. Yea the Infidels that honoured those gods, as hoping to receive benefits for their devotion employed that way, knew and conceived that the Statues and Images, before whom with such reverence they poured forth their Prayers, were stocks and stones, and only pictures of those persons whom they resembled: yea they also knew, that the parties themselves were creatures, and could not do so much as the Papists and Witchmongers think the *Rood of Grace*, or mother *Bungie* could do. And yet the Papists can see the abuse of the *Gentiles*, and may not hear of their own idolatry more gross and damnable than the others.

CHAP.

Divus vocant Grammatici eos qui ex hominibus dii facti sunt.

Cic. de natur. deorum.

The Papists see a moth in the eye of others, but no beam in their own.

CHAP. XXVI.

The conceit of the Heathen and the Papists all one in Idolatry; of the Council of Trent; a notable story of a Hangman arraigned after he was dead and buried, &c.

But Papists perchance will deny, that they attribute so much to these Idols as I report; or that they think it so meritorious to pray to the images of Saints as is supposed; affirming, that they worship God, and the Saints themselves, under the forms of Images. Which was also the conceit of the Heathen, and their excuse in this behalf; whose eyesight and insight herein reached as far as the Papistical distinctions published by Popes and their Councils. Neither do any of them admit so gross Idolatry, as the Council of Trent hath done, who alloweth that worship to the *Rood* that is due to Jesus Christ himself; and so likewise of other Images of Saints. I thought it not impertinent therefore in this place to insert an example taken out of the *Rosarie* of our Lady, in which Book do remain (besides this) ninety and eight examples to this effect: which are of such authority in the Church of *Rome*, that all Scripture must give place unto them. And these are either read there as their special Homilies, or preached by their chief Doctors. And this is the Sermon for this day verbatim translated out of the said *Rosarie*, a Book much esteemed and revered among Papists.

The idolatrous Council of Trent.

“A certain Hangman passing by the Image of our Lady, saluted her, commending himself to her protection. Afterwards, while he prayed before her, he was called away to hang an offender; but his Enemies intercepted him, and slew him by the way. And lo a certain holy Priest, which nightly walked about every Church in the City, rose up that night, and was going to his Lady, I should say, to our Lady-Church. And in the Church-yard he saw a great many dead men, and some of them he knew, of whom he asked, What the matter was, &c. who answered, That the Hangman was slain, and the Devil challenged his soul, the which our Lady said was her: and the Judge was even at hand coming thither to hear the cause, and therefore (said they) we are now come together. The Priest thought he would be at the hearing hereof, and hid himself behind a tree; and anon he saw the judicial seat ready prepared and furnished, where the Judge, to wit, Jesus Christ, sat, who took up his mother unto him. Soon after the Devils brought in the Hangman pinnioned, and proved by good evidence, that his soul belonged to them. On the other side, our Lady pleaded for the Hangman, proving that he at the hour of death commended his soul to her. The judge hearing the matter so well debated on either side, but willing to obey (for these are his words) his mothers desire, and loath to do the Devils any wrong, gave sentence that the Hangmans soul should return to his body, until he had made sufficient satisfaction; ordaining that the Pope should set forth a publick form of Prayer for the Hangmans soul. It was demanded, who should do the errand to the Popes Holiness? Marry quoth our Lady, that shall yonder Priest that lurketh behind the tree. The Priest being called forth, and enjoined to make relation hereof, and to desire the Pope to take the pains to do according to this decree, asked by what token he should be directed. Then was delivered unto him a Rose of such beauty, as when the Pope saw it, he knew his message was true. And so, if they do not well, I pray God we may.

Exempl. 4.

But our Lady spied him well enough; as you shall read.

The Priests Arse made buttons.

C H A P. XXVII.

A Confutation of the Fable of the Hangman; of many other feigned and ridiculous Tales and Apparitions, with a reproof thereof.

BY the tale above mentioned you see what it is to worship the Image of our Lady. For though we kneel to God himself, and make never so humble Petitions unto him, without faith and repentance it shall do us no pleasure at all. Yet this Hangman had great friendship shewed him for one point of courtesie used to our Lady, having not one dram of faith, repentance, nor yet of honesty in him. Nevertheless, so credulous is the nature of man, as to believe this and such like fables: yea, to discredit such stuffe, is thought among the Papists flat heresie. And though we that are Protestants, will not believe these toyes, being so apparently Popish: yet we credit and report other appearances, and assuming of bodies by souls and spirits; though they be as prophane, absurd, and impious as the other. We are sure the holy Maid of Kent's Vision was a very cosenage: but we can credit, imprint, and publish for a true possession or history, the knavery used by a cosening varlot at *Maidstone*; and many other such as that was. We think souls and spirits may come out of Heaven or Hell, and assume bodies, believing many absurd tales told by the Schoolmen and Romish Doctors to that effect: but we discredit all the stories that they, and as grave men as they are, tell us upon their knowledge and credit, of souls condemned to Purgatory, wandering for succour and release by Trentals and Masses said by a Popish Priest, &c. and yet they in probability are equal, and in number far exceed the other.

We think that to be a lye, which is written, or rather fathered upon *Luther*; to wit, *That he knew the Devil, and was very conversant with him, and had eaten many bushels of Salt, and made jolly good cheer with him; and that he was confuted in a disputation with a real Devil about the abolishing of private mass.* Neither do we believe this report, *That the Devil in the likeness of a tall man, was present at a Sermon openly made by Carlostadius; and from this Sermon went to his house, and told his son that he would fetch him away after a day or twain, as the Papists say he did indeed, although they lie in every point thereof most maliciously.* But we can believe *Platina* and others, when they tell us of the appearances of Pope *Benedict* the eight, and also the ninth; how the one rode upon a black Horse in the Wilderness, requiring a Bishop (as I remember) whom he met, that he would distribute certain money for him, which he had purloined of that which was given in Alms to the poor, &c. and how the other was seen a hundred years after the Devil had killed him in a Wood, of an Hermite in a Bears-skin, and an Asses-head on his shoulders, &c. himself saying that he appeared in such sort as he lived. And divers such stuffe rehearsed by *Platina*.

Now because *S. Ambrose* writeth, that *S. Anne* appeared to *Constance* the daughter of *Constantine*, and to her Parents, watching at her Sepulchre: and because *Eusebins* and *Nicephorus* say, That the *Pontamian Virgin*, *Origen's* Disciple, appeared to *S. Basil*, and put a Crown upon his head, in token of the glory of his martyrdom, which should shortly follow: and because *Hierome* writeth of *Paul's* appearance; and *Theodoret*, of *S. John the Baptist*; and *Athanasius*, of *Ammons*, &c. many do believe the same stories and miraculous appearances to be true. But few Protestants will give credit unto such shameful fables, or any like them, when they find them written in the *Legendary*, *Festival*, *Rosaries* of our Lady, or any other such Popish Authors. Whereby I gather, that if the Protestant believe some few lyes, the Papists believe a great number. This I write, to shew the imperfection of man, how attentive our ears are to hearken to tales. And though herein consists no great point of faith or infidelity; yet let us that profess the Gospel take warning of Papists, not to be carried away with every vain blast

of

Our B. Ladies
favour.

Greg. 4. dialog.
cap. 51. Alex.
and. lib. 5. cap.
23. & lib. 2.
cap. 9. &c.

Greg. lib. 4. dia-
log. c. 40. idem.
cap. 55.

and in other
places else-
where innume-
rable.

Micha. And.
thes. 151.

Alex. ab Alex.
and. lib. 4. ge-
nealog. dierum.
cap. 19. Plu-
tarch. oratione
ad Apollonium.
Item, Basilic.
in epist. Platina
de vitis pontifi-
cum.

Naucerus 2.
generat. 35.

Ambros. ser. 90.
de passione Aga.
Euseb. lib. Eccl.
hist. 5. Niceph.
lib. 5. cap. 7.
Hieronym. in
vita Pau. Theo-
doret. lib. hist. 5.
c. 24. Athanas. in
vita Antho.

of doctrine; but let us cast away these prophane and old Wives fables. And although this matter have passed so long with general credit and authority; yet many * grave Authors have condemned long since all those vain Visions and Apparitions, except such as have been shewed by God, his Son, and his Angels. *Athanasius* saith, *That souls once loosed from their bodies, have no more society with mortal men.* *Augustine* saith, *That if souls could walk and visit their friends, &c. or admonish them in sleep, or otherwise, his Mother that followed him by Land and by Sea would shew her self to him, and reveal her knowledge, or give him warning, &c.* But most true it is that is written in the Gospel; *We have Moses and the Prophets, who are to be hearkened unto, and not the dead.*

* *Macanib. in Calender. Manlii 23. April. Marbach. lib. de miracul. adversus Ius. Johannes Rivius de veter. Superstitione. Athan. lib. 99. quest. 11. August. de cura pro mortu. cap. 13. Luk. 16 29.*

CHAP. XXVIII.

A Confutation of Johannes Laurentius, and of many others, maintaining these fained and ridiculous Tales and Apparitions, and what driveth them away: of Moses and Elias appearance in Mount Tabor.

Furthermore, to prosecute this matter in more words; if I say that these Apparitions of Souls are but knaveries and cosenages; they object that *Moses and Elias* appeared in Mount Tabor, and talked with Christ, in the presence of the principal Apostles; yea, and that God appeared in the bush, &c. As though Spirits and Souls could do whatsoever it pleaseth the Lord to do, or appoint to be done for his own glory, or for the manifestation of his Son miraculously. And therefore I thought good to give you a taste of the Witchmongers absurd opinions in this behalf.

Matth. 17. 3. Luk. 9. 30.

And first you shall understand, that they hold, *That all the souls in heaven may come down and appear to us when they list, and assume any body saving their own; otherwise (say they) such souls should not be perfectly happy.* They say, *That you may know the good souls from the bad very easily: For a damned soul hath a very heavy and sorrow look; but a Saints soul hath a cheerful and a merry countenance; these also are white and shining, the other cole black.* And these damned souls also may come up out of Hell at their pleasure; although Abraham made Dives believe the contrary. They affirm, *That damned Souls walk ofteneft: next unto them the souls of Purgatory; and most seldom the souls of Saints.* Also they say, *That in the old Law souls did appear seldom; and after dooms-day they shall never be seen more: in the time of grace they shall be most frequent.* The walking of these souls (saith Michael Andr.) is a most excellent argument for the proof of Purgatory; for (saith he) those souls have testified that which the Popes have affirmed in that behalf; to wit, that there is not only such a place of punishment, but that they are released from thence by Masses, and such other satisfactory works; whereby the goodness of the Mass is also ratified and confirmed.

Johan. Laur. lib. de natur. demon.

Mich. Andr. thes. 222 &c. Idem thes. 235. & 236. Idem thes. 226. Th. Aqu. 1. pag. quest. 89. ar. 8. Gregor. in dial. 4. Mich. Andr. thes. 313. 316. 317.

These heavenly or purgatory souls (say they) appear most commonly to them that are born upon Ember-dayes, and they also walk most usually on these Ember-dayes; because we are in best state at that time to pray for the one, and to keep company with the other. Also they say, *That souls appear ofteneft by night; because men may then be at best leisure, and most quiet.* Also they never appear to the whole multitude, seldom to a few, and most commonly to one alone; for so one may tell a lye without controlment. Also they are ofteneft seen by them that are ready to die; as *Trasilla* saw Pope *Felix*; *Ursine*, Peter and Paul; *Galla Romana*, S. Peter; and as *Musa* the maid saw our Lady; which are the most certain appearances credited and allowed in the Church of Rome: Also they may be seen of some, and of some other in that presence not seen at all; as *Ursine* saw Peter and Paul, and yet many at that instant being present could not see any such sight, but thought it a lye; as I do. *Michael Andreas* confesseth, *That the Papists see more Visions than Protestants; he saith also, That a good soul can take none other shape than of a man; marry a damned soul may, and doth take the*

Idem thes. 346. Leo serm. de jejunio 10. mens. Gelas. in Epistola ad Episc. Mich. Andr. thes. 345. Greg. dial. 4. cap. 11. Mich. Andr. thes. 347. Greg. dial. 4. cap. 11. Mich. Andr. thes. 347.

Mich. And.

thef. 341.

Idem. thef. 388.

Idem. thef. 411.

Mat. Malef.

J. Bod. &c.

Mich. And. thef.

412.

Idem. thef. 414.

shape of a Black-moor, or of a Beast, or of a Serpent, or specially of an Heretick. The Christian signs that drive away these evil souls, are the cross, the Name of Jesus, and the relics of Saints; in the number whereof are Holy-water, Holy-bread, Agnus Dei, &c. For Andrew saith, *That notwithstanding Julian was an Apostate, and a betrayer of Christian Religion; yet at an extremity, with the only sign of the Cross, he drove away from him many such evil spirits; whereby also (he saith) the greatest diseases and sicknesses are cured, and the worst dangers avoided.*

C H A P. XXIX.

A Confutation of assuming of Bodies, and of the Serpent that seduced Eve.

Gen. 3. 14, 15.

Gen. 3. 1.

2 Cor. 11. 3.

Sap. 2. 24.

They that contend so earnestly for the Devils assuming of bodies and visible shapes, do think they have a great advantage by the words uttered in the third of *Genesis*, where they say, the Devil entered into a Serpent or Snake; and that by the curse it appeareth, that the whole displeasure of God lighted upon the poor Snake only. How those words are to be considered, may appear, in that it is of purpose so spoken, as our weak capacities may thereby best conceive the substance, tenor, & true meaning of the word, which is there set down in the manner of a Tragedy, in such humane and sensible form, as wonderfully informeth our understanding; though it seem contrary to the spiritual course of Spirits and Devils, and also to the nature and divinity of God himself; who is infinite, and whom no man ever saw with corporal eyes, and lived. And doubtless, if the Serpent there had not been taken absolutely, nor Metaphorically for the Devil, the Holy Ghost would have informed us thereof in some part of that story. But to affirm it sometimes to be a Devil, and sometimes a Snake; whereas there is no such distinction to be found or seen in the Text, is an invention and a fetch (methinks) beyond the compass of all divinity. Certainly the Serpent was he that seduced *Eve*; now whether it were the Devil, or a Snake; let any wise-man (or rather let the Word of God) judge. Doubtless the Scripture in many places expoundeth it to be the Devil. And I have (I am sure) one wise man on my side for the interpretation hereof, namely *Solomon*; who saith, *Through envie of the Devil came death into the world*; referring that to the Devil, which *Moses* in the letter did to the Serpent. But a better Expositor hereof needeth not, than the Text it self, even in the same place, where it is written; *I will put enmity between thee and the woman, and between thy seed and her seed; he shall break thy head, and thou shalt bruise his heel.* What Christian knoweth not, that in these words the mystery of our redemption is comprised and promised? Wherein is not meant (as many suppose) that the common seed of women shall tread upon a Snakes-head, and so break it in pieces, &c. but that special seed, which is Christ, should be born of a woman, to the utter overthrow of Satan, and to the redemption of mankind, whose heel or flesh in his members the Devil should bruise and assault, with continual attempts, and carnal provocations, &c.

C H A P. XXX.

The Objection concerning the Devils Assuming of the Serpents Body answered.

Gen. 3. 1.

Psal. 64. 3.

Numb. 8. & 9.

Joh. 3. 14.

This word *Serpent*, in holy Scripture is taken for the Devil: *The Serpent was more subtil than all the Beasts of the field.* It likewise signifieth such as be evil speakers, such as have slanderous tongues, also Hereticks, &c. *They have sharpened their tongues like Serpents.* It doth likewise betoken the death and Sacrifice of Christ: *As Moses lifted up the Serpent in the Wilderness, so must the Son of man be lifted up upon the Cross.* Moreover, it is taken for

for wicked men: *O ye Serpents and generation of Vipers.* Thereby also is signified as well a wife as a subtil man: and in that sense did Christ himself use it, saying, *Be ye wise as Serpents, &c.* So that by this brief collection you see, that the word *Serpent*, as it is equivocal, so likewise it is sometimes taken in the good, and sometimes in the evil part. But where it is said, *That the Serpent was father of Lys, author of death, and the worker of deceit*; methinks it is a ridiculous opinion to hold, that thereby a *Snake* is meant; which must be, if the letter be preferred before the Allegory. Truly Calvin's opinion is to be liked, and revered, and his example to be embraced and followed, in that he offereth to subscribe to them that hold, that the Holy Ghost in that place did of purpose use obscure figures, that the clear light thereof might be deferred, till Christs coming. He saith also with like commendation (speaking hereof, and writing upon this place) That Moses doth accommodate and fitteth for the understanding of the common people, in a rude and gross style, those things which he there delivereth; forbearing once to rehearse the name of *Satan*. And further he saith, That this order may not be thought of Moses his own device; but to be taught him by the Spirit of God: for such was (saith he) in those dayes the childish age of the Church, which was unable to receive higher or profounder doctrine. Finally, he saith, even hereupon, That the Lord hath supplied, with the secret light of his Spirit, whatsoever wanted in plainness and clearness of external words.

If it be said, according to experience, That certain other Beasts are farre more subtil than the Serpent: They answer, That it is not absurd to confesse, that the serpent's gift was taken away from him, by God, because he brought destruction to mankind. Which is more (methinks) than need be granted in that behalf. For Christ saith not; *Be ye wise as Serpents were*, before their transgression; but, *Be wise as Serpents are*. I would learn what impiety, absurdity, or offence it is to hold, that Moses, under the person of a poysoning Serpent or Snake; describeth the Devil that poysoned Eve with his deceitful woces, and venomous assault. Whence cometh it else, that the Devil is called so often, *The Viper, The Serpent, &c.* and that his children are called *the generation of Vipers*; but upon this first description of the Devil made by Moses? For I think none so gross, as to suppose, that the wicked are the children of Snakes, according to the letter; no more than we are to think and gather, that God keepeth a Book of Life, written with Pen and Ink upon Paper; as Citizens record their Free-men.

CHAP. XXXI.

Of the Curse rehearsed Gen. 3. and that place rightly expounded; John Calvins opinion of the Devil.

THe curse rehearsed by God in that place, whereby Witchmongers labour so busily to prove that the Devil entered into the body of a Snake, and by consequence can take the body of any other creature at his pleasure, &c. reacheth I think further into the Devils matters, than we can comprehend it, or is needful for us to know, that understand not the wayes of the Devils creeping, and is far unlikely to extend to plague the generation of Snakes; though they had been made with legges before that time, and through his curse was deprived out of that benefir. And yet, if the Devil should have entered into the Snake, in manner and form as they suppose, I cannot see in what degree of sin the poor Snake should be so guilty, as that God, who is the most righteous Judge, might be offended with him. But although I abhor that lewd interpretation of the *Family of Love*, and such other Heretiques, as would reduce the whole Bible into allegories; yet (methinks) the creeping there is rather metaphorically or significantly spoken, than literally; even by that figure, which is there prosecuted to the end: Wherein the Devil is resembled to an odious creature, who as he creepeth upon us to annoy our bodies; so doth the Devil there creep into

J. Cal. lib. in-
sit. 1. cap. 14. sect.
13.

the conscience of Eve, to abuse and deceive her : whose seed nevertheless shall tread down and dissolve his power and malice : And through him, all good Christians (as Calvin saith) obtain power to do the like. For we may not imagine such a material tragedy, as there is described, for the ease of our feeble and weak capacities.

J. Cal. lib. in-
sit. 1. cap. 14.
sect. 13.

For whensoever we find in the Scriptures, that the Devil is called God, the Prince of the world, a strong armed man, to whom is given the power of the air ; a roaring Lion, a Serpent, &c. the Holy Ghost moved us thereby, to beware of the most subtil, strong and mighty Enemy, and to make preparation, and arm our selves with faith against so terrible an Adversary. And this is the opinion and counsel of Calvin, That we seeing our own weakness, and his force manifested in such terms, may beware of the Devil, and may flie to God for spiritual aid and comfort : And as for his corporal assaults, or his attempts upon our bodies, his night-walkings, his visible appearings, his dancing with Witches, &c. we are neither warned in the Scriptures of them, nor willed by God or his Prophets to flie them ; neither is there any mention made of them in the Scriptures. And therefore think I those Witchmongers and absurd Writers to be as gross on the one side, as the Sadduces are impious and fond on the other, which say, That Spirits and Devils are only motions and affections, and that Angels are but tokens of Gods power. I for my part confess with Augustine, That these matters are above my reach and capacity ; and yet so farr as Gods Word teacheth me, I will not stick to say, That they are living creatures, ordained to serve the Lord in their vocation. And although they abode not in their first estate, yet that they are the Lords Ministers, and Executioners of his wrath, to try and tempt in this world, and to punish the reprobate in Hell fire in the world to come.

Aug. de cura
pro mort &c.

CHAP. XXXII.

Mine own Opinion and Resolution of the Nature of Spirits, and of the Devil, with his properties.

P. Mart. in loc.
com. 9. sect. 14.
a 1 Sam. 22.
Luk. 8.
John 8.
Ephes. 6.
3 Tim. 2.
1 Pet. 5.
b Col. 1. 16.
1 Cor. 10.
Mat. 8. & 10.
Luk. 4.
c Sap. 1.
Apocal. 4.
d 1 Tim. 4. 4.
e Gen. 1.
f Joh. 8. 44.
1 Joh. 3. 8.

BUT to use few words in a long matter, and plain terms in a doubtful case, this is mine opinion concerning this argument. First, that Devils are spirits and no bodies : For (as Peter Martyr saith) spirits and bodies are by antithesis opposed one to another ; so as a body is no spirit, nor a spirit a body. And that the Devil, whether he be many or one (for by the way you shall understand, that he is so spoken of in the Scriptures, as though there were but one, and sometimes as though one were many legions, the sense whereof I have already declared according to Calvins opinion ; he is a creature made by God, and that for vengeance, as it is written in Eccles. 39. v. 28. and of himself naught, though imployed by God to necessary and good purposes. For in places where it is written, that all the creatures of God are good : and again, when God, in the creation of the world, saw all that he had made was good ; the Devil is not comprehended within those words of commendation. For it is written, that he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him ; but when he speaketh a lye, he speaketh of his own, as being a lye, and the father of lyes, and (as John saith) a sinner from the beginning. Neither was his creation (so far as I can find) in that week that God made man, and those other creatures mentioned in Genesis the first, and yet God created him purposely to destroy. I take his substance to be such as no man can by learning define, nor by wisdom search out. M. Deering saith, That Paul himself, reckoning up principalities, powers, &c. addeth, Every name that is named in this world, or in the world to come. A clear sentence (saith he) of Paul's modesty, in confessing a holy ignorance of the state of Angels, which name is also given to Devils in other places of the Scripture. His essence also and his form is also so proper and peculiar (in mine opinion) unto himself, as he himself,

Edw. Deering,
in his reading
upon Heb. 1.
Reading the 6.
Ephes. 6. 12.
Col. 2. 16.
Matth. 25.

himself cannot alter it, but must needs be content therewith, as with that which God hath ordained him, and assigned unto him, as peculiarly as he hath given to us our substance without power to alter the same at our pleasures. For we find not that a spirit can make a body, more than a body can make a spirit: the Spirit of God excepted, which is Omnipotent. Nevertheless, I learn that their nature is prone to all mischief: for as the very signification of an Enemy and as an accuser is wrapped up in Satan and *Diabolus*; so doth Christ himself declare him to be in the thirteenth of *Matthew*. And therefore he brooketh well his name; for he lyeth dayly in wait, not only to corrupt, but also to destroy mankind; being (I say) the very tormentor appointed by God to afflict the wicked in this world with wicked temptations, and in the world to come with Hell fire. But I may not here forget how *M. Mal.* and the residue of that crew do expound that word *Diabolus*; for *Dia* (say they) is *Duo*, and *Bolos* is *Morsellus*, whereby they gather that the Devil eateth up a man both body and soul at two morsels. Whereas in truth the wicked may be said to eat up and swallow down the Devil, rather than the Devil to eat up them; though it may well be said by a figure, that the Devil *like a roaring Lion seeketh whom he may devour*: which is meant of the soul and spiritual devouring, as very novices in Religion may judge.

1 Pet. 5.

Idem. ibid.

Mat. 25. 45.

Mal. malef. par.

1. quæst. 5.

The etymon of the word *Diabolus*.

CHAP. XXXIII.

Against fond Witchmongers, and their opinions concerning corporal Devils.

NOW, how *Brian Darcies* he-spirits and she-spirits, *Titty* and *Tiffin*, *Suckin* and *Pidgin*, *Liard* and *Robin*, &c. his *white-spirits* and *black-spirits*, *gray-spirits* and *red-spirits*, *Devil-toad* and *Devil-lambe*, *Devils-cat* and *Devils-d-m*, agree herewithal, or can stand consonant with the Word of God, or true Philosophy, let Heaven and Earth judge. In the mean time let any man with good consideration peruse that Book published by *W. W.* it shall suffice to satisfy him in all that may be required touching the vanities of the Witches Examinations, Confessions, and Executions; where, though the tale be told only of the accusers part, without any other answer of theirs than their Adversary setteth down; mine assertion will be sufficiently proved true. And because it seemeth to be performed with some kind of authority, I will say no more for the confutation thereof, but refer you to the Book it self; whereto if nothing be added that may make to their reproach, I dare warrant nothing is left out that may serve to their condemnation. See whether the witnesses be not single, of what credit, sexe and age they are; namely lewd, miserable and envious poor people; most of them which speak to any purpose being old women, and children of the age of 4, 5, 6, 7, 8, or 9. years.

The book of *W. W.* published.

And note how and what the Witches confess, and see of what weight and importance the causes are; whether their confessions be not won through hope of favour, and extorted by flattery or threats, without proof. But in so much as there were not past seventeen or eighteen condemned at once at *S. Osees* in the County of *Essex*, being a whole Parish (though of no great quantity) I will say the less: trusting that by this time there remain not many in that Parish. If any be yet behind, I doubt not but *Brian Darcie* will find them out; who, if he lack aid, *Richard Gallis* of *Windsor* were meet to be associated with him; which *Gallis* hath set forth another Book to that effect, of certain Witches of *Windsor* executed at *Alington*. But with what impudency and dishonesty he hath finished it, with what lyes and forgeries he hath furnished it; what folly and frenzy he hath uttered in it, I am ashamed to report; and therefore being but a two-penny Book, I had rather desire you to buy it, and so to peruse it, than to fill my Book with such beastly stuffe.

At *S. Osees* 17. or 18. Witches condemned at once.

C H A P. XXXIV.

A Conclusion wherein the Spirit of spirits is described, by the illumination of which Spirit all spirits are to be tryed: with a Confutation of the Pneumatomachi flatly denying the divinity of this Spirit.

Touching the manifold signification of this word [Spirit] I have elsewhere in this brief discourse told you my mind; which is a word nothing different in Heb. from *breath* or *wind*. For all these words following; to wit, *Spiritus, Ventus, Platus, Halitus*, are indifferently use by the Holy Ghost, and called by this Hebrew word *רוח* in the sacred Scripture: For further proof whereof I cite unto you the words of *Isaiah*; For his Spirit (or Breath) is as a River that overfloweth up to the neck, &c. in which place the Prophet describeth the coming of God in heat and indignation unto judgement, &c. I cite also unto you the words of *Zacharie*; These are the four Spirits of the Heaven, &c. Likewise in *Genesis*; And the Spirit of God moved upon the waters. Moreover, I cite unto you the words of *Christ*; The Spirit (or Wind) bloweth where it listeth. Unto which said places infinite more might be added out of holy Writ, tending all to this purpose; namely, to give us this for a note, that all the sayings above cited with many more that I could alledge, where mention is made of spirit, the Hebrew Text useth no word but one; to wit, *רוח* which signifieth (as I said) *Spiritus, ventum, flatum, halitus*; which may be Engliſhed, Spirit, wind, blast, breath.

But before I enter upon the very point of my purpose, it shall not be amiss, to make you acquainted with the collection of a certain School Divine; who distinguisheth and divideth this word [Spirit] into six significations; saying, that it is sometimes taken for the air, sometimes for the bodies of the blessed, sometimes for the souls of the blessed, sometimes for the power imaginative or the mind of man; and sometimes for God. Again he saith, That of spirits there are two sorts, some created, and some uncreated.

A spirit uncreated (saith he) is God himself, and it is essentially taken, and agreeth unto the three Persons notionally, to the Father, the Son, and the Holy Ghost personally. A spirit created is a creature, and that is likewise of two sorts; to wit, bodily, and bodiless. A bodily spirit is also of two sorts: for some kind of spirit is so named of spiritualness, as it is distinguished from bodiliness; otherwise it is called *Spiritus a spirando*, id est, a flando, of breathing or blowing, as the wind doth. A bodiless spirit is one way so named of spiritualness, and then it is taken for a spiritual substance; and is of two sorts; some make a full and compleat kind, and is called compleat or perfect, as a spirit angelical: some do not make a full and perfect kind, and is called incompleat or imperfect as the soul. There is also the spirit vital, which is a certain subtil and very fine substance necessarily disposing and tending unto life. There be moreover spirits natural, which are a kind of subtil and very fine substances, disposing and tending unto equal complexions of bodies. Again, there be spirits animal, which are certain subtil and very fine substances disposing and tempering the body, that it might be animated of the form; that is, that it might be perfected of the reasonable soul. Thus far he, In whose division you see a Philosophical kind of proceeding, though not altogether to be condemned, yet in every point not to be approved.

Now to the Spirit of spirits, I mean the principal and holy Spirit of God, which one defineth; or rather describeth to be the third Person in the Trinity, issuing from the Father and the Son, no more the charity, dilection and love of the Father and the Son, than the Father is the charity, dilection and love of the Son and Holy Ghost. Another treating upon the same argument proceedeth in this reverent manner: The holy Spirit is the vertue or power of God, quickning, nourishing, fostering, and perfecting all things; by whose only breathing it cometh to pass that we both know and love God, and become at the length like unto him: which Spirit is the pledge

Isai. 30. 28.

*Zach. 6. 1.
Gen. 1. 2.
John 3. 8.*

*Erasm. Sinar. in
diffinio Scholast.
doctr. lib. 5.*

*Erasm. Sar. in
lib. loc. & lib.
prædictis.*

*Lawrent. a Vil-
lavencio in
phrasib. script.
lib. 5. pag. 276.*

pledge and earnest penny of grace, and beareth witness unto our heart, whiles we cry Abba Father. This Spirit is called the Spirit of God, the Spirit of Christ, and the Spirit of him which raised up Jesus from the dead. * Rom. 8.15. 1 Cor. 15.15.

Jesus Christ, for that he received not the Spirit by measure, but in fulness, doth call it his Spirit, saying; *When the Comforter shall come, whom I will send, even the Holy Spirit, he shall testify of me.* This Spirit hath divers Metaphorical names attributed thereunto in the Holy Scriptures. It is called by the name of *water*, because it washeth, comforteth, moistneth, softeneth and maketh fruitful with all godliness and vertues the mindes of men, which otherwise would be unclean, comfortless, hard, dry, and barren of all goodness; whereupon the Prophet *Isaiah* saith; *I will pour water upon the thirsty, and floods upon the dry ground;* &c. Where-withal the words of Christ do agree; *He that believeth in me, as saith the Scripture, out of his belly shall flow rivers of waters of life.* And elsewhere; *Whosoever drinketh of the water that I shall give him, shall never be more athirst.* Other places likewise there be, wherein the Holy Spirit is signified by the name of *water* and *flood*; as in the 13. of *Isaiah*, the 29. of *Ezek.* the 146. *Psalms*, &c. The same Spirit by reason of the force and vehemency thereof is termed *fire*. For it doth purifie and cleanse the whole man from top to toe, it doth burn out the soil and dross of sins, and fettereth him all in a flaming and hot burning zeal to prefer and further Gods glory. Which plainly appeared in the Apostles, who when they had received the Spirit, they spake *fiery words*, yea such words as were uncontrollable, in so much as in none more than in them this saying of the Prophet *Jeremy* was verified, *Nunquid non verba mea sunt quasi ignis?* *Are not my words even as it were fire?* This was declared and shewed by those fiery tongues, which were seen upon the Apostles after they had received the Holy Spirit. John 15. 26. Isa. 44. 3. John 7. 38. John 4. 14. Jer. 23. 19.

Moreover, this Spirit is called *annointing*, or *ointment*, because that as in old time Priests and Kings were by annointing deputed to their office and charge, and so were made fit and serviceable for the same; even so the elect are not so much declared as renewed and made apt by the training up of the Holy Spirit, both to live well and also to glorifie God. Whereupon dependeth the saying of *John*; *And ye have no need that any should teach you, but as the same ointment doth teach you.* It is also called in Scripture, *The Oil of gladness and rejoicing*; whereof it is said in the Book of *Psalms*; *God even thy God hath annointed thee with the Oil of joy and gladness,* &c. And by this goodly and comfortable name of *Oil* in the Scriptures is the mercy of God oftentimes expressed, because the nature of that doth agree with the property and quality of this. For as *Oil* doth float and swim above all other liquors, so the mercy of God doth surpass and over-reach all his works, and the same doth most of all disclose, it self to miserable man. 1 John 2. 27. Psal. 45. 7. Cyvill. in Evangel. Joh. lib 3. cap. 14.

It is likewise called *the Finger of God*, that is, the might and power of God: by the vertue whereof the Apostles did cast out Devils; to wit, even by the finger of God. It is called *the Spirit of Truth*, because it maketh men true and faithful in their vocation; and for that it is the touch-stone to try all counterfeit devices of mans brain, and all vain Sciences, prophane Practices, deceitful Arts, and circumventing Inventions; such as be in general all sorts of Witchcrafts and Inchantments, within whose number are comprehended all those wherewith I have had some dealing in my *Discovery*; to wit, Charms or Incantations, Divinations, Augury, Judicial Astrology, Nativity-casting, Alchymistry, Conjunction, Lot-share, Popery which is meer paltry, with divers other: not one whereof, no nor altogether are able to stand to the tryal and examination, which this Spirit of Truth shall and will take of those false and evil spirits. Nay, they shall be found, when they are laid into the balance, to be lighter than vanity: very dross, when they once come to be tryed by the fervent heat of this Spirit; and like chaffe, when this Spirit bloweth upon them, driven away with a violent whirlwind; such is the perfection, integrity, and effectual operation of this Spirit, whose working as it is manifold, so it is marvellous, and therefore may and is called *the Spirit of spirits*. Exod. 8. 19.

This Spirit withdrawing it self from the hearts of men, for that it will not inhabit and dwell where sin hath dominion, giveth place unto the spirit of error and blindness, to the spirit of servitude and compunction, which bereaveth, gnaweth, and clean. The holy Spirit can abide nothing that is carnal and unclean.

Isai. 29. 10.
Isai. 19. 14.

Rom. 1. 21, 24.
Deut. 28. 28,
29.

and wheteth their hearts with a deadly hate of the Gospel; in so much as it grieveth their minds and irketh their ears either to hear or understand the truth; of which disease properly the *Pharisees* of old were, and the *Papists* even now are sick. Yea, the want of this good Spirit is the cause that many fall into the spirit of perverseness and frowardness, into the spirit of giddiness, lying, drowlines, and dulness; according as the Prophet *Isaiab* saith; *For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes*; and again elsewhere, *Domineus misceuit in medio, &c. The Lord hath mingled among them the spirit of giddiness, and hath made Egypt to err, as a drunken man erreth in his vomit*: And as it is said by *Paul*; *And their foolish heart was blinded, and God gave them over unto their own hearts lusts*. Which punishment *Moses* threatneth unto the *Jews*; *The Lord shall smite thee with madness, with blindness and amazement of mind, and thou shalt grope at high noon as a blind man useth to grope, &c.*

A question.

An answer.

A great likelihood no doubt.

Judgment distinguished.

In some, this word [*Spirit*] doth signifie a secret force and power, wherewith our minds are moved and directed; if unto holy things, then it is the motion of the holy Spirit, of the Spirit of Christ and of God; if unto evil things, then is it the suggestion of the wicked spirit, of the Devil, and of Satan. Whereupon I infer, by the way of a question, with what spirit we are to suppose such to be moved, as either practice any of the vanities treated upon in this Book, or through credulity addit themselves thereunto as unto divine oracles, or the voyce of Angels breaking through the clouds? We cannot impute this motion unto the good Spirit; for then they should be able to discern between the nature of spirits, and not swerve in judgment: it followeth therefore, that the spirit of blindness and error doth seduce them; so that it is no marvel if in the alienation of their minds they take falsehood for truth, shadows for substances, fancies for verities, &c. for it is likely that the good Spirit of God hath forsaken them, or at leastwise abated it self from them; else would they detest these devillish devices of men, which consist of nothing but delusions and vain practices, whereof (I suppose) this my Book to be a sufficient discovery.

It will be said, *That I ought not to judge, for he that judgeth shall be judged*. Whereto I answer, That judgment is not to be understood of three kind of actions in their proper nature; whereof the first are secret, and the judgment of them shall appertain to God, who in time will disclose whatsoever is done in covert, and that by his just judgment. The second are mixed actions, taking part of hidden, and part of open, so that by reason of their uncertainty and doubtfulness they are discussable and to be tryed; these after due examination are to have their competent judgment, and are incident to the Magistrate. The third are manifest and evident, and such as do no less apparently shew themselves than an inflammation of blood in the body: and of these actions every private man giveth judgment, because they be of such certainty, as that of them a man may as well conclude, as to gather that because the Sun is risen in the East, *Ergo* it is morning: he is come about and is full South, *Ergo* it is high noon; he is declining and closing up in the West, *Ergo*, it is evening. So that the objection is answered.

* *Jofias Simle-
vus lib 4. cap. 5.
adversus vete-
res & novos
Antichristiani-
os, &c.*
Mat. 12. 31, 32.

Howbeit, letting this pass, and spiritually to speak of this Spirit, which whiles many have wanted, it hath come to pass that they have proved altogether carnal; and not favouring heavenly divinity have tumbled into worse than Philosophical barbarism; and these be such as of Writers are called *Pneumatomachi*, a Sect so injurious to the holy Spirit of God, that contemning the sentence of Christ, wherein he foretelleth, *That the sin against the Holy Spirit is never to be pardoned, neither in this world nor in the world to come*; they do not only deny him to be God, but also pull him from him all being, and with the *Sadduces* maintain there is none such; but that under and by the name of holy Spirit is meant a certain divine force, wherewith our minds are moved, and the grace and favour of God whereby we are his beloved. Against these shameless Enemies of the Holy Spirit, I will not use material weapons, but syllogistical charms. And first, I will set down some of their paralogisms or false arguments; and upon the neck of them infer fit confutations grounded upon sound reason and certain truth.

Their first Argument is knit up in this manner. *The Holy Spirit is nowhere ex-
pressly*

presly called God in the Scriptures ; Ergo he is not God, or at leastwise he is not to be called God.

The Antecedent of this Argument is false ; because the Holy Spirit hath the title or name of God in the fit of the *Atr.* Again, the consequent is false. For although he were not expressly called God, yet should it not thereupon be concluded that he is not very God ; because unto him are attributed all the properties of God, which unto this do equally belong. And as we deny not that the Father is the true light, although it be not directly written of the Father, but of the Son ; *He was the true light giving light to every man that cometh into this world ;* so likewise it is not to be denied, that the Spirit is God, although the Scripture doth not expressly and simply note it ; since it ascribeth equal things thereunto ; as the properties of God, the works of God, the service due to God, &c. that it doth interchangeably take the names of Spirit and of God oftentimes. They therefore that see these things attributed unto the Holy Spirit, and yet will not suffer him to be called by the name of God ; do as it were refuse to grant unto *Eve* the name of *Hom*, whom notwithstanding they confess to be a creature reasonable and mortal.

The second reason is this. *Hilarie* in all his twelve Books of the Trinity doth nowhere write that the Holy Spirit is to be worshipped ; he never giveth thereunto the name of God, neither dares he otherwise pronounce thereof, than that it is the Spirit of God. Besides this, There are usual Prayers of the Church commonly called the Collects, whereof some are made to the Father, some to the Son, but none to the Holy Spirit ; and yet in them all mention is made of the three persons.

Hereunto, I answer, that although *Hilarie* doth not openly call the Holy Spirit, God : yet doth he constantly deny it to be a creature. Now if any ask me why *Hilarie* was so coy and nice to name the Holy Spirit, God, whom he denyeth to be a creature, when as notwithstanding between God and a creature there is no mean : I will in good sooth say what I think. I suppose that *Hilarie*, for himself thought well of the Godhead of the Holy Spirit : but this opinion was thrust and forced upon him by the *Pneumatomachi*, who at that time rightly deeming of the Son, did erewhiles join themselves to those that were sound of judgment. There is also in the Ecclesiastical History a little book which they gave *Liberius* a Bishop of Rome, whereinto they foisted the *Nicene Creed*. And that *Hilarie* was a friend of the *Pneumatomachi*, it is perceived in his Book *De Synodis*, where he writeth in this manner ; *Nihil autem mirum vobis videri debet, fratres charissimi, &c.* It ought to seem no wonder unto you dear Brethren, &c. As for the objection of the Prayers of the Church called the Collects, that in them the Holy Spirit is not called upon by name : we oppose and set against them the Songs of the Church, wherein the said Spirit is called upon. But the Collects are more ancient than the Songs, Hymns, and Anthems. I will not now contend about ancientness ; neither will I compare Songs and Collects together ; but I say thus much only, to wit, that in the most ancient times of the Church the Holy Spirit hath been openly called upon in the Congregation. Now if I be charged to give an instance, let this serve. In the Collect upon Trinity Sunday it is thus said ; *Almighty and everlasting God, which hast given unto us thy servants grace by the confession of a truth to acknowledg the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity ; we beseech thee that through the steadfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God world without end.* Now because that in this Collect, where the Trinity is expressly called upon, the names of persons are not expressed ; but Almighty and Everlasting God invoked, who abideth in Trinity and Unity ; it doth easily appear elsewhere also that the persons being not named under the Name of Almighty and Everlasting God, not only the Father is to be understood, but God which abideth in Trinity and Unity, that is, the Father, the Son, and the Holyghost.

A third objection of theirs is this. The Son of God oftentimes praying in the Gospels, speaking unto the Father, promiseth the Holy Spirit, and doth also admonish the Apostles to pray unto the heavenly Father, but yet in the Name of the Son. Besides that, he prescribeth them this form of Prayer : *Our Father which art in Heaven.* Ergo The Father only is to be called upon, and consequently the Father only is that one and very

1. Objection.
The Scripture doth never call the Holy Spirit God.

The 1. answer.
A refutation of the antecedent &c.

2. Objection.
Hilarie doth not call the Spirit God ; neither is he so named in the common Collects.

The 2. answer.
Hilarie lib. 12. de Triade.

The place is long, and therefore I had rather refer the Reader unto the Book than to insert so many lines.

Collecta in die domin. sancte Trinit.

3. Objection.
The Spirit is not to be prayed unto, but the Father only.

very true God, of whom it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

3. Answer.
The consequent is denied.

Whereto I answer, first by denying the consequent, The Son prayed to the Father only; *Ergo*, the Father only is of us also to be prayed unto. For the Son of God is distinguished of us both in Person and in Office; he as a Mediator maketh Intercession for us to the Father; and although the Son and the Holy Spirit do both together receive and take us into favour with God; yet is he said to intreat the Father for us; because the Father is the fountain of all counsels and divine works. Furthermore touching the form of Praying described by Christ, it is not necessary that the Father's name should personally be there taken, since there is no distinction of persons made; but by the Name of Father indefinitely we understand God, or the Essence of God, the Father, the Son, and the Holy-Ghost. For this name hath not alwayes a respect unto the generation of the Son of God; but God is called, *The Father of the faithful*, because of his gracious and free adopting of them; the foundation whereof is the Son of God, in whom we be adopted: but yet so adopted, that not the Father only receiveth us into his favour, but with him also the Son and the Holy Spirit doth the same. Therefore when we in the beginning of Prayer do advertise our selves of God's goodness towards us; we do not cast an eye to the Father alone, but also to the Son, who gave us the Spirit of Adoption; and to the Holy Spirit in whom we cry *Abba, Father*. And if so be that invocation and Prayer were restrained to the Father alone, then had the Saints done amiss, in calling upon, invoking, and praying to the Son of God; and with the Son the Holy Spirit in Baptism, according to the form by Christ himself assigned and delivered.

4. Objection.
Amos saith,
That the Spirit
was created.

Another objection is out of the fourth of *Amos*, in this manner: *For lo it is I that make the Thunder, and create the spirit, and shew unto men their Christ, making the light and the clouds, and mounting above the high places of the earth, the Lord God of Hosts is his Name.* Now because it is read in that place, *Shewing unto men their Christ*; the *Pneumatomachi* contended that these words are to be understood of the Holy Spirit.

4. Answer.
Spirit in this
place signifieth
Wind.

But *Ambrose* in his Book *De Spiritu Sancto*, lib. 2. cap. 7. doth rightly answer, *That by Spirit in this place is meant the Wind: for if the Prophets purpose and will had been to speak of the Holy Spirit, he would not have begun with Thunder, nor have ended with light and clouds.* Howbeit, the same father saith, *If any suppose that these words are to be drawn unto the interpretation of the Holy Spirit, because the Prophet saith, Shewing unto men their Christ; he ought also to draw these words unto the mystery of the Lords incarnation: and he expoundeth Thunder to be the words of the Lord, and Spirit to be the reasonable and perfect soul.* But the former interpretation is certain and convenient with the words of the Prophet, by whom there is no mention made of Christ; but the power of God is set forth in his works. *Behold* (saith the Prophet) *he that formeth the Mountains, and createth the Wind, and declareth unto man what is his thought, which maketh the morning darkness, and walketh upon the high places of the earth, the Lord God of Hosts is his Name.* In this sort *Santes* a right skilful man in the Hebrew tongue translateth this place of the Prophet. But admit this place were written of the Holy Spirit, and were not applicable either to the Wind, or to the Lords Incarnation: yet doth it not follow that the Holy Spirit is a creature; because this word of Creating doth not alwayes signifie a making of something out of nothing; as *Eusebius* expounding these words; [*The Lord created me in the beginning of his wayes*] writeth thus, *The Prophet in the Person of God, saying, Behold I am he that made the Thunder, and created the Spirit, and shewed unto men their Christ: this word created is not so to be taken, as that it is to be concluded thereby, that the same was not before.* For God hath not so created the Spirit, since by the same he hath shewed and declared his Christ unto all men. Neither was it a thing of late beginning under the Son: but it was before all beginning, and was then sent, when the Apostles were gathered together, *When a sound like Thunder came from Heaven, as it had been the coming of a mighty wind: this word created being used for sent down, for appointed, ordained, &c.* and the word *Thunder* signifying in another kind of manner the *Preaching of the Gospel*. The like saying is

Amos 4. 13.

To create is
not him to be
made that was
nor.

*Euseb. Casari-
ens. lib. 3. adver-
sus Marcemull.*

AA. 2. 2.

is that of the *Psalmist*, *A clean heart create in me O God*: wherein he prayed not *Psal.* 51. 10. as one having no heart, but as one that had such a heart as needed purifying, as needed perfecting: and this phrase also of the scripture, *that he might create two in one new man*; that is, that he might joyn, couple, or gather together, &c.

Furthermore, the *Pneumatomachi* by these testimonies insuing endeavour to prove the Holy Spirit to be a creature. Out of *John* the 1. ch. By this word were all things made, and without it nothing was made. Out of *1 Cor.* 8. *We have one God the Father, even he from whom are all things, and we in him, and one Lord Jesus Christ, through whom are all things, and we by him.* Out of *Col.* 1. *By him were all things made, things in heaven, and things in earth, visible and invisible, &c.* Now if all things were made by the Son, it felloweth that by him the Holy Spirit was also made.

Whereto I answer, that when all things are said to be made by the Son, that same universal proposition is restrained by *John* himself to a certain kind of things. *Without him* (saith the Evangelist) *was nothing made that was made.* Therefore it is first to be shewed that the Holy Spirit was made, and then will we conclude out of *John*, that if he were made, he was made of the Son. The Scripture doth no where say, that the Holy Spirit was made of the Father or of the Son, but to proceed, to come, and to be sent from them both. Now if these universal propositions are to suffer no restraint, it shall follow that the Father was made of the Son; than the which what is more absurd and wicked?

Again, they object out of *Mat.* 11. *None knoweth the Son but the Father, and none the Father but the Son*; to wit, of and by himself; for otherwise both the angels, and to whomsoever else it shall please the Son to reveal the Father, these do know both the Father and the Son. Now if so be the Spirit be not equal with the Father and the Son in knowledge, he is not only unequal and lesser than they, but also no God; for ignorance is not incident unto God.

Whereto I answer, that where in holy Scripture we do meet with universal propositions negative or exclusive, they are not to be expounded of one person, so as the rest are excluded; but creatures or false gods are to be excluded, and whatsoever else is without or beside the essence and being of God. Reasons to prove and confirme this interpretation, I could bring very many, whereof I will adde some for example. In the seventh of *John* it is said, *When Christ shall come, none shall know from whence he is*; notwithstanding which words the Jews thought that neither God nor his Angels should be ignorant from whence Christ should be. In the fourth of the *Galatians*; *A mans Covenant or testament confirmed with authority no body doth abrogate, or adde any thing thereunto.* No just man doth so; but tyrants and truce-breakers care not for covenants. In *John* eight, *Jesus was left alone, and the woman standing in the midst.* And yet it is not to be supposed that a multitude of people was not present, and the Disciples of Christ likewise; but the word *Solus*, alone, is referred to the womans accusers, who withdrew themselves away every one, and departed. In the sixth of *Mark*, *When it was evening, the ship was in the midst of the sea, and he alone upon land*: he was not alone upon land or shore, for the same was not utterly void of dwellers; but he had not any of his Disciples with him, nor any body to carry him a shipboard unto his Disciples. Many phrases or forms of speeches like unto these are to be found in the sacred scriptures, and in authors both Greek and Latin; whereby we understand, that neither universal negative nor exclusive particles are strictly to be urged, but to be explained in such sort as the matter in hand will bear. When as therefore the Son alone is said to know the Father, and it is demanded whether the holy Spirit is debarred from knowing the Father; out of other places of Scripture judgment is to be given in this case. In some places the Holy Spirit is counted and reckoned with the Father and the Son jointly; wherefore he is not to be separated. Elsewhere also it is attributed to the holy spirit that he alone doth know the things which be of God, and searcheth the deep secrets of God; wherefore from him the knowing of God is not to be excluded.

They do yet further object, that it is not convenient or fit for God after the manner of fathers to humble and cast down himself; but the holy Spirit doth so, praying and intreating for us with unspeakable groans, *Rom.* 8. Ergo the holy Spirit is not God.

D d d

Where-

5. Objection.
All things were made by the Son, Ergo the Spirit was also made by him.

5. Answer.
Universal propositions or speeches are to be restrained.
Joh. 1. 3.

6. Objection.
The Spirit knoweth not the Father and the Son.

6. Answer.
How exclusive propositions, or speeches are to be interpreted.

7. Objection.
The Spirit prayeth for us.

7. Answer.
The Spirit doth
provoke us to
pray.
Gen. 22. 12.

Whereunto I answer, that the Holy Spirit doth pray and intreat, in so much as he provoketh us to pray, and maketh us to groan and sigh. Oftentimes also in the Scriptures is that action or deed attributed unto God, which we being stirred up and moved by him doe bring to passe. So it is said of God unto *Abraham*, *Now I know that thou fearest God*: and yet before he would have sacrificed *Isaac*, God knew the very heart of *Abraham*; and therefore this word *Cognovi*, I know, is as much as *Cognoscere feci*, I have made or caused to know. And that the Spirit to pray and intreat, is the same with that to make to pray and intreat; the apostle teacheth even there, writing, *that we have received the Spirit of adoption, in whom we cry Abba Father*. Where it is manifest that it is we which cry, the Holy-ghost provoking and forcing us thereunto.

8. Objection.
The Spirit is
sent from the
Father and the
Son.

Howbeit they goe further, and frame this reason, *Whosoever is sent, the same is inferior and lesser than he of whom he is sent; and furthermore he is of a comprehensible substance, because he passeth by local motion from place to place: but the Holy Spirit is sent from the Father and the Son*, John 14. 15. & 16. *It is poured forth and shed upon men*. Acts 10. Ergo, *the Holy Spirit is lesser than the Father and the Son, and of a comprehensible nature, and consequently not very God*.

8. Answer.
How the Spirit
is sent.

* Whereunto I answer, first, that he which is sent is not alwayes lesser than he that sendeth: to prove which position any mean wit may inferre many instances. Furthermore, touching the sending of the Holy Spirit, we are here to imagine no changing or shifting of place. For if the Spirit when he goeth from the Father and is sent, changeth his place, then must the Father also be in a place, that he may leave it and goe to another. And as for the incomprehensible nature of the Spirit, he cannot leaving his place passe unto another. Therefore the sending of the Spirit is the eternal and unvariable will of God, to do something by the Holy Spirit; and the revealing and executing of this will by the operation and working of the Spirit. The Spirit was sent to the Apostles; which Spirit was present with them, litch it is present everywhere; but then according to the will of God the Father he shewed himself present and powerful.

Some man may say, *If sending be a revealing and laying open of presence and power, then may the Father be said to be sent, because he himself is also revealed*. I answer, that when the Spirit is said to be sent, not only the revealing, but the order also of his revealing is declared; because the will of the Father and of the Son, of whom he is sent, going before, not in time, but in order of persons, the Spirit doth reveal himself, the Father, and also the Son. The Father revealeth himself by others, the Son, and the Holy Spirit, so that his will goeth before. Therefore sending is the common work of all the three persons; howbeit, for order of doing, it is distinguished by divers names. The Father will reveal himself unto men with the Son and the Spirit, and be powerful in them, and therefore is said to send. The Son doth assent unto the will of the Father, and will that to be done by themselves, which God will to be done by them; these are said to be sent. And because the will of the Son doth goe before the Spirit in order of persons, he is also said to send the Spirit.

9. Objection.
The Spirit
speaketh not of
himself.

Yet for all this they alledge, *That if the Spirit had perfection, then would he speak of himself, and not stand in need alwayes of another's admonishment: but he speaketh not of himself, but speaketh what he heareth, as Christ expressly testifieth*, John 16. Ergo *he is imperfect, and whatsoever he hath, it is by partaking, and consequently he is not God*.

The 9. answer.
Cyrill lib. 13.
the saur. cap. 3.

Whereunto I answer, that this argument is stale: for it was objected by Heretiques long ago against them that held the true opinion, as *Cyrill* saith; who answereth, that by the words of Christ is rather to be gathered, that the Son and the Spirit are of the same substance. For, the Spirit is named the minde of Christ, 1 Cor. 2. and therefore he speaketh not of his own proper will, or against his will in whom and from whom he is; but hath all his will and working naturally proceeding from the substance as it were of him.

10. Objection.

Lastly they argue thus; *Every thing is either unbegotten or unborn, or begotten and created; the Spirit is not unbegotten, for then he were the Father; and so there should be two without beginning; neither is he begotten, for then he is begotten of the Father, and so there*

there shall be two Sons, both Brothers; or he is begotten of the Son, and then shall he be Gods Nephew, than the which what can be imagin'd more absurd? Ergo, he is created.

Whereto I answer, that the division or distribution is imperfect; for that member is omitted which is noted of the very best Divine that ever was, even Jesus Christ our Saviour; namely, to have proceeded, or proceeding: *That same Holy Spirit* (saith he) *which proceedeth from the Father.* Which place Nazianzen doth thus interpret. *The Spirit, because he proceedeth from thence, is not a creature; and because he is not begotten, he is not the Son; but because he is the mean of begotten and unbegotten, he shall be God, &c.*

10 Answer.
The Spirit
proceedeth.
Joh. 15. 26.

And thus having avoided all these cavils of the * *Pneumatomachi*, a Sect of Heretiques too too injurious to the Holy Spirit, inasmuch as they seek what they can, to rob and pull from him the right of his divinity; I will all Christians to take heed of their pestilent opinions, the poison whereof though to them that be resolved in the Truth it can do little hurt, yet to such as stand upon a wavering point it can do no great good. Having thus farr waded against, and overthrown their opinions; I must needs exhort all to whom the reading hereof shall come, that first they consider with themselves what a reverend mystery all that hitherto hath been said in this chapter concerneth; namely, *The Spirit of Sanctification*, and that they so ponder places to and fro, as that they reserve unto the holy Spirit the glorious title of Divinity, which by nature is to him appropriate; esteeming of those *Pneumatomachi* or *Theomachi*, as of Swine, delighting more in the dirty draffe of their devices than in the fair Fountain water of Gods Word; yea, condemning them of grosser ignorance than the old Philosophers, who though they favoured little of heavenly Theology, yet some illumination they had of the Holy and Divine Spirit; marry it was somewhat mitty, dark, lame, and limping; nevertheless, what it was, and how much or little soever it was, they gave thereunto a due reverence, in that they acknowledged and intituled it *Animam Mundi*, The soul or life of the World, and (as Nazianzen witnesseth) *τὸν τῷ παντὶ ὄντι*, *The mind of the universal, and the outward breath, or the breath that cometh from without.* Porphyrie expounding the opinion of Plato, who was not utterly blind in this mystery, saith, *That the divine substance doth proceed and extend to three subsistencies and beings; and that God is chiefly and principally good, next him the second Creator, and the third to be the soul of the world; for he holdeth, that the divinity doth extend even to this soul.* As for *Hermes Trismegistus*, he saith, *That all things have need of this Spirit; for according to his worthiness he supporteth all, he quickneth and sustaineth all, and he is derived from the holy Fountain, giving breath and life unto all, and evermore remaining continual, plentiful, and unempayed.*

* Such were
the *Arrians*,
Tritheists, *Sa-*
mosatenians,
&c.

*Sus magis in
cæno gaudet
quam fonte se-
reno.*

The Heathen-
ish Philoso-
phers acknow-
ledged the Ho-
ly Spirit.
*Cyrl. lib. 1. con-
tra Julianum.*

And here by the way I give you a note worth reading and considering; namely, how all Nations in a manner, by a kind of heavenly influence, agree in writing and speaking the Name of God with no more than four letters. As for example, the Egyptians do call him *Theut*, the Persians call him *Syre*, the Jews express his unspeakable name as well as they can by the word *Adonai* consisting of four vowels; the Arabians call him *Alla*, the Mahometists call him *Abdi*, the Greeks call him *Theos*, the Latines call him *Deus*, &c. This although it be not so proper to our present purpose, (yet because we are in hand with the Holy Spirits Deity) is not altogether impertinent. But why God would have his Name as it were universally bounded within the number of four letters, I can give sundry reasons, which requires too long a discourse of words by digression: and therefore I will conceal them for this time. These opinions of Philosophers I have willingly remembered, that it might appear, that the doctrine concerning the Holy Spirit is very ancient; which they have taken either out of *Moses* writings, or out of the works of the old Fathers, published in and set forth in Books, though not wholly, fully, and perfectly understood and known; and also that our *Pneumatomachi* may see themselves to be more doltish in divine matters than the Heathen, who will not acknowledg that essential and working power of the divinity whereby all things are quickened: which the Heathen did after a sort see; after a sort (I say) because they separated the soul of the world (which they also call the begotten

Marfilus Ficinus in arg. in Cratyl. Plat.

mind) from the most sovereign and unbegotten God, and imagined certain differences of degrees, and (as *Cyrill* saith) did *Arrianize* in the Trinity.

Ovid. lib. Metamorph. 1. fab. 5. de gigantib. cœlum obfident.

So then I conclude against these *Pneumatomachi*, that in so much as they imitate the old Gyants, who piling up *Pelion* upon *Ossa*, and them both upon *Olympus*, attempted by scaling the Heavens to pull *Jupiter* out of his Throne of Estate, and to spoil him of his principality, and were notwithstanding their strength whereby they were able to carry huge Hills on their shoulders, overwhelmed with those Mountains and squeezed under the weight of them even to the death; so these *Pneumatomachi*, being Enemies both to the Holy Spirit, and no friends to the Holy Church (for then would they confess the Trinity in Unity, and the Unity in Trinity) and consequently also the Deity of the Holy Spirit) deserve to be consumed with the fire of his mouth, the heat whereof by no means can be slacked, quenched, or avoided. For there is nothing more unnatural, nothing more monstrous, then against the Person of the Deity (I mean the Spirit of Sanctification) to oppose mans power, mans wit, mans policy, &c. which was well signified by that Poetical fiction of the Giants, who were termed *Anguipedes*, Snake-footed; which as *Joachimus Camerarius* expoundeth of wicked Counsellours, to whose filthy persuasions Tyrants do trust as unto their feet; and *James Sadoles* interpreteth of Philosophers, who trusting over-much unto their own wits, become so bold in challenging praise for their wisdom, that in fine all turneth to folly and confusion; so I expound of Hereticks and Schismaticks, who either by corrupt doctrine, or by maintaining precise opinions, or by open violence, &c. assay to overthrow the true Religion, to break the unity of the Church, to deny *Cæsar* his homage, and God his duty, &c. and therefore let *Jovis fulmen*, wherewith they were slain, assure these that there is *Divina ultio* due to all such, as dare in the fickleness of their fancies arrer themselves against the Holy Spirit; of whom sith they are ashamed hereupon earth (otherwise they would confidently and boldly confess him both with mouth and pen) he will be ashamed of them in Heaven, where they are like to be so farre from having any society with the Saints, that their portion shall be even in full and shaken measure with miscreants and Infidels. And therefore let us, if we will discern and try the Spirits whether they be of God or no, seek for illumination of this inlightning Spirit, which as it bringeth light with it to discover all Spirits, so it giveth such a fiery heat, as that no false spirit can abide by it for fear of burning. Howbeit the Holy Spirit must be in us, otherwise this prerogative of trying spirits will not fall to our lot.

Jacob. Sadol. in lib. de laud. philosoph. inscrip. Rhodrus.

Peter Mart. in loc. com. part. 2. cap. 18. sect. 33. pag. 6. 28.

But here some will peradventure move a demand, and do ask, *How the Holy Spirit is in us, considering that* Infinitum ad finitum nulla est proportio, neque loci angustia quod immensum est potest circumscribi: *of that which is infinite, to that which is finite there is no proportion; neither can that which is unmeasurable be limited or bounded within any precinct of place, &c.*

Joh. 14. 26.


I answer, That the most excellent Father for Christs sake sendeth him unto us, according as Christ promised us in the person of his Apottles; *The Comforter* (saith he) *which is the Holy Spirit, whom my Father will send in my Name.* And as for proportion of that which is infinite to that which is finite, &c. I will in no case have it thought, that the Holy Spirit is in us; as a body placed in a place terminably; but to attribute thereunto, as duly belongeth to the Deity, an ubiquity, or universal presence; not coporally and palpably; but effectually, mightily, mystically, divinely, &c. Yea, and this I may boldly add, that Christ Jesus sendeth him unto us from the Father: neither is he given us for any other end, but to enrich us abundantly with all good gifts and excellent graces; and (among the rest) with the discerning of Spirits aright, that we be not deceived. And herean end of the first Book.

Joh. 16. 14. & 14. 16.

BOOK II.

CHAP. I.

Of Spirits in General; What they are and how to be considered: Also how far the Power of Magicians and Witches is able to operate in Diabolical Magick.

1.  Ecause the Author in his foregoing Treatise, upon the *Nature of Spirits and Devils*, hath only touched the subject thereof superficially, omitting the more material part; and with a brief and cursory Tractat, hath concluded to speak the least of this subject which indeed requires most amply to be illustrated; therefore I thought fit to adjoyn this subsequence discourse; as succedaneous to the fore-going, and conducing to the compleating of the whole work.

The reason of this Addition.

2. The Nature of Spirits is variously to be considered, according to the source to which each *Caterva* doth belong: for as some are altogether of a divine and celestial nature; not subject to the abominable Inchantments and Conjurations of vicious mankind; so others are the grand Instigators, stirring up mans heart to attempt the inquiry after the darkelt, and most mysterious part of Magick, or Witchcraft: neither is this their suggestion without its secret end: that is, that by the private insinuation, and as it were incorporating themselves into the affection, or desire of the Witch, or Magician; they may totally convert him into their own nature: reducing him at last by constant practice, to such obdurateness and hardness of heart, that he becometh one with them, and delighted with their association, being altogether dead to any motions in himself that may be called good.

The nature of Spirits.

3. And if we may credit example, which is the surest proof; the very imaginations, and affection of a Magician, doth create an evil Essence or Devil; which was not before in being: for, as the Astral Spirits are believed by many to Germinate and procreate one another, so likewise are the infernal Spirits capable of multiplication in their power and essence, according to their Orders, Ranks and Thrones; by means of the strong imagination in a Witch, or malevolous person, earnestly desiring their assistance.

The original of evil essences.

4. Not that the Spirits or Devils so begotten do any whit add or contribute to the number in general; for as they are capable of increasing into distinct and separated substances, so are they likewise again contracted, and as it were annihilated; when the force of that Imagination is gone, which was the cause of their production: The nature of a spirit, whither heavenly or hellish, being to dilate, or contract themselves into as narrow compass, as they please; so that in a moment they can be as big in circumference as an hundred worlds, and on a sodain reduce themselves to the compass of an atome.

Their Generation.

5. Neither are they so much limited as Tradition would have them; for they are not at all shut up in any separated place: but can remove millions of miles in the twinkling of an eye, yet are they still where they were at first: for, out of their own element, or quality, they can never come: go whither they will, they are in darkness: and the cause is within them, not without them: as one whose mind is troubled here in England, can remove

Their Habitation.

his Carcase from the place where it was before; but should he go to the utmost bounds of the Earth, he cannot leave his perplexed and tormented minde behind him.

Their shapes.

6. As for the shapes and various likenesses of Devils, It is generally believed, that according to their various capacities in wickedness, so their shapes are answerable after a Magical manner: resembling spiritually some horrid and ugly monsters, as their conspiracies against the power of God, were high and monstrous, when they fell from Heaven: for the condition of some of them is nothing but continual horror and despair; others triumph in fire might and pomp, attempting to pluck God from out of his Throne; but the quality of Heaven is shut from them, that they can never find it, which doth greatly add to their torment and misery.

Their place of pleasure or torment.

7. But that they are materially vexed and scorched in flames of fire, is inferiour to any to give credit to, who is thoroughly versed in their nature and existence: for their substance is spiritual; yea their power is greater, then to be detain'd or tormented with any thing without them: doubtless their misery is sufficiently great, but not through outward flames; for their Bodies are able to pierce through Wood and Iron, Stone, and all Terrestrial things: Neither is all the fire, or fewel of this World able to torment them; for in a moment they can pierce it through and through. But the infinite source of their misery is in themselves, and is continually before them, so that they can never enjoy any rest, being absent from the presence of God: which torment is greater to them, then all the tortures of this world combin'd together.

The cause of their torment.

8. The wicked souls that are departed this life, are also capable of appearing again, and answering the Conjurations of Witches, and Magicians, for a time: according to *Nagar the Indian*, and the *Pythagoreans*. And it cannot be easily conceived, that their torment is much different from the rest of the Devils: for the Scripture saith: *every one is rewarded according to their works*. And, *that which a man sows, that he shall reap*. Now as the damned Spirits, when they lived on earth, did heap up vanity, and load their souls with iniquity, as a treasure to carry with them into that Kingdom, which sin doth naturally lead into: so when they are there, the same abominations which here they committed, do they ruminate and feed upon; and the greater they have been, the greater is the torment, that ariseth before them every moment.

How Magicians deal with them.

9. And although these Infernal Spirits, are open Enemies to the very means which God hath appointed for mans salvation; yet such is the degenerate and corrupted mind of mankind, that there is in the same an itching after them for converse and familiarity, to procure their assistance, in any thing that their vain imagination suggesteth them with: to effect which, they inform themselves in every Tradition of Conjuraton and Exorcism; as also in the names, natures and powers of Devils in general, and are ever restless, till their souls be totally devoted to that accursed and detestable nature, which is at enmity with God and goodness.

The Orders of heavenly Beings.

10. Now to proceed in the description of these Infernal Spirits and separated *Demons*, or *Astral Beings*, as also of those in the Angelical Kingdom; they that pertain to the Kingdom of Heaven, are either Angels which are divided into their degrees and orders; or else the righteous souls departed, who are entred into rest: And it cannot be, but that the life of Angels and Souls departed, is the same in Heaven, as also the food that nourisheth them, and the fruits that spring before them: Nor is it possible for any, how expert so ever in Magical Arts, to compel either of them, of what degree soever they be, to present themselves, or appear before them: Although many have written large Discourses and Forms of Convocation, to compel the Angels unto communication with them by Magical Rites and Ceremonies.

That they are not subject to conjurations.

11. It may indeed be believed, that seeing there are infinite numbers of Angels, they are also employed for the glory of God, and protection of mankind,

kind, (but not subject to Conjurations:) And that they accompany many righteous men Invisibly, and protect Cities and Countries from Plagues, War, and infestings of wicked Spirits, against which Principalities and Powers of Darknes, it is their place to contend and war, to the confusion of the Kingdom of Darknes.

12. But such Spirits as belong to this outward World, and are of the Elemental quality, subject to a beginning and ending, and to degrees of continuance; These may be solicited by Conjurations, and can also inform Magicians in all the secrets of Nature; yet so darkly, (because they want the outward organ); that it is hardly possible for any that hath fellowship with them, to learn any manual operation perfectly and distinctly from them.

What Spirits may be conjured.

13. Many have insisted upon the Natures of these Astral Spirits: some alleging, *That they are part of the fallen Angels, and consequently subject to the torments of Hell at the last Judgment*: Others, *That they are the departed souls of men and women, confined to these outward Elements until the Consummation*: Lastly, others, As *Del rio, Nagar the Indian Magician, and the Platonists affirm, That their nature is middle between Heaven and Hell; and that they reign in a third Kingdom from both, having no other judgment or doom to expect for ever.*

The nature of the Astral Spirits.

14. But to speak more nearly unto their natures, they are of the source of the Stars, and have their degrees of continuance; where of some live hundreds, some thousands of years: Their food is the Gas of the Water, and the Blas of the Air: And in their Aspects, or countenances, they differ as to vigour and cheerfulness: They occupy various places of this world; as Woods, Mountains, Waters, Air, fiery Flames, Clouds, Starrs, Mines, and hid Treasures: as also antient Buildings, and places of the slain. Some again are familiar in Houses, and do frequently converse with, and appear unto mortals.

Their degrees.

15. They are capable of hunger, grief, passion, and vexation: they have not any thing in them that should bring them unto God: being meerly composed of the most spiritual part of the Elements: And when they are worn out, they return into their proper essence or primary quality again; as Ice when it is resolved into Water: They meet in mighty Troops, and wage warr one with another: They do also procreate one another; and have power sometimes to make great commotions in the Air, and in the Clouds, and also to cloath themselves with visible bodies, out of the four Elements, appearing in Companies upon Hills and Mountains, and do often deceive and delude the observers of Apparitions, who take such for portents of great alterations, which are nothing but the sports and pastime of these frolick Spirits: as Armies in the Air, Troops marching on the Land, noises and slaughter, Tempest and Lightning, &c.

Their actions and affections.

16. These Astral Spirits are variously to be considered; some are beings separate and absolute, that are not constitute to any work or service: Others are subservient to the Angels that have dominion over the Influences of the Stars: Others are the Astral Spirits of men departed, which (if the party deceased was disturbed and troubled at his decease;) do for many years, continue in the source of this world; amongst these airy Spirits, to the great disquietness of the soul of the person, to whom they belong: Besides the causes are various that such Spirits rest not; 1. When by Witchcraft they are enchanted, and bound to wander so many years; as thrice or fourtimes seven, before they can be resolved into nothing. 2. When the person hath been murdered; so that the Spirit can never be at rest, till the crime be discovered. 3. When desires and lusts, after Wife, or Children, House, Lands, or Money, is very strong at their departure; it is a certain truth, that this same spirit belonging to the Starrs will be hankering after these things, and drawn back by the strong desires and fixation of the Imagination, which is left behind it: Nor can it ever be at rest, till the thing be accomplished, for which it is disturbed. 4. When Treasure hath been hid, or any secret thing hath been committed

The distinct orders of starry Spirits.

ted

red by the party; there is a magical cause of something attracting the starry spirit back again, to the manifestation of that thing. Upon all which, the following Chapters do insist more largely and particularly.

C H A P. II.

Of the Good and Evil Dæmons or Genii: Whither they are; what they are, and how they are manifested; also of their names, powers, faculties, offices; how they are to be considered.

The office of
Dæmons or
Genii.

I. **A**CCORDING to the disposition of the mind, or soul, there is a good or evil *Dæmon* that accompanies the party visibly, or invisibly; and these are of such ranks and orders, and names, as the capacity of the persons soul is, to whom they belong: Their Office is said to be, fore-warning the person of eminent danger, sometimes by inward instinct, sometimes by dreams in the night, and sometimes by appearing outwardly. The *Dæmon* or *Genius* changeth its nature and power, as the person changeth his: and if from good, the party degenerate to iniquity; then by degrees the good Angel leaves him, and an evil *Dæmon* doth naturally succeed: for each thing draws after that which is like it self.

Three ways of
enjoying their
society.
The first way.

2. Magicians mention three several wayes of enjoying the society of the *Bonus Genius*; first by intellectual association, when secret and mental instigations do arise in their hearts, to do this or that, and to forbear the other: as in the Manuscript of Nagar the Indian, his own testimony of himself is to this effect: *My blessed Guardian Damilkar, hath now so sweetly communicated himself unto me; That by all the manifestations, whereby a holy Dæmon can attend and converse with mankind, he appeareth unto me: first in the intellectual way, he is ever present, and every moment prompts me, what to act, what to forbear from acting: Ah had he not rushed up through the powers of my soul, and suddenly warned me in my Travel to Quianli in China, through the airy Region, to turn nimbly to the right hand, at an instant, a mighty Troop of Devils, whose Leader was Grachnoek, coming through that tract of air, had crusht me into a thousand peices: This is the first degree of its appearing.*

The second
way.

3. Then he proceedeth in the language of Sina, describing the second way of its manifestation: *And when the deepest sleep hath over-poured me, I am never without him; sometimes my Damilkar stands before me like a glorious Virgin, administring to me a Cup of the drink of the Gods, which my Intellectual man exhausteth: sometimes he brings celestial Companies, and danceth round about me; and when after the weariness of the Senses, through contemplation I fell into gentle sleep on the holy Mountain of Convocation, which is called Adan, he shewed me the motion of the Heavens, the nature of all things, and the power of every evil Dæmon.*

The third way
of their ap-
pearance.

4. Thirdly, he continueth to describe the External appearance of the *Genius*, to this effect: *Damilkar appears before me at my desire; for my desires are as his desires: When I slept a long space in my private dwelling, he appeared outwardly, and watering me with the dew of the fourth Heaven, I awaked, when he had thrise said Rankin Pagar; so the time being come, we mounted through the Air, unto the holy Mountain of Convocation.*

Their number.

5. In this Example the three degrees of the Apparition of the *Bonus Genius*, or Good *Dæmon* are excellently deciphered, which is also the same in the appearance of the bad *Genius*: and according to the deepest Magicians, there be seven good Angels, who do most frequently become particular Guardians, of all others, each to their respective capacities; and also seven evil *Dæmons*, that are most frequent in association with depraved persons, as Guardians to them.

6. These

6. These are the seven good Angels, or Demons.

The seven
good Angels.

Zubanladace a mighty Prince in the Dominion of Thrones, he cometh unto such as follow national affairs, and are carryed forth unto warr and conquest; he beareth alwayes a flaming Sword, and is girded about, having a helmet upon his head, and appearing still before the party in the Air: he must be solicited and invocated with Chastity, Vows, Fumes, and Prayers: and this his is Character to be worn as a Lamin.



Pab-li-Pab one of the Powers, accompanying such as are Virgins, and devoted to Religion, and a Hermits life: he teacheth all the names and powers of Angels, and gives holy Charms against the assaults of *Evil Demons*: he must be addrest unto by Prayer, resignation, and fasting, with a celestial Song out of the Canto's of *Nagar*: this is his Character.



Pal-gab appearing to those that are devoted to the knowledge of Magick; teaching them how to exercise Infernal Witchcraft without danger, and in despite to the Devils: he must be sought by hours, minutes, constellations, privacy and blood, &c. He hath a bow bent in his hand, and a Crown of Gold upon his head: this is his Character.



Papnom one of the Powers who hath the ability of subservient administration; that is, at one time to be present with many; he resembleth a Ew with Lamb, typifying his nature in that appearance.

Caontim an Angel, causing his Pupil to go invisible, and transporting him at his pleasure in a moment, to the outmost parts of the earth.

Balanu the Instrufter in Manual operations, by whom *Bezaliab*, and *Aholiab* were divinely inspired for the structure of the Tabernacle.

Kama-umt who is the Instrufter in Cabalistical Magick, and reveals the secrets of numbers, the names of Angels, and the vertue of *Boims*.

7. These are the seven bad Angels or Demons.

As the power and capacity of the good, proceeds from the strength of God, in the quality of heaven; so is the force of the evil *Genii*, in the hellish quality correspondent: for it is to be noted, that these evil Angels did before their fall, enjoy the same places and degrees that now the good or holy Angels do: so that as their power is to instruct men in Government, Abstinence, Philosophy, Magick, and Mechanick Arts, for a good intent, and for the glory of God: The power of the evil ones is the very same to inform and instigate unto the same attainments, as farr as they may be instrumental for the Devil, or the Kingdom of Darkness therein.

8. Their names are 1. **Analcarp**, like a Crocodile with two heads. 2. **Baratron** appearing like a Conjurer in a Priestly habit. 3. **Sondennah** like a Hunts-man. 4. **Greizmodal** accompanying his Pupil like a Spaniel-Dog. 5. **Ballisargon** the grand Inticer to theiving and robbery, till he hath brought his followers to destruction. 6. **Wozborgran** who can put on various likenesses, especially appearing as a Serving-man. 7. **Barman** who most commonly possesseth the soul of those that are joyned unto him.

The seven evil
Genii, and the
manner of
their appearances.

9. These

An example.

9. These are the names of the 7 good and evil Demons; according to the ancient writing, on the Magical Art: who do also to many particular Cities and Countries, ascribe certain good and evil Angels; the one whereof protects and defends, the other inflicts Pestilence and Famine upon them: Like unto which is the story recorded by *Sigbertus* in *Chronica*: That in the 11th year of the reign of Constantine, a good Angel and a bad were seen by the whole City of Constantinople, nightly to fly about the City; and as often as by the command of the good Angel, the other smote any house with a dart in his hand, such was the number that dyed in that house, according to the strokes given.

The uncertainty of communicating with Angels.

10. And indeed it is to be feared, that whosoever have ever pretended, or do at present alledge, that they enjoy familiarity with a familiar Spirit; I say its greatly to be suspected, that all such familiars belong to the Kingdom of Darkness; for such are too too officious, and ready to attend the depraved desires of mortal men; whereas if communication with Angels, or good and holy Guardians be at all attainable, yet such is the difficulty of the attainment, that the examples thereof, if true, are exceeding rare: But in general, the writings of Magicians and Naturallists do plentifully abound with examples of this nature; whether good or evil, is yet to be determined. I have been told of a certain Country-man, in these dayes, who was continually pestered with the company of a woman, discerned by none but by himself: If he was upon Horse-back, she would be behind him: if at dinner, she sat at his elbow; if lying on his bed, there she was also present; And if at any time he had taken a journey, or gone about some unprofitable business, at such a time she accompanied him not; and seldom escaped he some mischief when she was absent: But at last, for all her dutiful pretences, as she accompanied him, riding through a deep and swift running River, she tumbled him into the deepest part, and lay upon him till she had strangled or drowned him.

Familiars in the time of the Jews.

11. Amongst the Jews this kind of Idolatry was frequent, to consult with and associate themselves unto familiar spirits, whom they compelled to do them domestick service, dress their Camels, lifting their burthens, and doing their messages: for the attaining their service they had many blasphemous Forms, and superstitious Ceremonies and Sacrifices; making the holy Names of God subservient to their accursed practices: one whose name was *Baal-Ben-ammin*, was adjudged by the Law of *Moses* to be burnt for the like practices; being condemned in the time of one *Judah* a high Priest in the Captivity for killing an Infant, and with its blood performing Sacrifice to *Baalzebub*, with various ceremonies intermixed; by which means his God had bequeathed unto him a certain Lucky from the Infernal Troop to attend and serve him for his whole life time: this is to be found in *Joan's* Comment upon *Berosus*, and *Belus*; who affirms, That at his tryal he endeavoured to prove, that the same was the good Angel or Genius given unto him by the mercy of God.

Several men have wrote and methodized the Art of Conjurat.

12. Both the Hebrew Cabalists and Heathen Magicians; as also those addicted to Magick in Christianity, have all of them laid down certain forms of attaining the company of a good, or evil Angel, by number and astrological Observations, fitted to the rules of Conjurat and Invocations: And many of the superstitious Rabbis have affirmed, That they were able by such practices, to cause the ghost of Adam, Eve, or any of the holy Patriarchs to appear unto them: which was surely the delusion of Satan to harden their hearts. But in the Addition to the 15th Book of the *Discovery*, this Subject is more practically handled; where many forms of obtaining the Society of the Bonus, or Malus Genius, are plainly decyphered: so far as with safety and convenience they could be described.

CHAP. III.

Of the Astral Spirits of men departed: What they are: And why they appear again: And what Witchcraft may be wrought by them.

1. **A**S the Astral Spirits separate, which belong not to any deceased person, do for many years survive, or continue; so if the party deceased hath departed in discontent, and melancholy, it is often known that they return again, and causing terrour to families and houses, do wait for opportunity to disburthen themselves, that at length they may come into their desired rest. The spirits of men return again.
2. The opinion of many is, *That the Devil in their likeness is all that appears:* But the more Learned have sufficiently demonstrated, through Example, and Experience; *That the apparition is really proper to the person deceased.* Nor can it easily be denyd, That to every man, and woman, while they live the natural Life, there belongs a *Syderial, or starry Spirit*; which takes its original wholly from the Elemental property: And according to the weaker, or stronger capacity of the party, it hath the longer, or shorter continuance, after the bodies decease. All men have starry Spirits.
3. Such persons as are secretly murdered, and such as secretly murder themselves, do most frequently appear again, and wander near the place where their Carcase is, till the radical moisture be totally consumed: according to the opinion of *Paracelsus*, after the consumption whereof, they can re-appear no longer, but are resolv'd into their first being, or *Astrum*, after a certain term of months, or years, according to the vigour, or force of that first attraction which was the only cause of their returning. What sort of persons most frequently re-appear.
4. The manner and seasons of their appearing are various: Sometimes before the person, unto whom they do belong, depart this life, they do by external presentations forewarn him, near the time, that the day of death approacheth. As it is reported of *Codrus Laanus*, to whom an empty, meager Ghost appeared at midnight, signifying unto him, *how sad and lachrymable a Tragedy was shortly to attend him*; and also adding, *that he would visit him in the Execution thereof*: which proved not contrary to the words of the apparition; for at the very instant, when his Treacherous Wife had stab'd him at the heart, on a suddain he beheld the same, with preparations for his interment, whilst he yet survived, after the fatal wound was given. The manner and time of their appearance.
5. Sometimes the starry spirit of a person appears to his beloved Companion, many hundred of miles asunder, who was ignorant of the death of the party: And it hath often been heard, that when none of the kindred or family of the said party deceased, have ever been disturbed by it, or in the least been sensible of its appearing; yet to some of its most intimate acquaintance, it discovers itself, and importunes them to perform some ceremony, or other, that it may be returned into rest; or else discovers some treasure, which was hid by the party whilst alive, or else some murder which it had committed: But the most frequent cause of their returning, is when the party hath himself been privately murdered. The reason thereof.
6. For such is the poisonous malice, and bloody spirit of the murderers, that it sufficeth them not to have privately bereaved them of their Lives; but also by certain earnest Wishes, Curses, and Conjurations, they do afterwards adjure them, that for such a term of years, they shall never have power to appear again: Which wishes, being earnestly given forth, from the hellish root in the murderer, do exceedingly torment the murdered parties spirit, taking deep impression thereon; so that it is alwayes in continual sorrow, and anguish, till the term of years be expired, and till the murder be made manifest to the world: after which discovery, it returns to perfect rest; This is well known to those that are exercised in Witchcraft, and cruell Murthers, though not common to those that murder but once. The power of Magicians over them.
7. There

7. There be many Ancient families in *Europe*, to whom the Ghost of their first Progenitor, or Ancestor appears immediately before the departure of some Heir, or chief in the same family: which assertion is confirmed by *Cardan*, in an Example of "an Antient family, in the Dukedome of *Parma*, called the *Tortells*, to whom there belongs an ancient Castle, with a spacious Hall; near the Chimney of the said Hall an old decrepit Woman, for these hundreds of years, is wonted to appear, when any of the Family is about to dye: And it is reported amongst them that the same is the Ghost of one belonging to the same name, and family, who for her Riches, was murdered by some of her Nephews, and thrown into a pit.

Example.

The cause of the difficulty and paucity of appearances.

8. Many such apparitions do for many years continue to be seen in one particular place; ever watching for opportunity, to discover some murder, or Treasure hid: And the cause of the difficulty of the said discovery, consists in the nature of their substance; for could they make use of the organ of the Tongue, they might quickly discover it: or if they had the outward benefit of Hands, they might produce the said Treasure, or Carcase murdered; but this they are seldom able to accomplish; being destitute of the outward Organs, and mediation of Hands to hold withall, or Tongue to vent their grievances: And that this is true, the manner of their appearance doth confirm it: For all that they are able to effect, if they have been murdered, is commonly to appear near the very place, where their body lies, and to seem as if they sunk down, or vanished in the same; or else to appear in the posture of a murdered person, with mangled, and bloody wounds, and hair dishevel'd: But it is rarely known, that any such apparitions have plainly spoken, or uttered by words, the time of their murder, with the cause, the persons name, or place; unless the murder, by circumstances hath been more then ordinary, horrid, and execrable: then the remembrance of the same doth sometimes enable the apparition to frame a voice, by the assistance of the Air, and discover the fact.

More particularly of the same.

9. But to speake in general concerning apparitions, why they are so seldom seen; and why such spirits as appear, can not without mans assistance accomplish their design; It may easily be apprehended, that all Spirits, or spiritual Substances, and Devils, have their life, breath, and motion in another source, or Element then this external world; And as any creature, whom the Element of Water hath nourished, and bred, can live but short while upon the Land; So its with them, when they come out of their proper habitations: which is the cause of the rarity of apparition; it being as difficult for any spirit to manifest it self in this outward principle, of the four Elements, as for a man to continue with his head under water: yea it is rather pain, then pleasure for any spirit, whether good, or bad, to come into this outward world.

The nefarious practices of Necromancers in an example.

10. Great is the villany of Necromancers, and wicked Magicians, in dealing with the spirits of men departed; whom they invoke, with certain forms, and conjurations, digging up their Carcasses again, or by the help of Sacrifices, and Oblations to the infernal Gods; compelling the Ghost to present it self, before them: how this was performed in antient times, by Hags, and Witches, is notably described in the *Ethiopian History* of *Heliodorus*, in the practice "of an antient woman, who coming into the Camp, in the dead of night, "where amongst many slaughtered bodies, the body of her Son was also slain; "whose carcase she laid before her, digging a hole, and making a fire on each "side, with the body in the midst; Then taking an earthen pot from a three foot- "ed stool, she poured honey out of it, into the pit; then out of another pot, "she poured milk; and likewise out of the third: Lastly, she cast a Lump of "hardned dough, in the form of a man into the pit: the Image was Crowned "with *Lawrell*: then she threw in some of the shrub called *Bdellium*: This "done, with a sword she ran frantickly up and down, cutting her self; and with "a *Lawrell* branch sprinkled of her blood into the fire: at length whispering at "her Sons ear, she caused him to arise, and questioning him of the fortune of "his Brother, what was become of him, he answered dubiously speaking prospe- "rity

"rity to two persons that secretly beheld her, and telling her, That suddain death
"for her impiety attended her, which came to passe ere she left the place; after
"all these predictions, the Carcase ceased to answer any more: and tumbled
"groveling on the ground again.

11. And although by most men, as also by the Author in his foregoing Dis- Example.
very, it is constantly believed, that the Witch of *Endor* raised not *Samuel*, nor the
Ghost of *Samuel*, as not beleiving that there is an *Astral Spirit* or Ghost belonging
unto every Man; yet it is very probable, that by her conjurations she caused his
Sydereal Spirit to appear: which is possible to be effected: and hath been often
done: as *Weaver* in his *Funeral Monuments* records of *Edward Kelly*, "who in the
"Park of *Walton Ledale*, in the County *Lancaster*, with one *Paul Waring*, Invo-
"cated a Devil, and afterwards digg'd up the Corps of a poor man, that had
"been buried that very day, in a place near the same, called *Law Church-yard*:
"whom he compelled by Incantations, and Conjurations to speak, and utter
"prophetical words, concerning the matter of one of his *Assistants*.

12. According to the state and condition wherein a person dyes, so is it with The state of the
Starry Spirit.
their *Astral Spirit*: for if they died in perfect peace, and had come through the
valley of true Repentance; being dead to this Life before it left them; then
their *starry Spirit* doth enter into rest, in its proper source, or quality at the in-
stant of their Decease: nor is it possible for all the Conjurations in Hell, to cause
them to return, or appear again.

13. But some might object, That *Samuel* was an Holy Prophet, and attained un- Why the Ghost
of Samuel ap-
peared.
to a perfect Life; which is thus to be answered, that before Christ came into the
world, none of the most Holy Prophets of God, did ever attain to that degree
of blessednesse, that the Christians after Christ possessed: for in the time of the
Law, a covering, or vail was spread over the faces of all people: and something
there was that letted, or hindred their souls from any plain and perfect vision,
and fruition of God; otherwise then through types, and shaddows, which par-
tition wall, the end of Christs Incarnation was to break down.

14. In the writings of *Plato*, there be many strange Relations of the appariti- The opinions
of Plato.
ons of Souls, of their torments, and purgations, of the cause of their returning,
what their nature is, what their substance and property is, and what their food,
and nourishment is: but he mistakes the *Soul* for the *Astral Spirit*: for the *Soul*
in its returning and apparition is far different; if a Holy *Soul* appear, it is to
persons like it self, and that in sleep, warning them of dangers, and discovering
heavenly secrets unto them: And if a Damned *Soul* appear, it is likewise to
such as are of a nature like it self: whom it instigates, asleep, teaching them no-
torious Villanies in Dreams; and provoking them to every wicked cogitation.

15. The sect of *Pythagoras* have strange and antick opinions, concerning Of Pythagoras.
Souls, and Ghosts, or *starry Spirits*: whom they alledge to be frequently con-
verted into *Gods*, or *Dæmons*, or *Demi-Gods*, and *Heroes*: (as the *Platonicks* do,)
And that there is a continual traduction, and transmigration of *Souls*, from one
to another, till they attain to be deify'd at last; and then that they do frequent-
ly appear, to those that be like themselves; instructing, and forewarning them:
It was also the belief of many wise, and antient Philosophers, that the *Oracles*
were from such *Dæmons*, as had been the Ghosts, or *Souls* of wise and excel-
lent men: as *Apollo's Oracle*, and the *Oracle of Pallas*, or *Minerva*: which opi-
nions have much of reason and probability.

16. It is also the opinion of some, that the particular Spirits of famous men do Of other Phi-
losophers.
after the death of the body, take up some particular habitations, near such places
Cities, *Towns*, or *Countries*, as they most do affect, as *Tutelaries*, and *Guardi-
ans* unto them; Which is reported by *Vopiscus*, of *Apollonius Thyaneus*; That
when his City *Thyana* was taken by *Aurelianus* the Emperour: and when he was
in his Tent, pondering furiously how to destroy the same; the Ghost of *Apol-
lonius* appeared unto him saying, *Aurelianus, if thou desirest to be a Conquerour, sup-
pose not to slay these my Citiz:ns: Aurelianus, if thou wilt be a Ruler, shed no innocent
blood: Aurelianus, be meek, and gentle, if thou wouldst be a Conquerour.*

E e e

17. I have

The Raptures
of Lunatics.

17. I have heard many wonderful Relations from Lunatics or such as are almost natural fools, who have asserted, *That being for many daies together conversant amongst Faeries in Woods, Mountains, and Caverns of the Earth, they have feasted with them, and been magnificently Entertained with variety of dainties, where they have seen several of their Neighbours or Familiar acquaintance in the habit they were wont to wear, notwithstanding they were known to have been dead some years before.*

Their Enter-
tainments.

18. And many Learned Authors have also insisted upon this particular, *allegding, That when such as the Faeries have brought into their Society do feast and junket with them, though they have a real and perfect knowledge of their neighbours and acquaintance amongst the rest, yet their Language they are not able to understand, neither do these Acquaintance of theirs acknowledge or take notice of them at all, but do either sit (both they and all the rest) in a profound and tedious silence, or else discourse in a most stupendious kinde of Gibberish, not intelligible to strangers.*

A strange ex-
ample.

19. But more particularly to illustrate this conjecture, I could name the person who hath lately appeared thrice since his Decease, at least some Ghostly being or other, that calls it self by the name of such a person who was dead above an hundred years agoe, and in his life time accounted as a Prophet or Prædictor by the assistance of Sublunary Spirits. And now at his appearance did also give out strange Prædictions concerning Famine, and Plenty, Warrs, and Bloodshed, and the end of this world.

20. By the affirmation of the person that had Communication with him, the last of his Appearances was on this following manner; *I had been, said he, to sell a Horse at the next Market Town, but not attaining my price, as I returned home by the way I met this man aforesaid who began to be familiar with me, asking what news, and how affairs moved throughout the Country; I answered as I thought fit; withall I told him of my Horse whom he began to cheapen, and proceeded with me so far, that the price was agreed upon; so he turned back with me and told me, that if I would go along with him, I should receive my Money; on our way we went, I upon my Horse, and he on another milk white beast; after much discourse I askt him where he dwelt, and what his name was; he told me, That his dwelling was about a mile off, at a place called Farran; of which place I had never heard though I knew all the Country round about; he also told me, That he himself was that person of the Family of Learmonts so much spoken off for a Prophet; At which I began to be somewhat fearful, perceiving us in a road which I had never been in before, which increased my fear and admiration more. Well on we went till he brought me under ground I know not how into the presence of a beautiful woman that payd me the moneys without a word speaking; he conducted me out again through a large and long entry, where I saw above 600 men in Armour layd prostrate on the ground as if asleep: at last I found my self in the open field by the help of Moon-light in that very place where first I met him, and made shift to get home by three in the morning, but the money I received was just double of what I esteemed it, and what the woman payd me, of which at this instant I have several pieces to show consisting of nine pences, thirteen pence half-pennies, &c.*

Apparitions be-
fore Christiani-
ty, were fre-
quent.

21. The variety of Examples throughout the writings of Learned men may serve as strong inducements to confirm this particular of *Astral Spirits*, or *Ghosts* that belong unto Mortal men, returning after death untill the cause of their returning be taken away. In Ancient times before the name of Christianity, there was nothing more frequent then millions of Apparitions in fields where battails had been fought, seeming to fight as they had done at first, which the Ancient Heathens believed to proceed from the want of Burying. And from this arose the Poetical Romance of the *wandering of Ghosts besides the River Styx for an hundred years*. And the custome of Solemn Interment amongst them.

Why Funeral
Piles were in-
stituted.

22. But with more probability, The Custome of the Funeral Piles used by the *Romans*, and the Urns to reduce their CorpSES into Ashes, was instituted at first to prevent the torment of the Deceased, least his Ghost should wander, or return, which doubtlesse from a natural cause may have the same effect, that the reducing

reducing of the carcase into Ashes suddainly after its decease may prevent the return of the Astral Spirit; for if it be true what is affirmed by *Paracelsus*, that the starry Spirit can continue no longer than the radical moisture in the body; it will naturally follow that its appearance is at an end when the body is burnt, seeing that the moisture is totally exterminate and consumed thereby. And in some sense the Ceremony may be said to be Laudable and Judicious, having so beneficial a consequence.

23. As there is some semblance of a natural cause in the custome of the Ancient urns, so likewise may the Interment of slaughtered bodies by the like cause prevent the like Appearances; for many are the examples that I have read of such as appeared to their surviving kindred and acquaintance, after they had been slaughtered in the Wars, beseeching them to perform unto their bodies the Sacred Funeral Rites that their Ghosts might return into Rest, for which many have consulted with the Oracles to be informed whether the deceased deserved Burial, because they held it unlawful to bury Murderers, Incestuous and Sacrilegious, persons, which Nature her self doth also seem to hold if this following Relation be not false: which was, "That some Learned men returning from Persia where they had been to see the King *Castroes*, by the way interr'd a dead Carcase which they found unburied: And in the following night the Ghost of an Ancient Matron, as if it had been the Spirit of the World or Madam Nature her self, appeared unto them, saying, *Why Interr ye that nefarious Carcase? let the Doggs devour it; The Earth who is the Mother of us all admitts not of that man that depraves his Mother*: So returning they found the Carcase yet unburied.

24. To confirm the verity of Astral Spirits proper, and their returning, I shall conclude this Chapter with the Example of the famous *Aristeus* the Poet who in the Isle *Marmora* dyed suddainly, at which instant a certain Philosopher of *Athens* arriving there, affirmed, *That he had lately been in Company and discourse with him*. In the mean time going to Bury him they found him yet alive; but never after that had he any constant residence amongst Mortals. Seven years after that he was seen at *Proconnesus* his native Town, and remained a while composing several Poems and Verses called *Arimaspei*, and then vanished. In *Metapontis* he was seen 300 years after that, charging that *Apollo's* Altar should be erected by the name of *Aristeus Proconnesius*. The like stories are reported of *Apollonius*, and *Pythagoras*, whom their followers would have to be Ubiquitaries, affirming, *That at one instant of time they were seen in several places thousands of miles in distance*. And though in *Iamblichus* who hath wrote the Life of *Pythagoras*, in *Philostratus* that wrote the Life of *Apollonius Tyanus*; there be many fabulous things reported as to the Astral Spirits separation, and return unto the body; Yet I have sufficiently here endeavoured to separate the true from the more Poetical part in this particular Subject of the starry Spirits belonging to every individual man and woman, and their returning after the body falls away.

What the want of Burial causeth.

The conclusion of this Chapter with an example.

CHAP. IV.

Of Astral Spirits or separate Demons in all their distinctions, names, and natures, and places of Habitation, and what may be wrought by their Assistance.

1. **H**AVING in the foregoing Chapter sufficiently illustrated the nature of the Astral Spirits proper, that belong to every individual; The subject of this present Chapter shall be of Astral Spirits separate; which are not constitute to any peculiar work or service, but do only, according to their nature and temper, haunt such places in the sublunary world as are most correspondent to their natures, and existence.

Astral Spirits common.

The Spirits
of the Planets.

2. According to the Judgment of Magicians, the Seven Planets have seven starry Spirits peculiar to themselves, whose natures are answerable to that peculiar Planet under which they are constitute. And they are said to be substitute under the seven Celestial Angels that govern the influences of the superiour Spheres, being equal in their name and continuance with that planet whose Spirit they are, that is, till the Consummation of all things visible.

The Power of
the Planets.

3. And in that houre, month, day or year, wherein their Planet hath the most dominion, then is their efficacy most prevalent, and their operation the most powerful upon inferiour bodies, whether to the destruction or prosperity of that animal, vegetative or mineral subject to their Influences, according to the dignification of the Planet at that instant Dominion; for if ill affected, their nature is to blast with Mildew, Lightning, and Thunder any Vegetative proper to their Planet; To deprive any Animal of sight or the motion of the nerves under their Dominion; And lastly, bring Plagues, Pestilence, and Famine, Storms, and Tempests, or on the Contrary to bring sweet and excellent Influences upon Animals, or Vegetatives under their Planetary Regiment, if well and honourably dignified.

Spirits of the
Air.

4. Innumerable are the Spirits that inhabit the Aery Region, germinating amongst themselves as Magicians affirm, and begetting one another after a Mytical manner. It is their property to be instant in storms and boistrous weather, which is said to be joy and delight unto them; And in such a season they may with most facility be call'd upon, and make their appearance, which they do accordingly to their age, and youthfulness, seeming young or old at their appearance answerable to their years. Besides they march in mighty Troops through the Aery Region, waging warr amongst themselves, and destroying one anothers beings or Existences, after which they are reduced to the primary source or nature of the Starrs. This is likewise to be observed that according to the Language, Vigour, Life, and Habit of that Region wherein they live, such is their Habit, Language, and Ability, one *Caterva* or Company being ignorant of their Neighbours, or Enemies Language, so that they have need of the Assistance of such Spirits as dwell in *omnibus Elementis*, to be their Interpreters.

Their Actions.

5. And doubtless from hence arise the various deceptions that men are incident unto in their judgments of Apparitions, perswading themselves that they are portents and forerokens of Warr and Famine, when such numerous Spirits are beheld Fighting or Marching either in the Air, Earth, or Water: whereas it is nothing else but the bare effect of the Natures and Tempers of such Aerial beings to fight and randevouse immediately after sun-set, or else later in the Summer evenings, which is their principal time of such Conventions. And though it must be confest that such Spirits may be, and are the Devils Instruments as appertaining to the Kingdom whereof he is Ruler; Yet considered in themselves, their Nature is wholly harmless, as to ought that may be call'd *innate Evil*, having nothing in them that is eternal as the Soul of Man: and consequently nothing in them that is able to make them capable of enjoying Heaven, or induring the torments of Hell.

Spirits appropriate to the
Spheres.

6. And it is believed by some, that according to the motion of the spheres, there are certain companies of Aerial Spirits good and bad that follow them in their motions round the earth, the good distilling influences that are good, and the bad, such influences as are destructive to every thing that is under their Dominion. It is also believed that by the assistance of Devils, and damned Spirits, such Aerial Spirits are given for Familiars to some Magicians and Witches with whom they are said to have actual copulation, and the enjoyment of every dainty meat through their assistance, being able thereby to go invisible, to fly through the air, and steal Treasures and Jewels from the Coffers of Princes, as also carouse in Wine-sellers, and Pantries of those that are most amply provided with the choicest Daynties.

Terrestrial Spirits.

7. Subordinate unto these of the Air, are the Terrestrial Spirits, which are of several degrees according to the places which they occupy, as Woods, Mountains,

tains, Caves, Fens, Mines, Ruins, Desolate places, and Antient Buildings, call'd by the Antient Heathens after various names, as *Nymphs, Satyrs, Lamii, Dryades, Sylvanes, Cobali, &c.* And more particularly the *Faeries*, who do principally inhabit the Mountains, and Caverns of the Earth, whose nature is to make strange Apparitions on the Earth in Meddows, or on Mountains being like Men, and Women, Souldiers, Kings, and Ladyes Children, and Horse-men cloathed in green, to which purpose they do in the night steal hempen stalks from the fields where they grow, to Convert them into Horses as the Story goes. Besides, it is credibly affirmed and belev'd by many, That such as are real Changelings, or Lunaticks, have been brought by such Spirits and Hobgoblins, the true Child being taken away by them in the place whereof such are left, being commonly half out of their wits, and given to many Antick practices, and extravagant fancies, which passions do indeed proceed from the powerful influence of the Planet in their nativity, and not from such foolish conjectures.

8. Such jocund and facetious Spirits are sayd to sport themselves in the night Faeries, by tumbling and fooling with Servants and Shepherds in Country houses, pinching them black and blew, and leaving Bread, Butter, and Cheese sometimes with them, which if they refuse to eat, some mischief shall undoubtedly befall them by the means of these Faeries. And many such have been taken away by the sayd Spirits, for a fortnight, or a month together, being carryed with them in Chariots through the Air, over Hills, and Dales, Rocks and Precipices, till at last they have been found lying in some Meddow or Mountain bereaved of their fences, and commonly of one of their Members to boot.

9. Certainly the *Lares* and *Penates*, or household Gods of the antient Heathens were no other then such like Spirits who for several years would keep their residence in one house till upon some displeasure offered, or offences done by any of the sayd Family, they departed and were never afterwards heard of. There are plenty of such examples to be found in *Olaus magnus*, and *Hector Boethus* in his History of *Scotland*, relating wonderful passages of Robin-good fellows, and such as have been familiar amongst mankind.

10. *Luridan* a familiar of this kinde did for many years inhabit the Island *Pomonia*, the largest of the *Orcades* in *Scotland*, supplying the place of Man-servant and Maid-servant with wonderful diligence to these Families whom he did haunt, sweeping their rooms, and washing their dishes, and making their fires before any were up in the morning. This *Luridan* affirmed, That he was the genius Astral, of that Island that his place or residence in the dayes of *Solomon* and *David* was at *Jerusalem*; That then he was called by the *Jewes* *Belelah*, and after that he remain'd Long in the Dominion of *Wales*, instructing their Bards in *Brittish* Poesy and Prophecies being called *Urthyn, Wadd, Elgin*: And now said he, I have removed hither, and alas my continuance is but short, for in 70 years I must resigne my place to *Balkin* Lord of the *Northern* mountains.

11. Many wonderful and incredible things did he also relate of this *Balkin*, whom he called the Lord of the *Northern* Mountains, affirming that he was shaped like a Satyr and fed upon the Air, having Wife and Children to the number of 12 thousand which were the brood of the *Northern* Faeries inhabiting *Southerland* and *Catenes* with the adjacent Islands; And that these were the Companies of Spirits that hold continual wars with the Fiery Spirits in the Mountain *Heckla* that vomits fire in *Islandia*. That their speech was antient Irish, and their dwelling the Caverns of the Rocks, and Mountains, which relation is recorded in the Antiquities of *Pomonia*.

12. I have read another wonderful relation in a book de *Annulis Antiquorum*, Concerning a young man from whom the power of *Venus* was taken away so that he could not Company with his new married Wife. The Story is briefly thus; "Being busy at play or exercise with some of his Companions on his marriage day, he put his wedding Ring on the finger of the Statue of *Venus* that stood besides the place least it should be lost; when he had done, returning to take his Ring, the finger was bended inward, so that he could by no means pluck off

"the Ring to his great amazement, at which instant he forsooke the place, and in the night the Image of *Venus* appeared unto him, saying, Thou hast espoused me, and shalt not meddle with any other: in the morning returning, the Ring was gone, and the finger made straight again, which troubled him mightily, so that he consulted with a Magician, who wrote a Letter to some Principal Spirit in that Dominion to which *Venus* belong'd, bidding the party stand watching at such a place at such an houre till he saw many troops of Spirits pass by him, and describing one in a Chariot, of itern and terrible Countenance, to whom he bad him deliver the Letter; All which he performed, and after the person in the Chariot had read the contents thereof, he broke out into this expression, great God, how long shall we be subject to the insolencies of this accursed Rascal, naming the Magitian: But withal calling to a most beauteous Woman from amongst the Company, he charged her to deliver back the Ring which at length she did with much avernesse, and after that he enjoyd his Marriage rites without impediment.

Spirits of
Woods, and
Mountains.

13. Besides the innumerable Troops of Terrestrial Spirits called *Fairies* there are also *Nymphs* of the Woods, Mountains, Groves, and Fountains, as *Eagle*, *Arctusa*, *No*, *Penippa*, *Arene*, &c. who are sayd to be altogether of the feminine kinde, sporting and dancing, and feasting amongst the trees in Woods, and bathing in clean and limpid Fountains; such have been seen by many, and are often alluded to, by the *Roman* and *Greek* Poets. There is also a relation of a *German* Prince, "who being exceeding thirsty and weary with hunting and hawking, lost his Company in the Woods, on a suddain beheld an opening at a little hillock amongst the trees, and a most beautiful Maiden offering a Golden Horn full of Liquor, which he received and drunk, and after rid quite away with the sayd Horn, not regarding the Virgins tears, who lamented after him; tis sayd that having spilt some of the sayd Liquor, it fetcht the hair from off his Horses skin, and the horn is yet to be seen in *Germany*, which I have been told by one that hath seen and handled it, affirming, *That the Gold for purity cannot be parallel'd.*

Incubi, and
Succubi.

14. Another sort are the *Incubi*, and *Succubi*, of whom it is reported, that the *Huns* have the original, being begotten betwixt these *Incubi*, and certain Magical women whom *Philimer* the King of the *Goths* banished into the deserts, whence arose that savage and untamed Nation, whose speech seemed rather the mute attempts of brute Beasts, then any articulate sound and well distinguished words. To these *Incubi* are attributed the diseases of the blood called the *Night-hag*, which certainly have a natural cause, although at the instant of time when the party is oppressed, it is probable that certain malevolent Spirits may mix themselves therein and terrifie the soul and minde of the afflicted party.

A froward
kinde of Spirit.

15. And amongst such Spirits as are resident amongst mortals, there is a very froward kinde, who take delight to pull down what man hath builded, who have been seen at the building of strong and mighty Castles to come in the night and rumble all to the ground that the workmen had reared the day before; of this sort were *Borzon*, *Stilikon*, *Claura*, and *Ribbolla*, four pestiferous, and turbulent Animals that for many years infested the first founders of the Emperours *Sevaglio*: Till one of the holy *Muselmans* did by certain Charms, and Exorcisms constrain and binde them, to tell their names, and the cause of their disturbing, which they declared, and were by him confined to destroy the mines of Copper in *Hungaria*.

Example.

16. There is also a Relation extant in the Life of *Paul* the Hermit of a Satyr appearing to him in the Woods, and discoursing with him that it was a mortal Creature as he, and served the same God, dehorting the people to worship them for demi-Gods, as they had been accustomed to; Like unto this is the Story of the Death of the great God *Pan*; That a Mariner sailing by the Island of *Cicilia*, was called by his name from the shore, and by a certain voice was bid to tell the Inhabitants of the next Island, that the great God *Pan* was dead, which he obeyd,

Example.

beyd, and though in the next Island there were no Inhabitants, yet when he approached he proclaimed, towards the shoar that *Pan* was deceased, immediately after which Proclamation he could sensibly hear most doleful and lachrymable Cryes, and noyses, as of those that lamented his departure.

17. *Jante*, is sayd by Magitians, to be a water Spirit, who is ever present when any are drown'd in the water, being delighted much in the destruction of mankind, that it may enjoy the Company of their Astral Spirits after their decease; for according to the four Complexions or Constitutions of the body of Man, The Astral Spirit associates it self with separated Substances; The Phlegmarick, to the watry Spirits: The Sanguine, to those of the Aire; The Choleric, to the Fire; and the Melancholy, to the Terrestrial Spirits. But this is only to be supposed of such persons as dyed in discontent, and restlessness.

Jante a Spirit of the water.

18. Of another sort are such *Aquatick Animals* as in former times have conversed, and procreated with mankind bearing divers Children; And at length snatching all away into the watry Element again, whereof there are variety of Examples in *Cardanus* and *Bodin*. Of this sort was the Familiar of *Paulus* a Mendicant Frier, called by him *Flozimella*, and entertain'd as his Bed-fellow for forty years, though unknown and unseen to any but himself, till upon some unband-some carriage of the Fryer, his Companion accompanying him over the *Danube*, leapt into the River and was never after seen.

Watry Spirits that procreate.

19. Innumerable are the reports and accidents incident unto such as frequent the seas, as fisher-men and sailers who discourse of noises, flashes, shadows, echoes, and other visible appearances nightly seen, and heard, upon the surface of the water. And as the disposition of the Heavens is according to the constellations, and climates, so are these Spectres appropriate to particular parts, and coasts, from the North to the Southern pole. But more especially, abounding in the North, about *Norwich Island*, *Green Land*, and *Nova Zembla*.

Apparitions on the water.

20. Neither are the Storages of the Greek, and Latine Poets all together to be sleighted in this particular; for many verities are inter-woven with their fictions, they speak of vocal Forrests, as *Dodona*, of Talkative Rivers, as *Scamander*, of sensitive Fountains as *Arethusa*, *Menippa*, and *Eagle*; Which more credible Historians have partly confirmed in the Relation of *Dodona*, asserting that the trees do seem to speak by reason of the various Apparitions, and Phanasms, that attend the Forrest. And also in the Story of the River *Scamander*, which is sayd at this day to afford plenty of Spectres, and propheticall Spirits, that have nightly conversation with the Turkish Sailers coming by that way with Gallies into the *Mediterranean*.

Propheticall rivers, and vocal fountains.

21. The like is reported of a Castle in *Norwich* standing over a Lake where in a Satyr appeareth sounding a Trumpet before the death of any Souldier, or Governour belonging to the same, tis sayd to be the Ghost of some murdered Captain that hath become so Fatal, and Ominous to his Successors. But with more probability may be called a Spectre proper to the place according to the Constellation.

Example.

22. And it hath been the conjecture of eminent Speculators that from the Loins of such arise the numerous brood of *Elves*, *Faeries*, *Lycanthropi*; And *Pigmyes*, sometimes visible, sometimes invisible in *Green-Land* and the adjacent rocks where they have no concomitants, but bears and scurvy-grafts to mix, and make merry withal, except they pass from thence to the Northern parts of *America*, where they shall find their off-spring adored for Gods, and Goddeses, by the ignorant Inhabitants about new *Albion*, and as far South as *Mexico*, as is amply related in the discourses of *Drake*, *Cortes* and *Purchas* concerning the conquest and discovery of these Territories.

Spirits in Green-Land.

23. By Apparitions upon the water many have been tempted to leap into the Sea in pursuit thereof till they were drowned, of which Spectres there is a sort called by *Pselus*, *Ordals*, who do appear like Ducks or other Water fowls, till they by fluttering upon the water, do entice their followers to pursue them so far that many perish in the attempt, which doth greatly delight these faithless

Destroying Spirits.

Spirits

Spirits who (as we have said before) do long to accompany their Astral Spirits after their decease. An Example of this kinde I my self knew, besides the numerous relations I have had from the mouths of others, which confirm the opinions of the ancient Magicians concerning these water Spirits, that of all the rest they are the most deceitful, and dangerous, like the flattering Seas, and swift gliding Torrents, that when they have wonn any thing, to admire, and sound them, do carry them violently into the abyfle of their own Element.

Fiery Spirits.

What these Spirits are.

Why they delight in the fiery element.

Spirits that burn Cities.

Their food and pastime.

Why they delight in the fiery quality.

24. But we will leave the waters and insist a little on the nature of *Ignis* or *Fiery Spirits* that inhabit the Mountains in *Hecla*, *Aina*, *Propo Champ*, and *Ponconzi*; Where the Courts, and Castles, of these puissant Champions are kept. The opinion of some is, That they are not *Astral*, but *Infernal Spirits*, and *Damned Souls*; that for a term of years are confined to these burning Mountains for their Iniquities: Which opinion although it be granted, yet we may assert, That for the most part the apparitions, sounds, noises, clangors, and clamors, that are heard about the Mountain *Hecla* in *Island* and other places, are the effects of separated Starry beings, who are neither capable of good nor evil, but are of a middle vegetative nature, and at the dissolution of the *Media Natura* shall be again reduced into their primary *Ether*.

25. And from natural Causes, it may be easily demonstrated, That there is great Correspondence betwixt such substances, and the Element of fire, by reason of the Internal *Flagrat* and Central Life proceeding from the Quintessence or one only Element which upholds them, in Motion, Life, and Nourishment: As every natural, and supernatural being is upheld, and maintain'd out of the self-same root from whence it had its original, or rise; So the Angels feed upon the *Celestial Manna*; The Devils of the fruits of Hell, which is natural to their appetite, as trash for swine; the Astral beings; of the source of the stars; the Beasts, Birds, or Reptiles of the fruits of the Earth; and the gas of the Air, the fishes of the blafs of the Water; But more particularly, every thing is nourished by its Mother, as Infants at the Breast, either by exhausting or fermentation.

26. Such Spirits are very officious in the burnings of Towns, or Cole-pits, delighting much to dance and exult amidst the flames, and become Incendiaries worse then the material Cause of the Combustion, often tempring men in drunkenness, to burn their own Houses, and causing Servants carelessly to sleep; that such unlucky accidents may happen. As the Story of *Kzarvilani* a Town in *Poland* doth confirm, which was reduced to ashes by three of these pestilentious Animals, called *Saggon*, *Broundal*, and *Balotin*, who after many open Threatnings for six months together, that they would destroy the City, and Citizens, did on a dark and stormy night, set all on fire on a suddain in twenty or thirty several places, which irrecoverably destroyed the Inhabitants.

27. As for the nourishment of fiery Spirits, it is radical bear, and the influence of the Aery Region; their sport and pastime consisteth for the most part in tumbling, and fooling one with another when the flames are most impetuous, and violent in the Mountains: And it is likewise credited by some that their office is to cruciate and punish some Evil Livers, retaining, and tormenting their Souls, or Astral Spirits for many years after the Bodies decease, which is too empty a notion, to be hearkened unto by any that are well informed of their natures.

28. Neither is it to be wondered at that they are so much delighted with the fiery quality in regard of their affinity and appropriation with infernal spirits, whose state and being is altogether damnable and deplorable; for although they have not the ability of attaining either the Heavenly or Infernal quality, by reason that they are utterly voyd of the innermost Center, and may be rather called bruits, then rational Animals, yet because they belong to the ouermost principle, such is their innate Affinity, and Unity with the dark World, or infernal Kingdome that they do often become the Devils Agents to propagate his works upon the face of the Earth.

29. By the Intigations of infernal Spirits they are often sent to terrifie men with nocturnal visions, in the likeness of monstrous Beasts or Ghosts of their deceased Friends. They are moreover often abetted to tempt and provoke melancholy people to execute themselves; besides innumerable wayes they have of executing the pleasures of iniquous Spirits through malicious Intigations, and secret Stratagems projected by them to the destruction of mortal men; especially when the work to be effected by the Devil is too too hard for his subtle and spiritual nature to bring to pass, because the same belongs to the Astral source or outward principle to which these dubious Spirits do properly belong; then are they frequently solicited to mediate in such treacherous actions; as the hellish Spirits have conspired against the Lives of mortal men.

Astral Spirits
ministers to
the devill.

30. More particularly, These Spirits that belong to the fiery Element, are most officious in this kinde of service, being naturally such as the Antecedent matter hath sufficiently demonstrated; but according to the ranks and Categories to which they belong, some of them are more inveterate, and malicious in their undertakings then the rest. But every kinde of Astral Spirit is obsequious to the Kingdome of darkness, that the devilish Spirits can effect little or nothing without their assistance in this external principle of the Starrs and Elements upon the bodies or possessions of Mankind; because their bodies are too crude and rough for the conveyance of their influence, either in Dreams, Raptures, Philtres, Charms, or Constellations, as the following Chapter of the nature of Infernal beings shall make plain, wherein the nature and capacity of every damned Spirit is decyphered according to the truth of the antient Philosophy.

Why the devil
requires their
help.

31. Leave we now the Spirits of the fire, to illustrate the natures of Subterranean Beings, whose Orders, Species, and Degrees, are various; for they consist in these distinctions, viz. Spirits of men deceased; Souls of men deceased, separated Spirits Astral, separate Spirits semi-Infernal, Spirits appropriate to the Constellations where any of the seven metalls, viz. Saturn, Jupiter, Mars, Sol, Luna, Venus, Mercury, are found in the bowels of the Earth; and as far as the natures of Minerals are distinct one from the other, so much distant are these Subterranean Spirits in Nature and Faculty in respect of their places, shapes, names, and qualities.

Subterranean
Spirits.

32. But they are not all confined unto the metallick Kingdome; for there are also Spirits of the Mountains, Vallies, Caves, Deeps, Hiata's, or Chasmas of the Earth, hidden Treasures, Tombs, Vaults, and Sepulchres of the Dead. To the last belong the Astral Spirits of deceased Mortals, that delight to hover over the antient Carcases to which they belong'd, seeking still to be dissolved, and diligently enquiring the Cause of their retention; such are resident in silent Caves, and solitary Vaults, where the deceased lie till the Humidum Radicale be exsiccate, and totally dryd up, after which their tricks are no more manifest, but are utterly extinguished, and annihilated.

Spirits of the
Mountains,
Caves, and
Tombs.

33. To the next, belong such Spirits as are Protectors of hidden Treasures, from a natural Cause, from whence they do exceedingly envy mans benefit, and accommodation in the discovery thereof, ever haunting such places where money is conceal'd, and retaining malevolent and poysonous Influences, to blast the Lives and Limbs of those that dare to attempt the discovery thereof: *Peters of Devonshire* with his confederates, who by Conjuratation attempted to dig for such defended Treasures, was crumbled into Atomes, as it were, being reduced to Ashes with his Companions in the twinkling of an eye.

Spirits of hid-
den Treasures.

34. And upon this particular, we have plenty of Examples of the destruction of such as by Magical experiments have discovered hidden Treasures; which instances do rather seem to prove, That such as haunt these places do more nearly belong to the Infernal, then to the Astral Hierarchy, in regard that they are so infesting and inveterate to Mortal men, that the Grand Intencion of the Prince of darkness may be accomplished in their designs.

The nature of
such Spirits.

Spirits that inhabit Mines and Miners.

35. But of all the rest such as haunt Mines and mettlesome men, are the most pernicious, and frequent from the same Cause with the former. The nature of such is very violent; they do often slay whole Companies of Labourers, they do sometimes send inundations that destroy both the Mines, and Miners, they bring noxious and malignant vapours to stifle the laborious workmen; briefly, their whole delight and faculty consists in tormenting, killing, and crushing men that seek such Treasures, that mankind may never partake thereof to relieve their Cares, and worldly necessities.

An Example of a turbulent Spirit.

36. Such was *Anabergius* a most virulent Animal that did utterly confound the undertakings of those that laboured in the richest Silver mine in *Germany*, called *Corona Rosacea*. He would often shew himself in the likeness of a he-goat with Golden horns, pushing down the workmen with great violence, sometimes like a Horse breathing flames, and pestilence at his Nostrils. At other times he represented a Monk in all his *Pontificalibus*, flouting at their Labour, and imitating their Actions with scorn and indignation, till by his daily and continued molestation he gave them no further ability of perseverance.

Conclusion.

37. Thus, I have hinted the various distinctions, and sub-distinctions of Astral Spirits proper or common, illustrating their natures according to the opinions of the Learned; from thence I proceed to say what the Infernal Hierarchy is, and whereof it doth consist in this fifth Chapter following.

CHAP. V.

Of the Infernal Spirits, or Devils, and damned Souls treating, what their Natures, Names, and Powers are, &c.

What this Chapter treats of.

I. Leaving the Astral Kingdome, I will now proceed to describe the natures, and distinctions of Infernal Spirits or Devils, and damned Souls, who are to be considered according to their ranks, and orders, exactly correspondent to the Quires, and Hierarchies of the Angels, or Celestial beings, wherein I will insist upon their names, shapes, places, times, orders, powers, and capacities, proceeding gradually from a general narration, to a particular Anatomy of every sort of Spirit in its proper place and order.

The place of hell or the habitation of devils.

2. As for the Locality or Circumscription of the Kingdome of darkness, it is far otherwise to be considered than the vulgar account it, who esteem the hellish habitation, a distinct Chasma or Gulph in a certain place, above, under, or in the Center of the Earth, where innumerable Devils, and wicked Souls inhabit, who are perpetually scorched, and tormented with material flames of fire. This is the opinion which naturally all men are addicted and prone unto. But if we will rightly consider the Kingdome of Heaven and Hell, in respect of one another, we must look upon the similitude of light and darkness in this outward world, who are not circumscribed, nor separate as to Locality from one another; for when the sun arises, the darkness of the night disappeareth, not that it removes itself to some other place or Country, but the brightness of the light overpowereth it, and swallows it up, so that though it disappeareth, yet it is as really there as the light is.

Illustrated by a similitude.

3. This is also to be considered in the description of the Habitations of good, or evil beings, that they are really in one another, yet not comprehended of one another, neither indeed can they be, for the evil Spirits if they should remove ten thousand miles, yet are they in the same quality and source, never able to find out or discover where the Kingdome of Heaven is to be found, though it be really through, and through with the dark Kingdome, but in another quality which makes them strangers to one another.

The difference betwixt heaven and hell.

4. A similitude hereof we have in the faculties of the humane Life, as to the indowments of the Soul considered in the just, and in the wicked; for to be good, pure, and holy, is really present as a quality in *potentia* with the depraved soul,

soul, although at that instant the Soul be cloathed with Abominations, so that the eye which should behold God or Goodness is put out. Yet if the soul would but come out of it self, and enter into another source or principle, in the center it might come to see the Kingdome of Heaven within it self, according to the Scripture, and *Moses; The word is nigh thee, in thy Heart, and in thy Mouth.*

5. True it is that the Devils and damned Souls cannot sometimes manifest themselves in this Astral World, because the nature of some of them is more near unto the external quality then of others, so that although properly the very innermost and outermost darkness be their proximate abode, yet they do frequently flourish, live, move, and germinate in the Aery Region, being some of them finite and determinate Creatures.

How the Devils can come into this World.

6. But according to their fiery nature, it is very difficult for them to appear in this outward world, because there is a whole principle or gulph betwixt them, to wit, they are shut up in another quality or existence, so that they can with greater difficulty finde out the being of this World, or come with their presence into the same, then we can remove into the Kingdome of Heaven, or Hell with our intellectual man; for if it were otherwise, and that the Devils had power to appear unto Mortals as they list, how many Towns, Cities, &c. should be destroyed, and burnt to the ground, how many Infants should be kild by their malicious power! yea few or none might then escape in Lives, or Possessions, and sound minds, whereas now all these enjoyments are free amongst mortals, which proves, that it is exceeding hard for evill Spirits to appear in the third principle of this world, as for a man to live under water, and fishes on the Land. Yet must we grant, that when the imaginations, and earnest desires of some particular Wizards, and envious Creatures have stirr'd up the center of Hell within themselves, that then the Devil hath sometimes access to this world in their desires, and continues here to vex, and torment so long as the strength of that desire remains which was the first attractive Cause.

The great difficulty of their appearance.

7. For the very cause of the paucity of appearances in these dayes, is the fullness of time, and the brightness of Christianity, dispelling such mists, as the sun doth cause the clouds to vanish, not by any violence or compulsion, but from a natural cause; even so the Kingdome of Light as it grows over mans soul, in power and dominion, doth naturally close up the Center of darkness, and scatter the influences of the Devil so that his tricks lye in the dust, and his will at length becomes wholly passive as to man.

The cause of few appearances now.

8. In the time of the Law, when the wrath and jealousy of the Father, had the dominion in the Kingdom of Nature, all Infernal Spirits had more easie access unto mankind then now they have; for before the Incarnation of Christ, the anger of God had more dominion over the soul of Man, and was more near in nature unto the same; so that the Devils could with more facility spring up in the element of Wrath, to manifest themselves in this outward principle, because the very Basis and Foundation of Hell beneath, is built and composed of the Wrath of God, which is the channel to convey the Devil into this sublunary World.

The Devils power in the time of the Law.

9. But when Christ began to be manifest unto the World, the multiplicity of Appearances, and possessed with Devils, began insensibly to decay and vanish. And if any should object, *That betwixt the space of his Incarnation and his Suffering, such accidents were rather more frequent than in the times before:* To this I answer, That the Devil knowing well that his time was but short; and also knowing, that till the great Sacrifice was offered up, he had leave to range and rove abroad the Kingdom of this World; therefore he employed all his forces and endeavours to torment those miserable souls and captives to whom Christ came to Preach Deliverance.

His power under Christ in the flesh.

10. But after the Partition wall was broken down, and the vail of *Moses*, and of the anger of God from off the soul in the death of Christ, there was a sensible and visible decay of the Devils pranks amongst mortals, and that little remnant of

Under Christianity.

of Lunatics and Possessed, which continued after Christ, did the Apostles relieve and set at liberty, through the influence and virtue of the promise of the Son of God (to wit) *the Holy Ghost*, or *the Comforter*, which could not come until he went away: And on the day of *Pentecost*, whilst they waited in humility for the fulfilling of his promise, the very effect of Christs birth and sufferings did first manifest it self, when the Holy Ghost sprung up amongst them, to the destruction of Sin and Satan.

Under Apostasies.

11. And so long as the purity of Christianity continued in the Primitive Church, there were very few that the Devil could personally or actually lay hold of in the Astral Man, for the space of two hundred years after the death of Christ, until that from Meekness and Abstinence, the Christians began to exalt themselves in Loftiness and Worldly Honours; then the Devil began to exalt his head amongst the Lip-Christians, bewitching them into every Lust; and captivating their inward and outward faculties at his pleasure. As all along in Popery is clearly seen.

Under Idolatry.

12. Yet notwithstanding, the coming of Christ hath prevented the Devils force in general. Such Nations as have never embraced the Christian Faith, are still deluded and bewitched by him; because the center hath never been actually awakened in any of them, so that the Devils power prevails over them mightily, to seduce them to worship things visible, and not the true God: For where the most darkness is in Religion and Worship, or in natural understanding, there his power is most predominant; As in *Tartary*, *China*, and the *East-Indies*; also in *Lapland*, *Finland*, and the *Northern Islands*.

How power in new-discovered Lands.

13. In the *West-Indies* or *America*, his access is very facil and freequent to the Inhabitants, so that by custom and continuance they were at the first discovery thereof, become so much substitute and obsequious to his power, that though they knew him to be a power of Darknes, yet they adored him lest he should destroy them and their Children. And unto such a height were they come at the Landing of *Cortes*, *Drake*, and *Vandernort*, that they could familiarly convert themselves into Wolves, Bears, and other furious Beasts; in which Metamorphosis their *Enthusiasms* and *Divinations* were suggested, and such were held in greatest esteem.

His power in America.

14. Till upon the Invasion of the *Spaniards*, the greater evil drove out the less, and the cruel Murthers of that Antichristian tradition, did both depopulate the Islands and most of the Continent; and also by accident, though not through any good intention, extirpate the race of such as addicted themselves to this infamous sort of Divination. In which devastation, and bloody inquisition, their Idols were discovered with their Oracles and Inchantments, far different from the *European* Conjurers, and any of their Ceremonies.

The variety of Conjurations according to the Countries.

15. But that which is the most remarkable in the Infernal proceedings, is this, That there is not any Nation under the Sun, but the Devil hath introduced himself amongst them through their Ceremonies and Worship, though quite opposite to one another: For in the Kingdom of *China*, by the sacrifice of *Blood* and *Panaak*, he is Conjured and Exorcized through the repetitions of several Superstitious Invocations to the Sun and Moon. In *Tartary* the Magicians go quite another way to work, with Offerings to the Ocean, to the Mountains, and the Rivers, fuming Incense, and divers sorts of Feathers; by which means the Devils are compelled to appear. So that we see how this *Proteus* can dispose himself in the divers Kingdoms of this World; being called by other names in *Tartary*, *China*, the *East* and *West-Indies*, &c. then amongst the *European* Conjurers. Likewise the *Greeks* and *Romans* could Invoke Spirits by Prayers unto the Moon, and divers Sacrifices of Milk, Honey, Vervine, and Blood. And those that are addicted to Conjurations in Christianity, have attained to a more lofty and ample manner of Incantation and Conjuring with Magical Garments, Fire, Candles, Circles, Astrological Observations, Invocations, and holy Names of God, according to the *Kaballa* of the *Jews*.

16. So that every distinct Nation hath conformed its Conjurat[i]on unto the Ceremonies of that Religion which it professeth: And it is to be observed, That from a natural cause every Nation hath its Conjurat[i]ons and Names of Devils, from the Constellation under which the Countrey lyeth, and from the Air or Wind to which such particular Dominations do belong; so that no effect would follow, if one Countrey should traditionally inure themselves to the Forms and Exorcisms that are used by another Nation. And therefore is it that so many attempts are offered in vain amongst professed Christians to raise Spirits, because they have little or nothing from their own Constellation, but make use of what they have borrowed from the *Greeks* and *Romans*, or the ancient Imbecillity of the *Egyptians* Priests; I mean, their simple forms of Invocation.

Why few are able to raise Spirits.

17. But because we are rather upon the discovery of the Infernal Kingdom, as it hath no dependence upon the doings of mortal Men; therefore we will proceed to discover what the Antients have said concerning it: So the next which we fall upon after the description of their Habitations, and the manner of their Appearances, is their Names and Appellations diversly considered. First, from the Creation of the World to the coming of Christ, they retained the *Hebrew* names, as *Belial*, *Baal*, *Baalzebub*, *Lelah*, *Adoz*, *Abaddon*, &c. according to the *seculum* under which they were Invoked; assuming names according to the present occasion about which they were employed.

The Names of Devils in the time of the Law.

18. Under the Constellation of *China*, they are Invoked by the Names *Kan*, *Sinoam*, *Pantam*, *Bal*, *Batral*, *Sheall*, the six Governours or Presidents: *Chancangian*, the chief of the Devils: *Bo*, *Paym*, *Palkin*, *Rebo*, the Devils of the four Winds: *Lean*, *Lan*, *Pan*, *Adal*, the Devils of the four Elements. And according to the nature of their language or words which do all consist of no more then one syllable, so are the Devils named. Yea, as it is conjectured by many learned Magicians, this language of the *Chinenses* is more Magical and adapted to Conjurat[i]ons, then all the *Oriental Tongues*, because of the consonancy and copiousness thereof, together with the numerous and various Characters used by them.

Their Names in China.

19. In the *East-Indies*, and in *Tartary*, the Names are the same with those of *China*, though the Ceremonies differ. In *Persia*, *Arabia*, *Natolia*, *Egypt*, *Aethiopia*, the Names are the same with the *Jewish Rabbins*. But the *Greeks* and *Romans* have different from the rest, according to their Language and Superstitions. The *Turks*, *Muscovites*, *Russians*, *Lapponians*, and *Norwegians*, make use of the *Sclavonian* tongue in all their Conjurat[i]ons. The *West-Indians* have very strange and antick Names and Ceremonies of their own, nothing depending on the Traditions and Practices of the old World; for, as is related before, the Devil is sufficiently capable of introducing himself through the Religious Superstitions of any Nation whomsoever, according to the Constellat[i]ons, although strangers to the Rites and Ceremonies of others.

In the East-Indies. Tartaria. Greece. Italy. West Indies.

20. But though their Names be conformable to the Language and Climate of that Nation where they are raised or called; yet have they divers Names, suppose twenty or thirty to one Devil, according to the several ministrations they have had from the Creation to this day, leaving a several name behinde them at each of their appearances upon the earth; for, according to the testimony of the Devil himself, if credit may be given to Devils, they, as they are abstractively considered in their own Kingdom, have no imposed Names of distinction, but are forced to assume them when they rise up in the external principle of this World: although in some measure it must be granted, that there be some principal Kings and Dukes in the Infernal Hierarchy, that have Names establish'd upon them which cannot be transferr'd or altered.

The nature of their Names.

21. As for the Names that are recorded in this precedent *Discovery* of *Witchcraft* by *Reginald Scot* Esq; being a Catalogue of Devils in their Rancks
F f and
The names of Devils in Scot.

and Hierarchies, they are supposed to be fictitious and totally imaginary, being taken out of *Bodin* or *Wyerus*, which they recorded from the mouth of Tradition, and obscure Manuscripts : And indeed were there any certainty in this List of Devils, it were to be preferred as the most ample and exact delineation that is extant. But it is the rather to be suspected, because of the little coherence it hath with the former received Names of Devils either in *Europe*, *Asia*, *Africa*, or *America*.

The names of
Damned Souls,

22. But if we would speak of Damned Souls and their Names or Appellations, they are far otherwise to be considered then the Devils ; for such as their imposed Names were here on earth, such is the Name they have in the Kingdom of Darknes, after a Magical manner, according to the language of nature in the first principle of Darknes ; as the Saints in heaven retain their Names in a Cœlestial manner : And also, as the Astral Spirit of a Man deceased, retains its ancient Name according to the Astral source in the principle of the one only Element.

Whence the
names of De-
vils are,

23. For as the language of Nature is found in the second Principle, it is likewise manifest in the dark Worlds property, according to the first Principle of Wrath ; as also the monstrous shapes of Devils and Damned Souls is correspondent to the Magical postures of their Souls whilst they were alive ; of which I shall speak more largely when their Shapes are to be described. According unto which, as also according to the rest of their attributes, viz. their *Ranks*, *Numbers*, *Times*, *Powers*, *Places*, &c. their Names are fitted and conformed according to the uniformity of name and thing in the principles of the eternal and external nature.

The names of
Devils in the
Kingdom of
Fiachim.

24. And as all other Nations have their various Appellations for Devils and Damned Souls, like their natural tone or language ; so we can mention one Kingdom more admirable then the rest, viz. the Kingdom of *Fiachim* at the *Northern Pole*, where all the Counsellors are Magicians ; and the Names which they use in Invocations, are Mathematically disposed in a wonderful harmony and efficacy, to the performance of Magical operations. So much of the Places and Names of Infernal Beings ; the next to be considered is their Shapes and Likenesses.

The Shapes of
Devils.

25. The Shapes of Devils are answerable to the cause of their Fall, and the Dominions to which they belong. Those that belong to the Supreme Hierarchy, when they are called by Magicians, do at first appear in the form of fierce and terrible Lyons, vomiting fire, and roaring hideously about the Circle ; from thence they convert themselves into Serpents, Monkeys, and other Animals, till the Magician do repeat the form of Constriction or Confinement to a Trine or Triangle, as before is mentioned in the Fifteenth Book of the *Discovery*.

As they appear
to Magicians
in the highest
ranks.

26. After the Conjunction is repeated, they forsake these bestial shapes, and indow the humane form at first like troops of Armed Men ; till at last by frequent repetitions of other Ceremonies, they appear as naked Men of gentle countenance and behaviour. Yet is the Magician to take care that they deceive him not by insinuations ; for their fraudulency is unspeakable in their appearance and dealings with Mankind ; because we may be assured they appear not willingly, but are by forceable Conjunctions compelled : so that they will ever minde their own ends in meddling with man ; that is, to deprave his minde, or subvert the Lives and Estates of others through his means and assistance.

In the lower
orders.

27. The rest of the Infernal Dominions have various appearances. The two next Orders affect to represent the beautiful colours of Birds, and Beasts, as Leopards, Tygers, Pecoeks, &c. But by Conjunctions they may be likewise reduced to a Manlike form, wherein they will readily answer every demand within the compass of their capacity, answerable to the Order unto which they belong : Yet many of them appear in Monstrous forms, and can hardly be conjured to desert them. Though the Exorcist Charm them never so wisely, they

they will shew him a pair of Crocodiles jaws, or a Lyons paw, with other dreadful menaces, enough to terrifie any Novice from such Damnable Injunctions as the practice of Magick.

28. But more especially, the opinion of the antients is, That according to the division of the clean and unclean Beasts in the Law given unto *Moses*, the Shapes of Devils are disposed in the Infernal Kingdom: So that the most perverse and potent amongst the Devils represent the most ugly and mischievous amongst the Beasts, according to this following division: viz. such Devils as *Astaroth*, *Lucifer*, *Bardon*, *Potonok*, who incline men and instigate them to pride and presumptuousness, have the shapes of Horses, Lyons, Tygars, Wolves. Such as instigate to Lust and Covetousness have the forms of Hogs, Serpents, and other filthy reptiles or envious Beasts, as Dogs, Cats, Vultures, Snakes; &c. Such as incline to Murther, have the shapes of every Bird and Beast of prey. Such as Answer Questions humane in Philosophy, or Religion, have more tolerable shapes, almost manly, but with crooked Noses, like Mermaids, or Satyres. And of all the rest it is to be observed, that as not one single Lust or Vice hath dominion without mixture in the evil Spirits, so they are not of a distinct shape lik one single Beast, but compounded into Monsters, with Serpents-tails, four eyes, many feet and horns, &c.

That the Devils are answerable to the unclean Beasts.

29. And as in general, these are the shapes of Devils, so the particular shapes of Damned Souls are to be considered in the same manner with the rest, only with this difference, that they are more addicted to metamorphose themselves and vary their appearances. Though, for the most part, the Damned Souls retain the humane shape after a Magical manner, so that the greatest part of that numberless number are in their antient shapes, especially when they appear in sleep to their surviving acquaintance. Their aspects are very dismal and melancholy like the Ghosts of the Astral source.

The shapes of Damned Souls.

30. Now to speak of the Times and Seasons of their Appearance. The better sort of Magicians do square their times with Astrological hours, especially of *Saturn*, *Luna*, and *Venus*, in the Moons increase, and the middle of the night, or twelve a clock at noon: In which hours they do likewise compose their Garments, Caps, Candlesticks, Figures, Lamins, Pentacles, and Circles for Conjuratation. As for the Times in respect of their Infernal Courses, the fittest are when they spring up in the Wrath, or when they sink in the Dispair, which is a mystery to the learned Conjurers of *Europe*.

Their times and seasons.

31. In respect of this exterior World, they can most easily appear in solitary places, when the Sun is down; for they are naturally at enmity with the Sun, because it stands as a type of the Mediator, or Heart and Centre which they lost utterly in their fall, and now are destitute of, like a wheel without an axletree. And indeed, the want of this is the chief cause of all their torment, and of the rising of the gnawing Worm, when they consider of their irrevocable sentence, and irrecoverable loss.

Their places of appearance.

32. In storms of Hail, or Snow, Wind, Tempest, and Lightning, is accounted amongst Magicians, a time for Conjuring at an easie rate. And they say, That such Ceremonies will prove very effectual, if a Conjuror begin his Exorcisms in the hour and day of *Luna*, in the midst of a furious storm of Lightning, Rain, and Thunder, in a low Vault or Celler that is close and retired. Also when the Wind blows high, without Rain, they say, the Devils are more near the Kingdom of this World, and may with great facility be solicited or raised at such a season, because they delight in all extremities of weather, being themselves the first cause of the disorder of the properties in the Kingdom of Nature.

When Tempests reign.

33. But in some Countries they can more easily appear then in others, according to the Constellations, for they delight much in the extremities of the two Poles toward *Lapland*, *Nova Zembla*, *Greenland*, *Tartary*; and in the South towards the Islands scattered about the confines of *Terra Incognita*. They are likewise easily Invoked on the shoar amongst lofty Rocks and Precipices, or in

According to the situation of Regions.

Deserts and Wilderesses far from Towns or Inhabitants. And it is said, they do much respect the motion of the Seas in their appearance unto such as solicit them in places *Maritime* or *Plagiary*.

Their Ranks
and Orders.

34. As for their Ranks or Orders, there is some difficulty in the true discovery thereof, by reason that we know not certainly of what Orders they were that *Fell*. The opinion of most men is, *That of every Order many fell*. But those that better know the nature of the Heavenly Hierarchies, have sufficiently proved, *That of any Rank or Order none can fall unless all do follow*. Therefore with more reason may it be judged, That before the Devils fell, the Hierarchy of Heaven did consist of three Ranks or Orders; to wit, the Order of *Uriel*, of *Michael*, of *Lucifer*: That of *Lucifer* is totally in *Hell*: The other which is under *Michael*, is the dominion of *Heaven*: The last which is *Uriels*, are more in the dominion of this third principle of the *Stars*, having the *Planets* in their dominion, with the influences thereof.

In three distinctions.

35. So that the foregoing Catalogue, transcribed by the Author of this *Discovery*, is utterly feigned and fictitious, because it makes these many sorts of Devils to have Dominion over several Legions in several distinctions of *Seraphims*, *Powers*, *Thrones*, *Dominations*, *Cherubims*, &c. Whereas the whole Kingdom of Hell consists but of one only Hierarchy, which is that of *Lucifer* and his *Legions*, reduced by their exorbitances into that Lacrymable posture wherein they now are and shall be for ever. Which Doctrine seriously weigh'd will prove the attempts of Conjurers and Magicians to be utterly vain, and their forms of Invocation vanity and falsehood.

Their numbers.

36. Their number may be thought upon more narrowly, if we consider that they consist of one Hierarchy and no more; yet must we confess that the limit is not to be put thereunto, because their nature is to Germinate and Multiply as they please, contracting and dilating themselves according to the force of their imaginative powers and faculties. But although this be granted, yet there is a settled number of Devils that varyeth not. Though of Damned Souls the number is numberless and unfathomable; yet as to their extent of room or place, it is never the more because of their multitude, they being able to truss a thousand Legions into the carcass of a man. As for the opinions of Authors, they are various; it is believed by some, *That the Stars are answerable to their number*; others speak of the *Sands upon the Sea-shore*: however it be, this is certain, *They are even innumerable in respect of humane Capacities*.

Their natures
and properties.

37. Their Natures are now to be considered as they belong to the hellish source or quality. In themselves they rest not, neither are they capable of the length or shortness of time, nor of the alternate courses of day and night. The wickedness which they committed in this life, are their continual torment, which do Magically gnaw and corrode them, rising and boiling up perpetually within them, all the refrigeration which they have, is by intercourse when the height of Wickedness begins to stir them in blasphemies against God, and towering up above heaven and goodness, in their adulterated Imaginations, which is unto them as sport and pastime with one another, and lasteth such a space as with us makes up forty minutes. Neither doth this any whit advantage them, but rather adds to their torment; for pain discontinued is the greater: neither would vexation be vexation, if it had no respite or forbearance; That the contrary might be also manifest, *Nam contraria juxta se posita majus elucescunt*. Yet is their torment exceedingly different, so that the torment of one, in respect of another, is but a Dream or Phantasm; I mean, amongst the Damned Souls, and not the Devils, for the pain and sorrow of the Devils is greater then the greatest of the lost Souls, by many thousand degrees, according to the course of nature and reason; for that which falls highest, suffers most, and *optima corrupta sunt pessima*.

Their torments.

38. But wonderful and manifold are the torments which all in general of The Infernal troops, do suffer according to the various lusts they reigned in thereof. whilst they lived upon the earth. The cruel Murtherers that died in the boyling source of blood and envy, their torment is the greatest, they are continually Murthering in their imaginations, and seeking, like dreaming men, to do what the want of the Organ will not suffer them; for according to the saying of the wisest upon this Subject, this is the torment and misery of all the Damned, *That they are continually wishing and wounding; and in wounding they generate Ideas and representations, which are the species of their continual aggravations and deceiving phantasies.*

39. Those that were buried in Lust and Gluttony, Drunkenness and Lasciviousness, are also in miserable torments, yet much inferiour to the first; they are continually imagining their former pleasures in the *Magia* as in a dream, which when they wake, torments them cruelly; they are often hanging, stabbing, and mangling themselves for love, and perpetually sinking down in sorrow and despair, if they were such as died in love, or in the height of their Astral affections, leaving behind them a heap of desires and lusts, which are the only cause of all their torment. And we may well compare the passions of Melancholy persons, or such as in Deserts, Woods, and Mountains, pine away for love of Women, unto their torments; which indeed being the trouble of the mind, are absolutely the greatest and heaviest that the source or property of this World affordeth, I mean, the perturbations of the minde in general.

40. Such souls in whom the boyling source of Anger and Rage, hath had a dwelling or receptacle, if they depart unmortified, do also enter into a most dreadful kind of torment, which continually ariseth as a biting Worm and hungry fire to double and accumulate the excess of despair upon them, if they have much domineered therein whilst they lived in this World. Also these that reigned in Pride and Envy, are ever seeking to pluck God from his Throne, and trowing up in their Imaginations, as men that dream, still seeking for the Kingdom of heaven, to insult and boast therein; but the quality thereof is utterly occult and estranged from them; so that they can never finde, taste, hear, nor see it, though it be through and through with their own peculiar principle. This adds perpetually to their misery, and ariseth at times with horrible pangs and gnawings, like the irksome and vexatious pains and aches subject to Mans body, which cease a while and then begin to shoot and ake by intercourse, as the Gout, Tooth-ach, Head-ach, Convulsion, Gripings, and the Stone.

41. Thus their torments are in brief described, but indeed the capacity of Man is not able to reach the description of their cruel miseries, and continual pangs which they contracted upon themselves; for every faculty is sufficiently plagued. The Sence of Hearing is disturb'd with harsh and rugged sounds, which are as an antipathy to that Organ; as rough and scraping sounds externally offend the ears, and set the teeth on edge, by affecting the tender fibres of the same. Their Sight is likewise cruelly offended and affrighted with monstrous appearances and Ideas represented continually to their imaginations. And there is not any loathsome taste in the Kingdome of this World, either Animal, Vegetative, or Mineral, which they are at any time void of, being continually pestered and suffocated with filthy fumes and smoaks of hellish fruits, as of Sulphurean stinks, and abominations.

42. Neither are the other Sences of the Touch and Smell behind in participation of the like Torments, which their own iniquities do perpetually excite and create unto them; besides, they are ever vexing one another; and if any be in the same misery, with whom they had acquaintance here on earth, the very Magical knowledge, and perceivance, or remembrance thereof, doth beyond utterance or conception, most miserably afflict and macerate their Souls and all their Sences.

The Nature of
Hell.

43. For the nature of their habitation is such, that their torment is exceedingly aggravated thereby, because the extremity of the four Elements is there converted into a whole Principle of wrath and vexation. The excess of cold and heat, drought and moisture, are continually raging amongst them by intercourse. Neither is there any light or lustre to be seen within their Courts, but that which comes from their fiery Eyes, as a deadly glance or glimmering, being sudden fiery flashes and sparkling, as the enkindling of Gunpowder, or *Aurum fulminans* for a similitude.

The food of
Devils.

44. And as every kinde of Being feeds upon somewhat of its own nature, property, and element, whither it be Plant, Animal, or Metalline kinde; so the Devils are neither destitute of meat, drink, nor cloathing; according to their own Kingdom and quality, having fruits springing and growing before them of hellish, sour and poysonous natures, which are real and palpable unto them, and not imaginary or typical, though to us magical and invisible; neither is this to be wondered at, if we consider the nature of Man's Soul, *In Media Natura*; for if it feed not upon the internal and substantial Word, which is the very Bread of Life it self, it must of necessity ruminate on something else, viz. the fruits of Iniquity, which it takes in and drinketh up as the Ox drinks water, so that to the soul the sin becomes palpable, glutting, and satiating; yea, so substantial unto the Soul, as Dirt or Ink upon fair white Linnen is to our external Eyes; neither can the Soul be freed from these spots till the water above the Firmament wash them away.

Their food in
the Astral
source.

45. Also in respect of the Astral source they are not destitute of food, when they bring themselves into the same; for the gas of the air and blas of the water is their nourishment, while they stay here, as is before alledged: These influences of the air and water they take into their *Limbus*, and convert into their own poysonous natures; as of sweet and wholesome herbs the filthy Toads and other venomous Beasts do make their poyson, converting them into a nature-like themselves. And on the contrary, the poysonous herbs are converted into good and wholesome nourishment by other cleanly Beasts.

Their Speech.

46. And as the Infernal Troops are considered in respect of the four Elements, they have a distinct and peculiar tone or language, which they exercise and speak one amongst one another, as mortals do. But they have utterly lost the dignity of their sounds according to the eternal nature. And are likewise totally corrupted in their pronouncing, or Dialect, since they fell from their first celestial glory; so that their speech is harsh, doleful, and terrible, like the fruits they feed upon, and the life they dwell in. Which depravation is very apparent in the Kingdom of this World in the divided Languages of every Region, according to the Constellation under which they are situated: The true and magical Language of nature being hid from all the Countreys of the earth.

What Lan-
guage they af-
fect.

47. But when they appear in the outward Elements, they do many times express themselves in *Irish, Welch, Latine, or Russian*, which are the Languages most affected by them to answer unto Conjurations, or Compacts. So that if any Magician, who is ignorant of these afore said Languages do at any time Raise or Exorcise such Spirits, he must be mindful to confine them to his mother tongue; least their gibberish prove altogether unintelligible; for as every thing appears in what it most affecteth, or is addicted to; even so the Spirits have their distinct affections, passions, and postures, both in word, habit, shape, and gesture; so that the Magician must be wary in Exorcizing with them, that he confine them to a different place, posture, shape, and language, to answer their intentions without impediment.

Their uncon-
stancy.

48. For they are very variable and unconstant in their dealings with mankind, nor will they stand to any thing that hath not bound them by the obligations of Words, Characters, and Imprecations, except the skill of the Exorcist be such, that he is able to confine them into a Magical Triad, which hath the certain force of obliging or compelling them to utter truth, and nothing false in all

all their Answers, or Informations. But with such miserable men and women as they have made Covenants and Indentures for body, soul, and works; with such I say, they keep no faith, nor are they lyable to their commands; but on the contrary, have them hampered and subjected to their will and power, till they have terminated their lives in their destruction.

49. Yet have not any of the most potent Princes in the Hellish Power, the least ability to destroy the least of the sons of men, without the consent of the mind and senses of the Soul; for until the will of the Soul be opened unto him, his threatnings, sleights and stratagems are without any power or force, as the nerves of a dead man. Although naturally every evil Spirit boasteth, as if all the world were at its command, and every Soul were subject to its authority and beck, with the Goods or Possessions of the external World. Their Power.

50. When any evil Spirit is raised up by Conjurations, without League, or Compact; these Spirits so raised, are exceeding fraudulent and deceitful, as stubborn servants that do their Masters will by constraint, and not by any natural act of obedience unto his Commands. But with such as they have compacted, they are frequent and officious, employing them as Agents for the destruction of others and their substance: and being married unto such, they are even become one with them, being incorporated into them, so that they are nothing different from incarnate Devils, save that the spark of divine Light, which was the gift of God unto repentance, is not totally eradicated until the body fall away. When they are called up.

51. From such as Covenant with these unconstant Spirits, do they daily obtain Fumigations, Odours, and Offerings, or Sacrifices of Blood, Fire, Wine, Ointments, Incense, Fruits, Excrements, Herbs, Gums, Minerals, and other Ingredients, by which from a Magical cause, they have more influence and authority over the bewitched party to insinuate into their affection, peircing even through their bones and marrow, till they have so habituated them to their service, that the same becomes their daily bread and sole delight in accomplishing every villany and abomination which the malicious and subtle instigation of Satan leads them to. Fumigations made unto them.

52. Thus have I Essayed to illustrate the Natures of Infernal Beings, which notwithstanding is a Subject so intricate and copious in it self, that great difficulty accompanies the Explication thereof; by reason of the variety of their natures in the source of darkness, wherein they live, move, eat, breath, and inhabit, having qualities, actions, and passions intumerable, to us men-kinde utterly unknown and incomprehensible: So that to attempt an ample demonstration of this present Subject, would require deeper speculation then the matter doth deserve, in regard that there be so many *Protei* and Changlings in that gloomy Kingdom, who do never stay or continue in the same nature, property, and form for an hour together; but may be compared to the swiftnes of the Windes, or the likeness and form of swift running Waters, that pass away as a thought; and are no more remembered: so it is with the Spirits of Darkness, whose life is a meer anguish and inconstancy from one sorrow to another unto all Eternity. The Conclusion.

C H A P. VI.

Treating of the Nature, Force and Forms of Charms, Periapts, Amulets, Pentacles, Conjurations, Ceremonies, &c.

Shews before
Spirits appear.

1. **B**Efore Appearances are made, after forms of Conjurat[i]on are repeated, the Infernal Spirits make various and wonderful shews, noises, and attempts as fore-runners to their appearance: At the first attempts of novices in Conjurat[i]on, they are accompanied with noises, tremblings, flashes, howlings, and most dreadful shrieks, till after further progress and experience therein they approach nearer unto this Elemental nature, till by degrees they can manifestly be apparent unto their Exorcist.

A Relation of
a Magician.

2. When *Chiancungi*, and his sister *Napala*, did first attempt to call up Spirits, they begun with the Spirit *Bohim*, in the twentieth degree: they hung a vault under ground with black both on the top and bottom, lining it therewith; and having drawn the Circle of the Order of Thrones, with the seven Planets, and their Magical Characters in the Center, they proceeded to the Ceremonies of Conjurat[i]on after they had frequently repeated the forms of calling, and nothing as yet appeared; they were grown so desperate therein, that forsaking the Circle, and every defensive Character or Ceremony, they at last betook themselves to the most accursed and detestable branch of Magick, which consists of Compacts, or Confederacy; and having by a solemn League summoned the aforesaid Spirit *Bohim*, they obtain'd 155. years from the Spirit, Covenantring therewith for body, soul, and works.

His Actions.

3. In which damned life they continued exercising strange wonders in every Country. By the help of this Magician the *Tartars* did destroy above 100 sail of Ships belonging unto *China*; many losses did he bring upon that Kingdom in their Children, Fruits, Corn, Silk, and Navigation; he could frequently transport himself through the Air, and carry in one hand a thousand pound weight, to the astonishment of all that knew him. He had many publick contests with Magicians of other Countries, being tryals of skill in Magical Art, wherein he was said to excel all that ever went before him.

Another Magician.

4. Such another was *Lewis Gaufridi* a French Priest, who had compacted with the Devil, and served him 14 years in these detestable works, sacrificing Infants unto him, worshipping him in a filthy shape, and tempting others to their Magical society or nocturnal Conventions; in which, as it is reported, they did ever feast and junket with varieties and dainties, which though they did seem delectable, were yet notwithstanding gustless and unfavoury.

What Charms
are.

5. Leaving these relations, something shall be said of *Charms* and *Spells*, as they are divided in this following manner; first, such Amulets as being engraven and molded in the fashion of Money, or Coyn, do serve to provoke any one desired unto love and familiarity, being hung about the neck in certain Planetary hours. Secondly, *Spells* or Charms in Parchment with Magical Characters, as Periapts to Cure diseases; to make one valiant, memorative, and constant. Thirdly, Orselets, which are an ancient *Danish* Charm of Neck-laces, composed of Thunderstones ingraven with Magical Letters, to resist all noxious influences, and the danger of Lightning.

Pentacles.

6. *Pentacles* are a fourth sort of appendix, which Conjurers, Charmers, and Magicians use, being made with five corners, according to the five Senses, and the operation thereof inscribed upon the corners; the matter whereof they are composed, is fine Linnen doubled, and done with Cere-cloth between. This figure the Magician holds in his hand, lifting it up from the skirt of his Garment to which it is annexed, when Spirits that are raised are stubborn and rebellious, refusing to be conformable unto the Ceremonies and Rites of Magick.

Their force.

7. Also by the holding forth of *Pentacles*, with these words, *Glauron, Amoz, Amozula,*

Amozula, Beoz, Beozka, Bezoald, Anephexaton, repeated at the instant. The evil Spirits that possess the bodies of bewitched people are cruelly tortured and amazed, being by the frequent repetition thereof forced at last to depart by the assistance of the Exorcism of the sixth Cannon for the order of Seraphims.

8. When Magicians exercise Conjurati^{on} by Moon-light in the Mountains or Telems Valleys, they have another sort of Charm by way of Telems, which they bury within a hundred paces of the place where the Circle is composed towards the East, West, North, and South; for such spells have the secret power to hinder any living creature for coming near them, till their Exercise be done, except the Infernal Spirit, whose presence they do so ardently desire.

9. Such Spells as are made in some Edible matter, with Characters upon them, For Diseases, are given for Agues, Head-ach, Epilepsie, Mother, &c. Especially being powerful in operation, when the party is ignorant of the Charm taken in; many such I know have taken wonderful effect. But as for Philires, Potions, and Love-cups, they proceed rather from a natural cause; whether their effects be to afflict with Diseases to Poyson, or to provoke unto Love of a Party whom they disdain: Neither are such to be numbered amongst Charms; because their effect is merely natural, from a natural cause.

10. But to insist further upon the nature of Conjurati^{on}, Magicians do much Fumigations, exercise their time in Fumigations unto those Spirits whom they are about to provoke; their fumes being distributed according to the nature of the Spirit under any of the seven Planets, which the ancient Conjurers were very punctual in observing, though in these days it be much forgot, as superfluous, or rather dangerous to insert amongst the Ceremonies of Conjurati^{on}. A division of Fumigations according to the Influence of the Planets, and Orders of Spirits, we will here set down in this manner.

11. Fumigations for Saturn are made of Frankincense Trees, Pepper-wort Roots, Storax, and Galbanum; by these the Spirits Marbas, Corban, Stilhon, Idos, &c. And all of the first order in the astringency are appealed and provoked, when the fumes are put upon a Tripod in the hour of Saturn according to the Planetary division. These Fumigations make these Spirits appear like old men, with promis^t beards, and meager looks; like Serpents, Cats, Wolves, Badgers, Panthers; like old Men in Armour; like Trumpeters in many ranks and divisions. For Saturn.

12. For Spirits under Jupiter, they take Lignum Aloes, Ashen-Keys, Benjamin, Storax, Peacocks-feathers, and Lapis Lazuli, mixing the same with the blood of a Stork, a Swallow, or a Hart; the brains being also added. The fumes are kindled in Jupiters hour, and in a place appropriate to his nature. And by this sacrifice the Spirits of the next order are called up, like glorious Kings with many attendants, and mighty pomp; with Heralds before them, and Ensign-bearers, Trumpeters, Guards, and all sorts of musical Instruments. Jupiter.

13. They make Fumigations unto such Spirits of the order of Powers, as are under Mars, in the Planetary division with Aromatick Gum, Bdellium, Euphorbium, Load-stone, Hellebore white and black, and an addition of Sulphur to make them into an Amalgama, with Man's blood, and the blood of a black Cat; which mixtures are said to be exceeding magical: so that without any other addition, they say, this fumigation is able of it self to make such Spirits to appear before the Exorcist; at their appearance they come with weapons brandishing, and shining Armour, being terrible in their looks; yet of power inferior to the Spirits of Saturn, though they can likewise shew themselves as Lions, Wolves, Tygers, Bears, and all other cruel or ravenous Beasts. Mars.

14. They do likewise unto the Spirits under Sol, being of the order of Thrones, Sol. Suffumigate Saffron, Musk, Laurel, Cinnamon, Ambergriee, Cloves, Myrrhe, and Frankincense, Musk, and the Balsamick Tree mixed up together with the brain of an Eagle, and the blood of a white Cock, being made up like Pills, or little Balls, and put upon the Tripod; their appearances are Castles, Gardens, Moun-

Mountains, Rivers, Fisher-men, Hunters, Reapers, Dogs, Sheep, Oxen, and other domestick Beasts.

Venus.

15. Under *Venus* are the Spirits of the sixth order in the Powers; their appearances are very stately, like the nature of the Planet; like Courtiers, Ladies, Princes, Queens, Infants, Children, and fragrant smells. The fumigations appropriate unto them are *Roses*, *Coral*, *Lignum Aloes*, and *Sperma Ceti*, made up with Sparrows, brains and blood of Pidgeons to be fumigated with a Song.

Mercury.

16. *Mercury* sendeth Horsemen, Fishers, Labourers, Priests, Students, Servants, &c. Also, Foxes, Serpents, Dogs, Hares, Hyena's, Hydra's, and other Monstrous Animals; unto him they fumigate Frankincense, Mastick, Cinkfoyl, incorporated with the brain of a Fox, and the blood of a Mag-Pye.

Luna.

17. Spirits under *Luna* are like Ghosts and shadows, very gasty to behold; though in humane shape sometimes male, sometimes female. Fumigations are offered unto them of Frogs dried, white Poppy-seed, BullsEyes, Camphire, and Frankincense, incorporated with Gooses blood, and the menstruous blood of Women.

Why such Ceremonies are of force.

18. These are the divisions of fumigations, neither can it be denyed, but that in many Ceremonies of this kind, there is great inherent virtue according to the Doctrines of Sympathy and Antipathy, whereby every thing is drawn by its like in the Idea, whither by words or actions, according to the saying, *In verbis, herbis & lapidibus latet virtus*, so that the Ceremonies and Charms, with other circumstances used by Magicians, are doubtless prevalent to the accomplishment of that work which they undertake; to wit, *The calling up and Exorcizing of Infernal Spirits by Conjurations.*

CHAP. VII.

Being the Conclusion of the Whole; wherein divers antient Spells, Charms, Incantations and Exorcisms are briefly spoken of.

Charms.

1. **B**esides what the Author hath set down, there be many other *Spells* and *Charms*, which Tradition hath left unto Posterity, being many of them effectual for the thing intended by them, as in the precedent Chapter is set down, wherein the *Orders of Fumigations* are described. Besides there are *Magical Characters* attributed to the Planets, whereof *Telestms*, *Periaptis*, *Amulets*, and *Philters*, are composed by *buryings*, *writings*, *bindings*, *engravings*, *alligations*, &c. to effect various purposes in Astrological hours. To conquer Enemies, cure diseases, overturn Cities, stop Inundations, render bodies Invulnerable, and the like; which are all effected by medium's of this kind, with the assistance of Imagination.

Natural Operations.

2. Yet are there many natural Compositions, which have very stupendious effects of themselves, without assistance of Superstition; for the commixtion of things is of two-fold force or vertue: First, When the Celestial vertues are duly disposed in any natural body; so that in one thing are couched various Influences of superiour Powers. The second is, from Artificial mixtures and Compositions of natural things amongst themselves, in a certain proportion to agree with the Heavens under certain Constellations. This proceeds from the correspondence of natural things amongst themselves, whereby things are effected even unto admiration, as *Agrippa* declares, *Cap. 35. lib. 1.*

Places ascribed to the seven Planets.

3. And as unto every Planet certain fumigations are ascribed; so unto such Spirits as are under them, certain *Places* are adopted for the Ceromonies of Conjururation, which Magicians chose when they set upon their works of Darknes. Unto *Saturn* are ascribed dark melancholy *Places*, Vaults, Tombes, Monasteries, empty Houses, Dens, Caves, Pits. Unto *Jupiter*, Theaters, Schools, Musick houses, Judgment seats. To *Mars*, Fields where Battels have been fought, Bake-houses, Glass-houses, Shambles, Places, of Execution. To *Sol*, Palaces, Mountains,

Mountains, Meddows, Sunshine, Groves, and upper Rooms. To *Venus*, Fountains, Meadows, Gardens, and the Sea-shore. Unto *Mercury*, all publick places belonging unto Cities. To *Luna*, Wilderneffes, Woods, Rocks, Forrests, Ships, High-ways, &c.

4. In like manner are *Spells* and *Charms* adapted to the thing which they must effect, according to the matter, form and place of their composition; as for the procuring of *Love*, they bury Rings, Ribbons, Seals, Pictures, Looking-Glasses, &c. in Stews, Baths, Beds, that in such places they may contract some Venereal faculty: When they gather Herbs or other Ingredients; they chuse the hour and place, when such Planets have Dominion as are over these Herbs, which they collect, ever remembring to turn their faces to the *East*, or *South*, when *Saturnine*, *Martial* or *Jovial* Herbs are gathered, because their Principal houses are Southern signs; for *Venereal*, *Mercurial*, or *Lunary* herbs, they must look towards the *West* or *North*, because their houses are chiefly Northern signs. Yet in any *Solar* or *Lunar* operations the body of the Sun and Moon must be respected in the operation.

5. Colours are also much regarded amongst Magicians, according to the Planet, as black, leaden, brown, unto *Saturn*; saphire, vernal, green, purple, golden, unto *Jupiter*; red, burning, violet, bloody, and iron colours unto *Mars*; golden, saffron, scarlet, &c. unto the *Sun*; white, fair, green, ruddy, pleasant mixed colours unto *Venus*, *Mercury*, and *Luna*. In like manner they ascribe colours unto the twelve Houses, and according to the Planets have also certain compositions for fire that produce wonderful operations; as Lamps of Serpents skins will make Serpents to appear. Oyl that hath stood under Grapes, being lighted, presenteth the Chamber full of Grapes. Centaury and the Lapwings blood makes people seem like Gyants, and in the open air will make the Stars seem to move up and down in the Elements. The fat of a Hare lighted in a Lamp, will cause Women to be exceeding merry and facetious. And Candles composed of things that are *Saturnine*, raise terrours and melancholy in the party that lights them, and in those that are lighted by them.

6. Such wonderful effects have natural things being fitted unto their Hours and Constellations, as also when they are used to prove such effects as the nature of the things doth produce of it self, though in a weaker degree. To raise *Tempests* Magicians burn the Liver of a Camalion on the house top. To cause *strange sights* they hang the Gall of an Ox over their Beds; to bring *Apparitions* and *Spirits*, they make a strange fume of a Mans Gall, and the Eyes of a black Cat; Which, *Agrippa* saith, he hath often made experience of. There is also a strange Magical Candle described amongst *Chymical* Authors, which being lighted, foretells the death of the party to whom it belongs: The manner thereof is thus; They take a good quantity of the venal blood luke-warm as it came out of the vein, which being *Chymically* prepared with Spirit of Wine and other Ingredients, is at last made up into a Candle, which being once kindled, never goes out till the death of the party whose blood it is composed of; for when he is sick, or in danger, it burns dim and troubled; and when he is dead, it is quite extinguished; of which Composition a Learned man hath wrote an intire Tractate, *De Biolychnio*, or, *The Lamp of Life*.

7. But to proceed to the nature of *Characters*, *Sigils*, and other *Ceremonies*, we find that not only such as pretend to command over all sorts of Spirits; but also they that do make *Compacts*, and have sold themselves unto him, do make use of such; which instance is sufficient to prove what a wise man hath asserted, that although Evil Spirits have so blinded Mens Eyes, as to make them believe they are defended by such Ceremonies, and that these Characters are as Munitions against the Devils malignancy; Yet these very *Characters*, *Sigils*, *Lamins*, &c. are *Compacts* themselves, which the Devils did at first cunningly disguise with strange Repetitions in uncouth Language.

8. So that we have grounds to believe, that none is able absolutely without *Compact* to call up any Spirit. But that whosoever hath pretended to be famous in the

the Art of Magick or Conjurati^on, hath (to himself unknown) compacted with and worshipped the Devil, under strange Repetitions and mystical Characters, which to him seemed to have effects quite contrary to what they really had.

The force of
Words and
Characters.

9. Neither is this to be admired, that without the Knowledge or Consent of the Magician, a Contract is made with *Evil Spirits*; when we consider the magical strength of *Words* and *Characters*, which of themselves can cure Diseases, pull down, infect, save, destroy, charm and inchant without the Parties assistance, either in knowledge of the Cause, or in belief of the Consequence or Effect.

The vanity of
Conjurati^on.

10. But on the contrary, I could instance a multitude of Examples of such as have spent much time in *Conjurati^ons* to no purpose, still attempting by Exorcisms and Defensive Prayers to conjure a Spirit, or cause Personal Appearances, with severe Imprecations and powerful Charges, and yet notwithstanding have never attain'd their purpose, nor at any time heard, or seen any Beeing, which may be called *Spectre*, or *Apparition*.

By Similitude.

11. Which is nothing wonderful, if we minde the *sympathy* of things in Nature, how each desires its *like*, and hunteth after it as the Loadstone draws Iron; the male coveteth the female; the evil after the evil, and the good after the good; which is seen in wicked Men and their Association, in Birds and Beasts of prey; while on the contrary, the Lamb delights not in the Lyon, nor the Sheep in the society of the Wolf; neither doth the nature which is totally depraved and estranged from God; care to be forced or drawn compulsively by another contrary nature, *viz.* innocent, just, and harmless.

Exorcising, or
casting out.

12. Neither doth it consist with natural reason, That *Evil Spirits* should affect the society of those that are their Enemies, who make use of the dreadful and holy Names of God in *Conjurati^ons* to call them up; whereas they are rather antidotes against *Apparitions*, as may be seen in various Examples of holy Men, who by Prayers and Exorcisms have banished *Evil Spirits* in all Ages, which is also further evident, in that the very form of *Dispossessing* and *Exorcising* is made up of divers Prayers and Defensive Blessings against the obnoxious influences of *Infernal Spirits*.

Like desires
its like.

13. Therefore though I would be far from describing an undeniable course of Conjuring Spirits, or of causing *Apparitions*: Yet this I must assert conclusively from what is before alledged, That if any thing would be called or wrought upon, it must be with something which is of its own nature, as a bait to catch or tempt it; for in catching Birds, Beasts, or Fishes, such esculents as are properly for these Animals, are made use of to allure them, neither can mankind command them by any threats to come into his custody.

Nothing is
compelled by
contraries.

14. How much less is mankind able to compel the *Infernal Spirits*, the very least of which Kingdom, is able, if let loose, to exterminate a thousand lives, and utterly over-turn poor mortals and their doings, as various by-past accidents can evince: But whosoever hath compacted with them for body, soul, and works, such they are at unity with, and unto such they appear for the advancement of their Kingdom in the destruction of others; for they are grafted into them and incorporated into their very heart and soul, which unavoidably becomes their wages when the body falls away.

15. Yet many wayes there be by *Images*, *Telemsi*, and *Amulets*, which have little or no dependance upon Conjurati^on, or the strength thereof, being rather effectual from sympathetical Causes, as many natural conclusions prove. And *Paracelsus* speaks of a way by the Image of any Bird or Beast to destroy that Animal, though at a distance; so by hair, fat, blood, excrements, excrescences, &c. of any Animal or Vegetable, the ruin or cure of that thing may be effected.

16. Which is seen in the Army Unguent, and the Sympathetical Powder. In the instance of divers Histories, of such as used Waxen Images, composed in divers postures, and under certain Constellations, whereby several have been tormented and macerated even unto death; and according to the punishment or torment which the Magician intends to afflict, accordingly do they dispose the hour

hour of the Composition, and the posture or semblance of the Image.

17. For if a malicious minded Witch intends to consume and pine away the Life or Estate of any miserable Man or Woman, she makes his Image of Wax in such an ominous aspect as may conduce to her design, making several magical Characters upon the sides of the head, describing the Character of the hour or Planetary time upon the breast of the Image; the name of the party on his forehead; the intended effect to be wrought upon him upon his back. When they cause aches, pains, and violent pangs in the sinews and the flesh, they stick thorns and pins in divers places of their arms, breasts, and legs. When they cast them into Feavers and Consumptions, they spend an hour in every day to warm and turn the Image before a doleful and lingring fire, composed of divers exotick Gums, and magical Ingredients of sweet Odours, and strange Roots of shrubs, efficient for their purpose.

Of Images of Wax, and what is wrought by them.

18. Wonderful are the various postures and pranks which Magicians play with Images; neither will I mention the most perfect and prevalent part of the practice of Images, and the powerful operations thereof; least the evil minded should work abominations therewith upon the Persons or Possessions of their neighbours.

Further concerning Images.

19. According to the nature of what they would effect they frame their Images; if by Images they would provoke two parties to love, or be enamoured on one another, they frame their Images naked, with Astrological Observations and Imbraces of those that are Venereal; to provoke unto enmity they place malignant Characters and Aspects, and the Images in a fighting posture.

Of Images provoking Love.

20. If their intentions be for good, all their Characters are engraven upon the foreparts of the body. But if they would afflict the party with Consumption, or with death, they thrust Needles through the hearts, and engrave their Characters upon their Posteriors, or upon their shoulders, using all their Conjurations retrograde, and repeating every Charm opposite to the former.

21. Thousands of strange and uncouth Charms might be here described, according to the exact form wherein Tradition hath left them; But I have only insisted upon the description of the natures in General; And as by Images and Telefms, the Europeans have effected admirable things: so the Tatars have a wonderful way of producing the like effects, by Bottles, Sheep-skins, Rods, Basins, Letters, or Missives, unto certain Spirits, and many otherways unheard of in Europe.

Forms of Charms in Tartary.

22. As for the Tying of the Point, which is a strong impediment in Conjugal Rites, to restrain the acts of secrecie betwixt two married persons; This knot or ligament is become so notorious both in the practice and effect throughout France, Italy, and Spain, as also in all the Eastern Countries, that the Laws of several Nations have prohibited the performance thereof; neither is it fit to be openly described in this place.

The tying of the Point.

23. Other stratagems they have by turning the Sive with a pair of Sizzers by voices uttered out of skins, which is in common amongst the Turks by Letters wrote unto certain Spirits, which by due appointments will have their answers returned. By the Turning of the Cord with several names wrapped round the same, which with certain repetitions will of it self be tyed into several strange knots which unty themselves again. Besides the many ways by Lots, in extracting Scrolls, consulting with the Staff and the empty Pot, with others tedious to be enumerated.

Charming by the Sive.

By Bottles, Skins, Letters, Cords, Lots.

24. The Art of Transplantation is also reckoned amongst Charms with the vulgar. And indeed one member thereof, viz. the Transferring of Diseases is really Magical, and much in practice amongst Witches; for by certain baits given to any domestick Beasts the y remove Feavers, Agues, and Consumptions from Martial men, or from one to another by burying certain Images in their neighbours ground they bring all evil fortune to the owner of the ground, yet

Transplantation, Ceremonious.

though they add strange Words and Conjurations in the practice, the effects thereof are more from Nature than Conjuratior.

And mostly
natural.

25. For, by the same Cause, those that are profound, can destroy diseases, take off Warts, and other Excrecences, kill, cure, purge and poyson at a distance from the party, by their hair, farr, blood, nails, excrements, &c. or by any root, or carnuous substance, rubbed upon their hands, breasts or leggs, by burying which, they free them from Diseases, which experiments take effect according to the *Mediums* and their Consumption under ground.

Magical In-
struments:

26. And as by natural reason every Magical Charm or Receipt had its first institution; In like manner have Magicians disposed the Matter and Manner together with the times of their Utensils and Instruments, according to the Principles of Nature: As the Hour wherein they compose their Garments, must either be in the hour of *Luna*, or else of *Saturn*, in the Moons increase.

Their matter,

27. Their *Garments* they compose of White Linnen, black Cloth, black Cat-skins, Wolves, Bears, or Swines skins. The Linnen because of its abstracted Quality for Magick delights not to have any Utensils that are put to common uses. The skins of the aforesaid Animals are by reason of the *Saturnine* and *Magical qualities* in the particles of these beaists: Their sowing thred is of silk, Cats-guts, mans Nerves, Asses hairs, Thongs of skins from Men, Cats, Bats, Owls, Moles, and all which are enjoyn'd from the like Magical cause.

Substance,

28. Their Needles are made of Hedge-hog prickles, or bones of any of the abovesaid Animals: Their *Writing-pens* are of Owls or Ravens, their *Ink* of Mans blood: Their *Oyntments* Mans fat, Blood, Usnea, Hoggs-grease, Oyl of Whales. Their *Characters* are ancient *Hebrew* or *Samaritan*: Their *Speech* is *Hebrew* or *Latine*. Their *Paper* must be of the Membranes of Infants, which they call *Virgin-parchment*, or of the skins of Cats, or Kids. Besides, they compose their *Fires* of sweet Wood, Oyl or Rosin: And their *Candles* of the Fatt or Marrow of Men or Children: Their *Vessels* are Earthen, their *Candlesticks* with three feet, of dead mens bones: Their *Swords* are steel, without guards, the poynts being reverfed. These are their Materials, which they do particularly choose from the Magical qualities whereof they are composed.

And Form.

29. Neither are the peculiar shapes without a natural cause. Their *Caps* are Oval, or like Pyramids with Lappets on each side, and furr within: Their *Gowns* reach to the ground, being furr'd with white Fox-skins, under which they have a Linnen Garment reaching to their Knee. Their *Girdles* are three inches broad, and have many Caballistical Names, with Crosses, Trines and Circles inscribed thereon. Their *Knives* are Dagger-fashion: and the *Circles* by which they defend themselves are commonly nine foot in breadth, but the *Eastern* Magicians give but seven. And these are the matter and manner of their Preparations, which I thought fit here to insist upon, because of their affinity with the *Instruments of Charms*, for both which a natural cause is constantly pretended.

The Conclus-
sion.

30. Thus I have briefly spoken of the Nature of every Spirit good or evil, so far as safety or convenience would permit; adding also this last Discourse of *Charms* and *Conjurations*, in their *speculative part*, forbearing to describe the *Forms themselves*, because many of them are not only *facil*, but also of *mighty power* when they are seasonably applyed: So that to describe distinctly, by what means Magicians *kill, cure, or conquer*, were to strengthen the hands of the Envious against their Neighbours Lives and Fortunes. And therefore the Readers must rest contented with what is here related of the *Nature of Aftral or Infernal Spirits*.

FINIS.



The Contents of the Chapters in *The Discourse concerning Devils and Spirits.*

BOOK I.

Chap.	Page.
I. T HE Philosophers opinions concerning Devils and Spirits; their manner of reasoning thereupon: and the same confuted.	1
II. Mine own opinion concerning this argument, to the disproof of some writers hereupon.	2
III. The opinion of Pfellus touching spirits, of their several Orders, and a confutation of his errors therein.	3
IV. More absurd assertions of Pfellus and such others, concerning the actions and passions of spirits, his definition of them, and of his experience therein.	4
V. The opinion of Falscius Cardanus touching spirits, and of his familiar devil.	5
VI. The opinion of Plato concerning spirits, devils and angels, what sacrifices they like best, what they fear, and of Socrates his familiar devil.	6
VII. Plato's nine orders of spirits and angels, Dionysius his division thereof not much differing from the same, all disproved by learned Divines.	7
VIII. The commencement of devils fondly gathered out the 14. of Isaiah; of Lucifer, and of his fall, the Cabalists, the Talmudists and Schoolmens opinions of the creation of angels.	ibid.
IX. Of the contention between the Greek and Latine Church touching the fall of angels, the variance among Papists themselves herein; a consist between Michael and Lucifer.	8
X. Where the battell between Michael and Lucifer was fought, how long it continued, and of their power, how fondly Papists and Infidels write of them, & how reverently Christians ought to think of them.	9
XI. Whether they became devils, which being angels kept not their vocation, in Jude and Peter; of the fond opinions of the Rabbins touching spirits & bugs, with a confutation thereof.	10
XII. That the Devils assaults are spiritual, and not temporal; and how grossly some understand those parts of the Scripture.	11
XIII. The equivocation of this word Spirit, how diversly it is taken in the Scriptures, where (by the way) is taught that the Scripture is not always literally to be interpreted, nor yet Allegorically to be understood.	12
XIV. That it pleased God to manifest the power of his Sonae, and not of witches by miracles.	13
XV. Of the possessed with devils.	14
XVI. That we being not thoroughly informed of the nature of devils and spirits, must satisfy our selves with that which is delivered us in the Scriptures touching the same; how this word Devil is to be understood both in the singular and plural number; of the Spirit of God, and the Spirit of the devils, of same spirits; of Ahab.	ibid.
XVII. Whether spirits and souls can assume bodies, & of their creation and substance, wherein writers do extremely commend and vary.	15
XVIII. Certain Popish reasons concerning spirits made of air; of day devils, and night devils, and why the devil loveth no salt in his meat.	16
XIX. That such devils as are mentioned in the scriptures, have in their names their nature and qualities expressed, with instances thereof.	ibid.
XX. Divers names of the devil, whereby his nature and disposition is manifested.	17

Chap.	Page.
XXI. That the Idols or gods of the Gentiles are devils, their diverse names, and in what affairs their labours and authorities are employed, wherein also the blind superstition of the heathen people is discovered.	18
XXII. Of the Romans chief gods called Dii selecti, and of other heathen gods, their names and offices.	19
XXIII. Of divers gods in divers Countreys.	20
XXIV. Of Popish provincial gods, a comparison between them and heathen gods; of physical gods, and of what occupation every Popish god is.	ibid.
XXV. A comparison between the heathen and Papists, touching their excuses for idolatry.	22
XXVI. The concept of the heathen and the Papists all one in idolatry; of the Council of Trent; a notable story of a hangman arraigned after he was dead and buried, &c.	23
XXVII. A confutation of the fable of the hang-man; of many other feigned and ridiculous tales and apparitions, with a reproof thereof.	24
XXVIII. A confutation of Johannes Laurentius, and of many others maintaining these feigned and ridiculous tales and apparitions, and what driveth them away; of Moses and Elias their appearance in mount Sabor.	25
XXIX. A confutation of assuming of bodies, and of the serpent that seduced Eve.	26
XXX. The objection concerning the devils assuming of the serpents body answered.	ibid.
XXXI. Of the Curse rehearsed Gen. 3. and that place rightly expounded. Calvins opinion of the devil.	27
XXXII. Mine own opinions, and resolution of the nature of spirits, & of the devil with his properties.	28
XXXIII. Against fond Witchmongers, and their opinions concerning corporal devils.	29
XXXIV. A conclusion, wherein the Spirit of spirits is described, by the illumination of which spirit all spirits are to be tryed: with a confutation of the Pneumatomachi flatly denying the divinity of this Spirit.	30

BOOK II.

Chap.	Page.
I. O F Spirits in general, what they are, and how to be considered, also how far the power of Magicians and Witches, is able to operate in Diabolical Magick.	39
II. Of the good and evil Demons or Genii; whether they are, what they are, and how they are manifested, also of their names, powers, faculties, offices, how they are to be considered.	42
III. Of the Astral Spirits of Men departed; what they are, and why they appear again, and what witchcraft may be wrought by them.	45
IV. Of astral spirits, or separate Demons in all their distinctions, names, & natures, and places of habitations, & what may be wrought by their assistance.	49
V. Of the Infernal Spirits, or devils, & damned souls, creating what their natures, names, & powers are.	56
VI. Of the nature, force, & forms of charms, periapts, amulets, pentacles, conjurations, ceremonies, &c.	60
VII. Being the conclusion of the whole, wherein divers ancient spells, charms, incantations, and exorcisms are briefly spoken of.	68